

St. Constantine's Parish News, Nov. 12, 1933.

CLERICAL NOTABLES PARTICIPATE IN GREAT VESPER

On Friday November 3, Bishop Callistos officiated in the Great Vesper at our church. He was assisted by our pastor, Rev. Mark E. Petrakis, and about twenty other priests who had gathered here that evening. The church choir aided in the ceremony, and did extremely well with Mrs. Ann Siavelis at the organ. Among the psalms were "Phos Hilaron" and "Evlogetos E : Chiste".

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GREEK



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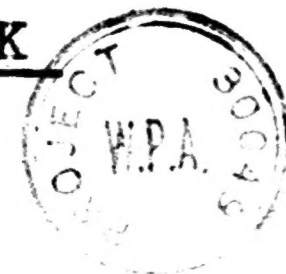
GENERAL MEETING OF THE MEMBERS OF
ASSUMPTION OF THE VIRGIN PARISH

Incidents and Disagreements Attacks on the Pastor of the Church

The last general meeting of the members of Assumption of the Virgin parish was very turbulent and astonishing because of the revelation that conditions in the parish were not what they had seemed to be. Right after the meeting had been called to order by the president, Mr. Andritsopoulos, a motion was made to elect two representatives of the parish to the convention of clergy and laity, and because the president was nominated as candidate, he withdrew from the chair, and then it was revealed that the vice-president and six more members of the board had resigned a few days before, and the treasurer likewise.

So Mr. Lymperes, the secretary, took the chair as temporary presiding officer during the election of the representatives, and after the election of the president, he again took the chair to preside over the meeting. The venerable

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Mr. George Sellas declined to be a candidate for representative.

The president thanked the members for his election and asked the co-operation of all and especially that of his opponent, Mr. John Kolliopoulos, who declined to accord it, saying that their views were at variance on many subjects, and that there was no chance for co-operation on the matter of their stand at the convention. After this somebody took the floor and asked the president to declare openly that after the convention a general meeting would be called to vote on the constitution of the Archdiocese, since conditions at present are doubtful and vague; some want [the Archdiocese], and some do not, for it has not been voted on by any general meeting.

Mr. Geo. Manos....took the floor and asked for an explanation of the resignation of the vice-president, the treasurer, and the other members of the board; [these resignations, said he,] were a surprise to the members of the meeting, who wished to know what was going on behind the scenes of the administration of the church.

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The president said that they were present and might speak for themselves; so he asked the ex-vice-president to report to the meeting on the reasons for the resignations.

The ex-vice-president said that all the ex-members of the board had authorized the treasurer to be their spokesman, and that they would abide by his statements.

The floor was then given to Mr. Soteras, the ex-treasurer, who stated to the members that he and his colleagues had resigned because they did not agree with the other members of the board about complying with the decisions taken by the former board; that they had signed [their promise] to carry out [these provisions] and were bound to do so, but the others did not want to comply with them.

The most important decision is that about the priest, over which the disagreement among the members occurred. It was decided a long time ago to dismiss the pastor, the Reverend C. Papanikolaou, and for this purpose a special

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committee was formed to see him and persuade him to submit his resignation rather than to let him be dismissed.

This decision, however, was not carried out because the pastor had succeeded at the last election in having his own partisans chosen, among them his brother, and thereafter had obtained a leave of absence for four months, going to the old country and leaving his successor to await his return.

For these reasons, that is to say, because the priest has had his own way and has not paid any attention to the board, doing as he pleases, especially since the last convention of clergy and laity, because he cares only for himself and not for the church, and because the other members of the board take sides with the priest, all who disagreed with these policies had resigned.

The president then stated that the decision to dismiss the pastor had been adopted by a vote of 8 to 7, and....somebody shouted:

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"You are a liar!"

The former president, Mr. John Koliopoulos, asked to see the minutes and said that he remembered that the vote was 9 to 7, and that after the arrival of Mr. Art Papantoniou from Cicero the vote was 10 to 7.

In looking over the minutes he discovered that the ink used to write the figures was different from that used for the rest of the record, and this discovery forced the secretary to state that there was not any forgery or alteration, but that he wrote the figures in after writing the minutes!

Mr. Geo. Koletes took the floor to explain why their decision was not complied with and said that in order to dismiss the priest, the Archdiocese must have a written complaint signed by one of the members of the board, and since nobody was willing to sign it, this decision was not carried out; that was why the former president, Mr. John Koliopoulos, had resigned.

Mr. Koliopoulos asked that all the minutes of the various sessions which

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concerned the priest might be read.

The president after this reading asked that all the minutes be read, and the correspondence with the Archdiocese concerning this matter, so that the members might form a clear opinion.

Then Mr. Tyrovolas, one of the ex-members of the board, took the floor and said:

"Gentlemen, we came here to investigate the condition of our parish. You see that the parish is divided on account of the priest. If that priest had had a sense of honor, a sense of responsibility, [he would have realized that] his duty was to get away and let us alone and not to do everything to stay in spite of those who do not like him. A priest who has not the respect and esteem of one hundred per cent of his parishioners has no place in that parish. Here we have the example of a priest who, when almost half his parishioners like him, and the other half do not, tries to remain; this shows that he has no sense of honor, duty, or responsibility."



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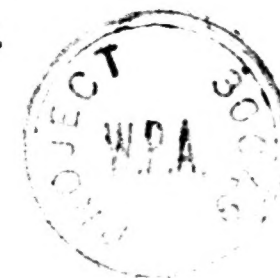
Mr. Pikras, another ex-member of the board, took the floor and said that since he had come to this parish, [the priest] had not added a single nail to the church but had always looked out for his pocketbook, and that so he had succeeded in dividing the parish.

"Look what he did; he went away and concealed the covers of the Holy Alter instead of surrendering them to the board or to the caretaker."

At this point an old woman, Mrs. Konkles, shouted:

"They are inside the church, and nobody took them, neither the priest nor anybody else."

"How do you know it?" shouted another old woman behind her, and we almost had a fight among the few women who were present at this surprisingly turbulent meeting.



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Somebody else took the floor and said,

"Look, gentlemen, where we have arrived on account of the priest. Mr. Lymperes and Mr. John Koliopoulos were the best of friends. Look at them now; and the same thing has happened to quite a few. Is it right that the whole parish should suffer because of that priest? The people of Cicero do not attend this church because they dislike the priest."

After many similar revelations and attacks against one another, with remarks and explanations added, the priest's brother tried to justify their absent pastor, but the president closed the meeting with the statement that after the convention of clergy and laity a general meeting would be called to decide these important questions, and that he would not again be a candidate for any office in the parish.

This was the result of the friction between the members of the parish and the

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priest which began after the first convention of clergy and laity. The conditions pictured in this parish meeting are similar to those in most Greek communities because of the fact that since this first convention the parishes cannot dismiss or suspend the priest without the consent of the Archbishop.

It seems that according to the charter of the Greek Archdiocese the various boards have been reduced to collectors of money for the priests, who do everything which they choose without any fear of punishment from those who pay them.

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SESSIONS OF THE CLERGY-LAITY CONVENTION STARTED YESTERDAY
244 Communities are Represented



The Church of "Evangelismos," Annunciation of the Virgin, has been a busy place since last Sunday, when Archbishop Athenagoras held Mass there.

The Clergy-Laity Convention is being held there. From early yesterday, all comers ~~were~~ bothered with the distribution of various publications and pamphlets and especially the irksome insistence of the representatives of the communistic paper, Empros.

It seems that all the representatives are sensitive and very active, and there is plenty of dynamite ready for explosion at this convention.

Long before the beginning of the sessions, a priest and a lawyer almost exchanged blows for some misunderstanding regarding the attitude of the

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Bolsheviki, and two other clergymen started a dispute in an angry way exchanging words, insults and threats, unbecoming to clergymen.



All this occurred before the sessions started. They delayed the opening a little in order to register all the representatives.

The office reported yesterday, that 244 Greek Communities have sent representatives. About 3 o'clock in the afternoon the registration was complete and the first session started with convocation and mass by Archbishop Athenagoras.

After the announcement of the beginning of the sessions, by the President-Archbishop Athenagoras, a motion was made to elect four secretaries of the convention, two from the clergy and two from the laity. And right then and there we have the first incident of disturbance in the convention which seems likely to be a very turbulent one. When Mr. G. Kyriakopoulos, a lawyer, moved to nominate Mr. G. Drossos as one of the secretaries, Mr.

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Heliopoulos, the teacher, objected with such impropriety and shameless expressions, that the convention unanimously shouted "Put him out - put him out," and a few rushed to attack him.

The presiding Archbishop scolded the offender and called him from the floor. The election of Mr. Drossos was offered by acclamation, as nobody supported the malevolent objection.

It is a pity for the class of the Greek teachers to have among them such shameless individuals. Only a shameless and malevolent type would make such an objection and express disrespectful statements in a convention, using profanity and indecency, involving the nomination of a fellow teacher.

We can imagine in what kind of persons we entrust the education of the little Greek children!



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After the election of the Rev. Erinaeos Tsourounake, and Rev. Basil Loke from the clergy and Mr. Drossos, and Mr. Anastasiades from the laity, Bishop Kallistos welcomed the members of the convention and wished felicitations for them and the convention's work.

Mr. John Dritsas, the attorney of the Greek Consulate of Chicago, also welcomed the members of the convention. He represented Consul De Pastas who is ill. The Greek minister Hon. Simopoulós, congratulated the representatives and the work of the convention.

After this the presiding Archbishop read the rules and regulations to be followed during the sessions.

This was an opportunity for a few to show off rather than to say anything of importance, and others to object or make motions. Someone even got excited because his motion was referred to a committee for consideration!

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Mr. Apostolos Demos, the lawyer, also known as Paul Demos, took the floor and read before the convention a tiresome and incoherent speech with plenty of grammatical errors and other mistakes - unbecoming a lawyer. The poor fellow had not read the manuscript before, which caused him to stumble.

We cannot help but report some of his grammatical pearls as for instance, "the unsurpassed divinity" and others as humorous in his portrayal of his ignorance of his subject, and many more perfectly irrelevant.

Homer says, "clad in much of impudence." If that statement can be attributed to someone, certainly in this ovation it has a perfect application. Neither the request of the retiring members to smoke, the pounding of the gavel of the presiding Archbishop, who tried to stop the noise of the conversations, or the perfect indifference of the convention to his readings, moved this fool to stop wasting his time and that of the conven-

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tion with his foolishness, so he continued to the end of his felly.



After this tiresome reading, Dr. Salopoulos welcomed the members of the convention with an inspired hymn to Greece, the Greek language and recommended we preserve our national and religious traditions.

Mr. Adamantios Polyzoides, took the floor and with his natural eloquence and wealth of knowledge, as for years he has been editor-in-chief of Atlantis, the oldest Greek newspaper of America, thanked our countrymen of Chicago, for their hospitality and by his splendid oratory enthused all the members of the convention.

After him a young Greek from Des Moines, Iowa was invited to speak. He was, Mr. Zafiropoulos, and representing the new generation he spoke in perfect Greek, even though he studied the Greek language in this

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country. After a flattering reference to the former progress of the Greeks here, he said the new generation is going at the rate of fifty miles per hour while the old timers are going like the tortoise.

His speech was the last for the day and the session adjourned to organize and form various committees.



Greek Press, Oct. 26, 1933.

THE DEBT OF THE CLERIC CONVENTION TO THE GREEKS IN AMERICA

(Editorial)

The representatives to the convention of clerics and laymen are pouring into the city from every state in the country. The convention will open next Monday morning. His Holiness, Archbishop Athinagoras, will arrive Saturday, and Sunday he will conduct the Liturgy in the Evangelismos Church. No doubt the Church will be packed to overflowing, for the Archbishop is known to have a beautiful voice.

The Greeks of America are vitally interested in the plans, proposals, and decisions of this gathering of priests and laymen. This can be proved by the tremendous amount of space devoted to the subject by all the Greek papers printed in America. The Greek press seems to be in agreement as to the measures and means that should be examined and discussed by the convention. Of particular interest is the fact that they all want a decentralization of

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power in the future system of Church government.

This idea has been presented through this column many times. It is generally accepted as true that centralization of power in one individual or even in one restricted group cannot serve the needs of and work to the advantage of a large number of governed groups. This is not necessarily due to egoistic or selfish tendencies on the part of the leaders. Natural handicaps which are hard to remove enter into the situation. We are quite sure that the Archbishop will agree on this point. Past events prove it beyond a doubt.

The foregoing statement does not signify that we believe His Holiness, the Archbishop, has dictatorial intentions as far as the government of the Greek Church in America is concerned. The Archbishop is known to be one of those rare individuals who has an open mind. He is not at all stubborn or prejudiced, and he does not believe that everyone is wrong except himself. He readily accepts any suggestion that may tend to serve the general interests. For these reasons we dare to print our opinion as to the social needs and improvements

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of our Church. We feel that they will be given sincere and serious attention by the convention presided over by the Archbishop.

Matters pertaining to the regulation of government of the churches, rather than religious matters, will receive the most attention. After all, the religious needs are no greater and no different than before, so that they are not of primary importance to this convention. Furthermore, there has been no controversy regarding the religious aspect of the Greek Church; therefore the representatives will be able to devote all their time and energy to settling disputes pertaining to methods of church government.

As we have repeatedly stated, a division must be made in the duties and obligations of the clerics and the laymen. It must be made in such a way that one cannot become the organ, the vassal, or the dictator of the other. If, up to now, the clerics have been viewed a little doubtfully by the laymen, it is mainly due to the former's lack of tact and understanding at crucial moments. In no way do we wish to seem in agreement with those who brand the clergy as

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selfish, mercenary, and unpatriotic. The Greek clerics in America are as patriotic, and as idealistic as other Greeks.

Forced as he is to have the co-operation of a Board of Directors--which nine-tenths of the time is worse than incompetent--a priest, desiring to protect the parish entrusted to him, very often assumes full responsibility and leadership. This is exactly the "bone of contention" which is causing so much division and hatred in our Greek churches. This condition must be bettered or eliminated if the Church is to survive for long. New systems must be worked out that will not give rise to such situations nor cause friction. The future of the Greek Church in America depends upon the action of the convention--which will be greatly influenced by whatever attitude Archbishop Athinagoras takes. We hope that His Holiness and the entire group of representatives will keep this continuously in mind.

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The Greek Press, Oct. 9, 1929.

WPA (CLL) 480.

COMMEMORATION

We are announcing to the Greek people of Chicago that on Sunday, the 13th, the Kimisis Tis Theotuko Church will hold a commemoration of the soul of Oikoumenikou Patriarch Basiliou the Third.

The Board of Directors.

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DANCE OF THE BROTHERHOOD OF YOUNG MEN AND
LADIES OF ST. VASILIOS CHURCH

The spacious hall of the St. Vasilios Church was the scene of a dance given by the recently formed social society of the young girls and boys of the St. Vasilios Church on September 30. The affair was the first of its kind given by this organization and was a great success.

The artistic and musical program arranged by Mr. George Grechis, the well-known musician and Mr. John Athanasopoulos, classical dance instructor, pleased the audience very much.

The aesthetic dance of the girls; the violin solo of the young John Anastasopoulos; the monologue of Miss Christina Georgoulakes;



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the act of Miss Anna Agriostathes and Mr. Miltiades Bulukos;
the recitation "Helikon" by Mr. Avlahos, and musical selections by
Mr. Grechis were surprising performances.

A general dance followed with gayety and joy until the late hours
when all departed with the best of memories of this unusual artistic
entertainment.

Mr. George Laskaris acted as announcer at the affair.

This organization is preparing to give a show on October 29 for
the benefit of the parochial school.



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REV. JOHN MESSARHAKES AT THE ASSUMPTION OF THE VIRGIN CHURCH



Last Sunday Reverend John Messarhakes was appointed to officiate temporarily at the church of the Assumption of the Virgin, as the regular pastor Reverend Papanicolaou left for Greece on a vacation trip.

We hope that the parish will keep this very well educated and eloquent pastor even after the return of their pastor as he will prove a very beneficial and able assistant.

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HAS THE SALT LOST ITS SAVOR?

p.2.--Somewhere in the Holy Scriptures is written,

"If the salt has lost **its** savor, wherewithal shall it be salted?"

And this salt was and is the officials of the Church who represent it.

And now let us examine what is going on among the clergy, in particular among the clergy of our great city of Chicago, where Greeks abound.

Let us begin with the head of our Church, the Right Reverend Bishop Kallistos of San Francisco, who ought by this time to have been named Bishop of Chicago.

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In these times of dreadful depression all that he does is to take care of himself and his subordinates, the priests. Now when all are afflicted with financial difficulties and terrible sufferings, he is interested in his own comfort and in that of his priests and tries cruelly and inhumanly to tax his pious and faithful flock under the pretext of saving the churches and the schools and to promote the infamous Union of Priests with all the ruthlessness that people will endure.

We wonder why the mystery of the priesthood and the discipline of the ecclesiastical hierarchy are not ties sufficiently strong to maintain the unity of the clergy.

Has not the Church sufficient authority to impose discipline on its priests in their relations with their flocks? Must they form a distinct Union, an authority within authority?

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Is not the result of a similar union among Boston policemen still fresh in our memory, that is to say, their strike?

Has Bishop Kallistos tried to care for the numerous victims of this depression among his pious flock? Has he organized any agency to relieve these persons who are now the pariahs of his society?

In the Greek center on the West Side where two of his churches are located are two apostates, Greeks, who are scorned for their apostasy, and who daily vociferate there. But these heretics distribute food to the destitute Greeks of that neighborhood, and the Greeks go to listen to them and get a few bits of food donated by other Greeks from whom the apostates collect it in their rounds.

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All other Churches and various social organizations have established centers for the care and relief of the poor; only our glorious Orthodoxy sleeps under the mandrake and satisfies itself with a few appeals and pompous pretensions.

And what shall we say when, as we are told, clergymen are engaging in profitable enterprises, neglecting their high calling to become real-estate dealers and stock-market manipulators, frankly admitting that they care only for the few who can pay regularly (so we are informed), and that they are indifferent to all others? That shows their mentality and their sense of duty.

But the matter which is most talked about, most scandalous, and the greatest source of temptation among Orthodox Christians is the fact that the Diocese here has for years kept as its secretary a former apostate, Mr. Alexander, who may be a man of ability, a man in every way qualified for this position, but who nevertheless repudiated his faith some years ago and now has returned and receives a salary!

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We do not know how to define or to characterize this, but if it is not commercializing our holy faith, we cannot distinguish light from darkness.

And this is not all. This gentleman some time ago undertook to organize catechetical Sunday schools for children; he is considered a specialist in this field because the sect to which he adhered before his reconversion to Orthodoxy, or rather the sect to which he probably still adheres, has an excellent system of proselyting, and so he was the one to whom this task was entrusted.

But to accomplish this, he appointed young ladies to teach the children of Greek Orthodox parents the system of the sect with which he had been affiliated, and to teach them in English from the books printed for that sect! He himself devoted only five or ten minutes of the time to teaching them in Greek, and all the remaining time was applied by his instructors to teaching in English!

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This secretary has become so powerful that he directs the office-work of the Diocese here as he pleases, and he wields an intolerable influence over the Bishop, who is probably unconscious of what is really going on.

Besides these and other minor indications that the proselytizing influence of this propaganda has been steadily crawling to the very doorstep of the head of our Church, we have lately been informed that the club of girls and boys which he organized some time ago in St. Demetry's Church was disbanded because this gentleman began to preach to the youth things which he wanted to be kept secret from their parents, a rumor which our judgment of the man and of his ability leads us to discredit.

Not wishing to continue at length on this subject nor to add more details, we cannot avoid expressing our astonishment that no able Orthodox Greek among the clergy or the laity could be found to fill the office of secretary of the Diocese except this reconverted apostate!

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Why cannot people realize the injurious effect upon this flock and upon Greek Orthodoxy in general of this gentleman's scandalous propaganda?

Are there not Orthodox Greeks to transact the business of that office? And will not the impression prevail that in order to be promoted, one must first be an apostate to the Greek Orthodox Church?

And in conclusion, observing the various strange and paradoxical actions of the present organization of the Greek Orthodox Church here, we cannot help expressing our astonishment and asking whether the salt has not lost its savor.

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REMARKS ABOUT THE MUSIC OF THE ST. GEORGE CHURCH

Every effort to modernize our ecclesiastical music is a good effort towards its progress and perfection; as, at present we endeavor to suppress, and if possible cling to the nasal tunes of the Byzantine music.

But, there are some songs and services of the mass which cannot very well be changed, altered or replaced by modernistic expressions, and some of them are the songs of the funeral services.

Attending the funeral services of the late John Gavaris, we noticed that the effort to change the tune of that music was a failure, and resulted in confusion and discord, with a strange and bad effect on the audience, like the omission of some one at the funeral.

What does the pastor of St. George have to say about it?



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THE STRANGE CONDUCT OF THE GREEK PARISHES OF THE WEST SIDE

The readers of Proodos have doubtless read statements and perhaps have heard rumors about uniting the two Greek schools on the West Side, those of Holy Trinity and St. Basil Churches. But even after these publications and reports the union of the two schools has not materialized, although the administrative councils of the two schools arrived at an agreement after prolonged negotiations.

Because we hope that reason and a spirit of conciliation will prevail, we refrain from publishing an account of the petty spite by which certain persons are actuated. We wish to avoid arousing any more jealousy and animosity, emotions which are out of place in the consideration of this problem of the Greek schools. To the members of the administrative councils and to all those who have anything to say in promoting the general welfare we recommend that they maintain their dignity and avoid lowering themselves by adopting contemptible methods of attaining their ends, the deceitful devices of people too mean and worthless to direct public affairs. We hope that their sense of responsibility will lead them to

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perform their duty and to put an end to this shameful exploitation of everything which is held sacred among Greeks. Individuals who in public affairs act to gratify their personal animosities or to promote their personal interests not only undermine public institutions but dig the graves of their public careers by arousing the indignation of the people.

Unfortunately, for the present at least, the reorganization of the Socrates School and the resumption of its activities as a day school have been prevented by the personal caprices of certain people. We refrain from exposing them by printing their names, although we have been authorized to do so, for we believe that they are the victims of excessive zeal and of errors in judgment in their attempts to serve the public.

As for our other problem, the question as to whether the Church of St. Basil shall be the meeting place of the convention of clergy and laity soon to be held in Chicago, we think that the policies of certain people who took part in the meeting which discussed the matter, and the tactics used by some of them, especially by Mr. Kotakis, were inexcusable. Mr. Kotakis is always



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ready to filibuster and object, but when the matter of selecting a church in which to hold the convention was up for discussion he changed his stand and left the field to others who did not want St. Basil's to be chosen. The plan was therefore abandoned, and St. Basil's lost its opportunity to be seen and admired by the delegates and other visitors and to afford to them its advantage of proximity to Greek centers.

Is it possible that even in this case low personal passions influenced the actions of those who put through this scheme, by which the Greek center lost the benefits of the convention, and the Loop received them, although it had already been so much benefited by the World's Fair?

At present we do not choose to proceed further in our discussion of this strange manner of handling the public affairs of the Greek parishes of our great Greek community in Chicago and of directing other important social and national matters. This unsatisfactory state of affairs has been achieved by individuals of dubious reputation and by tactics which were uncovered in the



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general meeting of the members of Holy Trinity Parish. This meeting was reported in a recent issue of Proodos.

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PROTEST OF MR. A. B. PAGOULATOS

Mr. A. B. Pagoulatos, one of the resigned members of the board of the Holy Trinity Church, sent us a protest against what was published in a former issue of the Proodos, concerning the resigned members as was stated by Mr. Karaflos, the president of the board.

Mr. Karaflos said that those who resigned were meddlers and troublemakers, and for this statement Mr. Pagoulatos protests and states that all those who resigned were above reproach, because all had the interest of the community at heart and that all, except one, were serving the parish for the first time, so there are no precedents about their serving the church, but all were doing their duty, as they saw it, for the public interest.

P. S. Mr. Pagoulatos is now and has been for the last ten years, the Secretary of Seven Islands **Association.**

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CHICAGO'S SOCIAL COLUMN

The decision of the Diocese or Archdiocese to exclude the magnificent Church of St. Varilios from being the place of the coming convention of clergy and laity very much chagrined the parishioners. The parishioners of this church think, and very rightly too, that the location of the church and the accommodations and the comforts found in it are unequalled by any other Greek church of Chicago, and it is more convenient than any other for the delegates of the convention, on account of its proximity to the Greeks of the West Side.

But if the Church in general ignored this magnificent edifice for its convention, the Arcadians, as Mr. Kyriakopoulos writes, showed a practical spirit and decided to hold the convention of the Pan-Arcadians there because of the many conveniences which St. Varilios's provides. The Arcadians are to be praised for their choice.

On another page of this issue we publish a splendid and enlightening article

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about the education of the Greeks, not only of the youngsters but also of the adults.

We believe that the activities of our various organizations could be made more beneficial and enlightening if they tried by lectures and other instruction to continue the education of the grownups, so keeping the fire burning for education and the development of the adult Greek immigrant.

We intend to write about various foolish and smart exploiters who are intruding in churches and in other organizations to show off, to exploit, or to graft, and we shall be merciless with them.

You may be sure that in the columns of Proodos you will learn all about the shameful conduct of those who trade in everything held holy and sacred among Greeks--about all who have been involved or are now messing around in the churches and their treasuries.

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The extortioners who plunder the dead, who exact fares for crossing the styx, and the various exploiters of the public, such as buyers of churches at auction after bankruptcy proceedings, and all who, according to our information, participate in any social or community racket will be reported through these columns as news of interest to the public. All these plundering gangs who prey on Greek organizations must be uncovered and exposed so that everybody may know who is who.

Now, when people are suffering, those lightheaded fools ought to try to take care of the poor and destitute instead of inventing ways to extort money from the public.

Some time ago Mr. Constantine Paleologos Mamonas tried to organize a committee for the poor in the Logan Square Ahepa chapter, to be incorporated with other similar organizations under the name United Greek Charities of Chicago. When such an organization is an absolute necessity to help poor starving Greeks, these various societies care only for the election of their foolish and grafting officials! What have they to say?

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GREEK

Greek Press, Sept. 28, 1933.

TWENTY-FIVE THOUSAND GREEKS THAT HAVE ACCOMPLISHED
PRACTICALLY NOTHING

(Editorial)

The general condition of the Greek churches and parishes in America is deplorable. Nothing but complaints and fears are heard from their leaders, who seem to think that our people will soon be assimilated to the point of obliteration in this country. Naturally the financial situation in the entire country had to be felt by the churches as well as by other institutions. Many towns were almost depopulated, due to the lack of industry, and the Greek churches there were also forced to close their doors because of lack of funds and parishioners. Churches in small towns also suffered, because their parishioners moved away to more active centers to seek a livelihood. The few families which usually remained were unable to support a church and a priest.

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GREEK

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The natural result will be the same as it has been in Europe: the only communities which will survive--or, at least, postpone assimilation and obliteration--will be the ones located in the large cities of the nation. Therefore, all our efforts should be directed toward making our parishes strong and powerful, in order that they may hold us together. The existence and maintenance of schools, churches, and other national organizations in the large cities will be possible as long as we unite ourselves and hang together.

The main problem confronting us is how to put into practice a system of co-operative and unified effort among our various parishes. At present, they are individually governed, and at times they seek to destroy each other because of jealousy or selfishness. This fact is admitted by a majority of our clerics and our leading laymen. The problem which baffles us is how to organize our beliefs and forces so that the danger which threatens the future of our people will not be allowed to persist.

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GREEK

Greek Press, Sept. 28, 1933.

The condition of the Chicago Greek community is in especial need of immediate attention. Our editorials have always been written in a rather conservative vein, and never have been given to enthusiasms, or false and impossible aims. We merely have contended repeatedly that there is no justification for the lack of social unity which prevails in our community. Accepting the fact that there are over twenty-five thousand Greeks in Chicago, we have examined our record of achievement to note the accomplishments of so many thousands of people. We see that we have nine churches that are still open, due to the generosity of certain well-to-do individuals.

Not one step forward! A school worthy of the name has never been established. Our churches are mortgaged or rented buildings. Many congregations struggle along in constant fear of foreclosure. Of hospitals, orphanages, or old people's homes there has never been a thought. Therefore all we can look at are our churches and schools--such as they are. And we are forced to

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Greek Press, Sept. 28, 1933.

ask: Is it impossible for twenty-five thousand people, who pride themselves upon being Greeks, to be in a position to have one well-organized parish? Are we to believe that the spirit of indifference prevails to the extent that we are helpless in the face of the danger of losing our "national ego"? Such a conclusion is not only impossible to accept; it is also disgraceful to consider.

We, too, can achieve, if we cast aside our outmoded beliefs and methods and acquire the modern progressive system of planned action. Let us limit the number of our church parishes, and then work to better the ones we have left, so that we can be proud of them. Let us establish at least three Greek day schools, and insure them fine leadership and sufficient funds for the school year. This is the only road to racial permanency.

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GREEK

Greek Press, Aug. 31, 1933.

MEETING OF CLERICS AND LAYMEN

Last Monday night a meeting was held in the Bishop's offices. In attendance were the priests, Church presidents, and the community representatives, Mr. James Mihalopoulos and Paul Javaras.

The purpose of this meeting, which was presided over by Bishop Callistos, was to elect committees for the purpose of investigating certain matters to be presented before the Clerical and Laymen's Convention which is to take place October 30.

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Greek Press, Aug. 17, 1933.

A JUDGMENT

It is obvious that this modern age is a period of disagreement and of petty bickering; in fact, it has all the characteristics of a discontented, fear-ridden society..... This modern **spirit** is well exemplified in the condition of the Greek churches of Chicago: **it is** doubtful **if** they have taken one step forward in the forty years that have passed since the opening of the first Greek church in Chicago.

We have multiplied in numbers and have organized an active social life; but in matters requiring co-operation or unity we have retrogressed rather than progressed. If, in the past, we could not display any such achievements as new, beautiful church buildings, we could at least be proud of our zeal and enthusiasm in coping with all our social problems. Today, it seems that our carefully-built social structure is doomed to destruction. Why? Because no one has injected a creative or progressive element into it. Meaningless structures have been

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erected to satisfy our love for glory of form. But where is the spirit of our social structure?

We still remain little men with a thin veneer of civilization and culture. A characteristic of little men is that they do not see any further than their noses, and so they are incapable of creating things which pulsate with life, or that adequately represent the spirit of their group. In other words, we Greeks of Chicago are not being true to our heritage. We number at least fifty thousand, and yet our potential strength has never been used.

If we keep on this downward path, it is to be feared that all too soon our inglorious epitaph will be written. The world and our people will not have been benefited by our existence and our accomplishments.

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Proodos (Progress), Aug. 1933.

WHAT IS THE CLERGYMEN'S UNION OF CHICAGO?

Before we express our opinion about the unexpected and astonishing action taken by the Union of the Greek Clergymen of Chicago, we consider it timely to publish the announcement promulgated by Bishop Kallistos in the form of a circular letter and the announcement issued by our pastors as advice to their parishioners.

Greek Orthodox Archdiocese of America--Circular Letter

"My beloved children! The grace of the Almighty be with you.

"It is very well known to all that in order to continue without interruption the operation of our religious institutions and to enable them to perform their functions successfully, it is imperative to have the complete support, both moral and material, of all who profess to be members of these institutions and rightfully claim benefits from them.

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"The financial statements of the last fiscal year of all the Greek parishes of Chicago reveal that not one of them has met its expenses--that all are operating with deficits. We feel that it is indispensable that all the Greeks of our Diocese shall know this and shall realize the responsibility which every one of them bears for these conditions and the duty imposed upon each to register as a member of the church nearest to him and pay his dues regularly. From this obligation to register in their parishes the poor are not exempt, although they have been exempted from the payment of dues. The recognition of this obligation by all and their acceptance of it by registering and regularly paying their dues are the only means of securing for our churches and our schools the funds necessary to preserve them and to operate them; otherwise they will inevitably sooner or later be confronted with the necessity of closing their doors, a disastrous event for our national and religious existence here.

"For these reasons we appeal to the devout and religious sentiments of you

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all that you shall not neglect your duty to help your institutions financially if you desire them to remain open and to operate for your benefit. In case some of you disregard these urgent recommendations, this will be proof that these persons, by refusing to register and to help, voluntarily sever practically every tie and connection with the Church and prefer to stay outside its fold. All those who neglect to comply with these exhortations within two months from this date will lose their right to be served by the Church in their religious needs except that of the Holy Communion. "An order to this effect has been given to the trustees and the administrative councils of the churches of the Chicago district, and after two months from date they are to offer their services only to those who have paid their dues. From this requirement only the approved needy will be exempt, and these must be properly registered in their parishes as indigent persons. The Church adopts these measures with great sorrow and anguish because it perceives that only the co-operation of all who are interested and the contributions of all who have the means to alleviate the financial distress of our institutions here will make possible their operation in the future.

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"Hoping that no one will fail to perform his duty, and that our Church will not find itself in the difficult position of having to enforce the above measures, we remain with felicitations and love, "Bishop Kallistos of San Francisco."

Pastors' Union of Chicago (An Announcement)

"Dear Brethren,

"The Pastors' Union of the City of Chicago in its desire and its efforts to effect the uninterrupted operation of our institutions and to promote our spiritual life observes and recognizes that the financial problem is more important than anything else in the successful accomplishment of this purpose.

"Our churches and schools are our national and religious centers in this country. Under their shelter we assemble in all the most important hours of our joys and our sorrows. From these sacred institutions we and our

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children receive spiritual comfort and courage, and by means of them we preserve whatever we have **in common** as Greeks and Christians that is sacred and precious.

"We your pastors, your spiritual leaders, hereby recommend and urge that you all as heads of families and as individuals read this very carefully, think about the purpose of its appeal to you and what it asks you to do, and hasten to register as members of the Church which serves you, which you need, and to which you will sooner or later go for assistance and consolation. The inexcusable indifference of many of our brethren exposes our institutions and our mission to **grave** danger.

"As your pastors who are directly responsible for the preservation of these sacred institutions, we will not allow them to incur danger of dissolution. As administrators of the authority of the Church and the nation, as guardians of your spiritual welfare, and above all as the shepherds of your youth, we will not hereafter permit neglect, indifference, and malevolence to plot

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against the very substance of the churches and schools of our city, thereby withering the faith, the love, and the ideals without which Greek Orthodox Christians cannot preserve their religion.

"Therefore, our beloved, comply with this urgent appeal which is addressed to you by the Church through its pastors. Come and register as regular members in our churches and schools, take an active interest in them, and demonstrate your love for them. Any evasion or neglect on your part will result in moral and material injury to our community's life. It will also personally injure every one who does not comply promptly with this appeal, which is addressed to you in your own interest.

"Confident that all you Greek brethren who constitute the Greek community of Chicago will find proper and right these recommendations of your spiritual leaders, we remain with love, invoking for you the grace of the Almighty and of

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Jesus Christ our Lord,

"Eirenaeos Tsourounakes, **Eustathios Georgiades**, Averkios Demakopoulos, Daniel Golemes, and Daniel Gamvriles, archimandrites; Markos Petrakes, Constantinos Papanikolaou, and Niketas Kesses, priests."

These Are Our Comments

And now we ask our pastors, the spiritual leaders and representatives of Jesus Christ and the Greek Orthodox Church, whether they are pleased and satisfied with their accomplishment when they read what they have written. Are these the shepherds whom we might have asked to lay down their lives for their flocks? What has the poor Greek immigrant laborer to expect after this statement by God's functionaries here? What comfort, consolation, or encouragement, moral or spiritual, is he likely to receive from these guardians of the Holy Scriptures and of the canons of Orthodoxy? Where

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could one find a worse example of extortion by a gang? Is it possible that institutions founded on love and charity should be preserved by threats and by insidious coercion which operates in times of calamity?

What is the difference between a racketeer or a bandit with a gun in his hand and a clergyman (unfortunately an Orthodox Clergyman) who lies in wait to get your money, even though he knows that you are destitute, when one of your near ones and dear ones lies dead, and the question arises whom you shall pay, the undertaker, the cemetery, the institutions, or the pastor?

And we have the example of a bishop who threatens to deny religious services to his flock and of pastors who proceed like collectors or gendarmes to get money in time of disaster, at a time when they ought to be organizing the community to supply food and shelter to the needy and the suffering among the Greek population as the two Greek **apostates**, so called, do in the Greek **colony**! And the pious pastors are doing all this under the pretext of

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preserving the Greek churches and schools of Chicago!

In Chicago, as we have written in another article, the strangest and most incredible things exist, and so we have this paradox, this threatening Union, that is to say, this gang, this racket of our clergymen!

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GREEK

Greek Press, May 11, 1933.

REVEREND CONSTANTINE HARVALIS DIES

Following a few days of illness, the highly respected and much-loved Reverend Harvalis died last Sunday morning. The news of his death has saddened the entire Greek community of Chicago. Although he was a recent addition to the clerical group of Chicago, he was greatly loved by all the Greek Orthodox of the city.

His body, clothed in his finest priestly robes, was placed in St. James Church. All day and all night, while he lay in state, members of the Orthodox clergy took turns reading the Bible and chanting over his coffin. This old custom is still being practiced.

The church was continuously full of people who came to say a prayer for the soul of their former leader, who had interceded for them so many times in his prayers. The funeral services were held on Wednesday, and Bishop Callistos, assisted by all the priests of the Greek community, read the ceremony. The

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Greek Press, May 11, 1933.

magnificent sorrow expressed in the Byzantine funeral music cast its spell over the entire congregation and moved many people to tears.

The Bishop gave a brief resume of the life and training of the deceased. Many notables spoke a few words, and then offered wreathes in behalf of the organizations they represented.....

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Greek Press, Feb. 23, 1933.

THE FIGHT FOR PARISH UNIFICATION

(Editorial)

Ever since the first issue of the Greek Press, its editors have written articles and editorials urging the unification of the Greek churches of Chicago. We have pointed out the many advantages of a central governing body. Such a board would eliminate all the evils that are now undermining our strength.

This belief of ours is based upon the success of the Greek churches in Egypt and Turkey. We know that with the passing years the need for unity will make itself apparent. Therefore, we again seek for action in this direction on the part of the church governors so that it will become a fact now--when our race is at its zenith.

The Greek community of Chicago is heartily in agreement with our suggestion.

Greek Press, Feb. 23, 1933.

The only exceptions are the priests and the ecclesiastical leaders. This division of opinion is rapidly causing trouble and antagonism in the community. However, our Bishop seems to have suddenly become aware of the dangers confronting us; and some steps have been taken toward our goal.

We have been informed that the five-member committee has had two conferences with the Bishop; but, as yet, no information has been given to the public concerning the discussions. Resentment is felt because of this unnecessary silence. The public has the right to know exactly what has been said and done at these meetings. It also has a right to know the names of the individuals composing the committee. We know that Mr. Emmanuel Chirigos, who was one of the five originally chosen, did not accept, and that someone else was put in his place. This was done without the consent of any of the churches. We are aware that persons pass on, but situations and problems persist for a long time. It is also known to all that persons influence situations. For this reason, also, it is necessary that we know the persons who are involved in this union of the church and the

Greek Press, Feb. 25, 1933.

community.

Public opinion clamors for knowledge concerning the plans for centralization. The public knows that such an action is of lasting importance and should be consummated by capable, educated, experienced individuals. Only such a group can form a union which will safeguard the interests of both the church and the community. The problem is purely a local one, and can be settled by ourselves without assistance from the church heads. We say this because the problem does not concern the spiritual and religious aspects of our churches; it deals merely with their financial and material problems. Therefore, laymen are more capable of dealing with the situation than are the clergy.

Regardless of who is at the head of this movement, the cause must be furthered. The public is convinced that such a move is imperative; it demands that its voice be heard in this matter. The community also demands that it be kept informed on any action that is taken, so that it may form an opinion and pass judgment.

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GREEK

Greek Press, Feb. 16, 1933

WEEKLY CHATS

By Nick John Matsoukas

p. 4.- On the shadow of the Chicago loop skyscrapers, just a stone's throw from Goddess Demeter's super-imposed throne on La Salle Street, in the heart of Greek town, on the West side, rises a small Church spire, anachronous to the spirit of the Church edifice, but sufficiently Christian to embody all the human qualities of early Christiandom, the days when people actually practiced Christianity and Church leaders were just mere servants for the good of the sheepfold.

At some time or other you all have visited the Church of the Holy Trinity. Chicago Greeks may come and Chicago Greeks may go. They may rise and they may fall. They may condemn and they may praise; but their debt to that little Church on the near West Side will never be repaid.

The Church of the Holy Trinity is the mother Church of Chicago Greeks. It is the Church of the early settlers. The first home for Chicago's Greek Orthodoxy.

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Immaterially how high brow our North siders get to be, with the coming of the years, the Church of the West side will still forecast its shadow and read their fingerprints. We all came from there.

Its school, "Socrates", thought many of us who, today, try to assert ourselves within the paralyzed tissues of the local Greek social structure.

Last Sunday this Church gave a dance. The purpose was to raise money for payment of debts. Their Church stands today in a better financial position than any other Greek Church in this city. But some debts must be paid. It seems that jealousy of other directors, not all, but primarily those of the North Side Community, made it a point to be absent in a body.

These gentlemen have, for some reason or other, taken it upon themselves to convince their meagre selves that they are somebodies and they do not have to attend any of the functions of the "low down West Siders."

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Furthermore, they have been flattered by various types of exploiting individuals that they are progressive and so, they attend special functions at the Church of Annunciation with tuxedos.

Poor Emily Post; and she spent a lifetime writing a book of etiquette. Poor style experts; your dictates do not include these "Giants."

Gentlemen, you may feel the way you do. You might hope and cherish the notion that someday the Bishop will close the other churches so that you may flourish and pay the debts. Before you will accomplish any of your hopes and aspirations you should prove yourselves worthy Greeks and good Christians. You should attempt to help your brother Greeks. In body you should attend the functions of other Churches. Instead you were absent in body. Do you expect then the younger generation to follow any respectable road? They, too, know the Greek proverb, "To psari apo to kefali vromai". ("The Fish smells from the head.")

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GREEK

Greek Press, Feb. 16, 1933

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GREEK

Proodos, Dec. 21, 1932.

A PITIFUL FAILURE

(Editorial)

We deeply regret that we are compelled to criticize the policies of our archbishop; we regret it still more deeply because it is not in harmony with the spirit of the holidays which we are about to celebrate. Nevertheless we shall not hesitate to voice our opinion of the work and the mission of Archbishop Athenagoras in America.

From our observations, the policies and the tactics of the archbishop since his arrival, and their effects upon our ecclesiastical institutions, clearly justify all the fears and the prophecies of those who, from the beginning, have criticized the methods and the policies of this high official of orthodoxy, whom we all were to accept as a messiah.

What do we see now after three years of Archbishop Athenagoras' operations here? If we are to judge him by the incident which we describe in another column,

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Proodos, Dec. 21, 1932.

that is, by his conduct in the meeting at St. Demetry's Church, and by the general conditions of our ecclesiastical affairs, this prelate, who has been so much advertised as the only one able to reorganize and direct our church affairs in America, is far from fulfilling the hopes and the expectations of his flock. Instead of correcting things he has made the confusion worse.

Our new director of religion, who was thrust upon us with so many promises when he was sent over to reorganize and renovate orthodoxy in America, has shown himself not only incompetent to perform this heavy task but actually dangerous and harmful, because his attitude withers the religious sentiment of his followers, if they have any religious sentiment left, and causes Orthodox Greeks to lose hope that anybody will ever be found capable of saving our national and religious institutions. This man on whom all Hellenism based its hopes, and whom it received with so many honors, has proven after three years' trial that he does not at all measure up to our expectations, and that he does not justify the expense which Greeks have incurred on his account. In other words the Right Reverend Archbishop Athenagoras does not rise to the height of his mission,

Proodos, Dec. 21, 1932.

the purpose of which is to reorganize and govern the Greek Orthodox church in America.

In order that we may not be vague and indefinite in our criticisms as to the incapability of our new ecclesiastical chief, we will publish some well-known facts relative to his activities during the time he has been among us.

It is well known that the much-advertised assembly of clergymen and lay representatives, under the influence of this leader, adopted the new church constitution in the last minutes of its session. What is the result of this assembly's work? The total paralysis of our church organization is the result, a condition worse than its former state of discord and dissension. Why? Mainly, in our opinion, on account of the inability of the chief to decide impartially and definitely the various problems presented to him. This same assembly created a mixed council of clergy and laity, to which was entrusted the management of the property of the archdiocese. What happened to this mixed council?

Proodos, Dec. 21, 1932.

A letter, published in these columns some time ago, from Mr. Canoutas to the board of trustees of the church, threw light on the policies and the tactics of the new leader of the Greek Orthodox Church in America. The lack of real administrative ability, the application of dictatorial methods, the reaching of decisions in secret, many of them so ridiculous that they have had to be reversed in a short time--these things have resulted in loss of confidence in the Archbishop's judgments. Nobody knows what may be done in important matters, and nobody has any more confidence in him. Appointments and transfers of priests, in spite of threats and fines, have been disregarded because of the unstable character of the archbishop. Lack of confidence in him and lack of respect for him have resulted in acts of disobedience.

Another sad result of the inherent incapability of our new administrator is that in New York and elsewhere many churches, like the priests, do not pay any attention to this chief of ours. They have lost faith in him and are so badly disappointed in his policies and his tactics that they prefer to be apostates rather than to submit to him.

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We do not know what is going on in the lobbies and in different departments of the church because of the despotic attitude of our archbishop. The only thing which can be observed is that a clique of flatterers is directing the performance from the wings, and that the government of the church suffers greatly through the influence of these courtesans.

For all these reasons the administration of our new chief is a pitiful failure. In our opinion further direction of affairs by Archbishop Athenagoras, and his continued residence here, will be disastrous for Hellenism and orthodoxy; therefore, we humbly suggest that this learned, versatile, affable, and impressive chief of ours take the road back to his native land, retiring as an incompetent leader from activities which have been detrimental to the progress of Hellenism in America.

Proodos, as we said in the beginning, regrets that it has been obliged to change its policy in religious matters, but in the face of facts and information received concerning the policies of our leader Archbishop Athenagoras and the clique

Proodos, Dec. 21, 1932.

around him we find ourselves in the difficult position of having to change our vows and our attitude. But we are convinced that the longer our Archbishop remains the worse the results will be for Hellenism, orthodoxy, and the Christian faith of the Greeks in America.

On this subject the columns of Proodos are open for free discussion, and we will publish opinions and information in a sincere endeavor to help in the reorganization of our church. We wish to publish a true account of things, as well as sincere opinions expressed in dignified style on this, the most vital problem of Hellenism in America, the matter of the government and the reorganization of the Greek Orthodox church.

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GREEK

Proodos (Progress), Oct. 26, 1932.

OUR CHURCH

What Is Wrong With The Archdiocese And The Mixed Board of
Trustees?

A Revealing Letter by Mr. S. Kanoutas

New York, Oct. 7, 1932.

To The Honorable Boards of Trustees of the Greek Communities of America.

Gentlemen:

I, the undersigned, having been elected by the Fourth General Assembly as a member of the Mixed Board of Trustees of the Greek Archdiocese of North and South America, and having accepted this elected trust with the sincere desire and intention of performing my duties conscientiously and faithfully, consider it my duty and obligation to report to you, with regret and bitter disappointment, the following:



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First, that although it is almost a year now since the election of the Mixed Board of Trustees took place, this body has not as yet been installed officially in its duties, nor has the property of the organization been delivered over to it, except for a small amount of cash delivered by the former treasurer to the new one.

Second, that in compliance with my duties, I repeatedly pointed out to the Archbishop as president, both verbally and in writing, that it was the obligation of the new Mixed Board of Trustees to take over the property of the organization, including receipts and minutes of the meetings of previous boards, titles, contracts, money, and all documents of the organization, so that they might get acquainted with the condition of the organization, its property rights and social obligations and be able to apply a proper economic system suited to present conditions and the critical circumstances we are going through, but he paid no attention to my suggestions.

Third, that to my conception although the Board of Trustees, according

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Proodos (Progress), Oct. 26, 1932.

to law, is responsible for handling the affairs of the Archdiocese, it is ignored almost entirely by the Archbishop in all important problems of the organization, and it is only a formality, not the governing body the community think it is. For these reasons Mr. Eliaskos, a member, has resigned and I myself am thinking of resigning so that I will not have such responsibilities any longer.

Fourth, that, and this is more specific: (a) The Board of Trustees does not receive any monthly report, nor has it any knowledge of the condition or the expenses of the organization, as Article 18 of its rules specifies, and it has not received any such report in at least two or three months; (b) The bills to be paid are not submitted to the Board for examination and approval, as Articles 6 and 19 specify; (c) The Board of Trustees does not handle 'the whole property, real and personal,' of the Archdiocese, nor 'inspects and examines the government and administration of the estates of the monasteries, philanthropic institutions, etc.,' as

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paragraphs a, b, e, and f of Article 10 of the rules specify, nor was it ever given the opportunity to ascertain with exactness the condition or financial status of the organization, so that it could put them in order on decrease expenses, as paragraphs g, h, j, f, and k, of Article 10 specify, and also the latter part of Article 15; (d) The minutes of the formal meetings of the Board for unimportant matters are kept by the accountant, read by the Archbishop, and later copied in a book kept by the Archbishop, which book has never been touched by the secretary or any of the other members of the Board; up to this day they have not even been signed, as Articles 4 and 6 specify, so there are no valid minutes, and the decisions of the Board, if any, usually are not executed.

Fifth, that the Mixed Council, or Board of Trustees, was never notified about the hiring and firing of the personnel of the Archdiocese, as Article 10 specifies; in consequence, the Board does not know any more than you do of what is going on there in the Archdiocese. There was never **any** discussion about or serious consideration of the orphans and the poor,

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although it is written down on the rules concerning the rules of the Board (Article 10, Par. e) that 'it is the duty of the Board to supervise the philanthropic societies, etc.'

Sixth, that various encyclical letters of the Archdiocese to the communities and the priests, or published in the press, never were submitted to the Board, and they unfortunately contain inaccuracies and contradictions on matters never decided or approved by the Board, as well as unprepared and exaggerated statements impossible of performance, as for example, the subject of contributions, or the statement of getting together all the Greek orphans three years old or over and sending them to an orphanage which does not exist; also about a committee of Lawyers; about a decision to buy a new building; about cutting down the salaries of the personnel, etc.

Seventh, that in general, this organization (a corporation) is governed in a peculiar and singular way, not in conformity with either the

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laws of the State of its own constitution, but by one individual, the Archbishop, who in spite of his good intentions is not well familiarized with everything that goes on, on account of his many trips and his insufficient knowledge of the laws, customs and conditions. Consequently, he makes mistakes and contradictory statements that reflect upon the whole Board, which as I said before, has no knowledge of his actions, his promises, or expenses.

Eighth, that because of this lack of system, order and sincere cooperation, the whole service is crippled, and financial conditions of the organization is in a state of chaos, no matter how much money be collected. The building of the Archdiocese is mortgaged for double its value. Various suits against the organization, the largest of which is that of former Bishop Philaretos of Chicago, for \$19,000, never were discussed or examined. No thought was given or suggestion made for their payment or to cut them down. This terrible financial condition of the organization, as I learned unofficially, is admitted by the Archbishop



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himself in a letter sent to the communities three or four months ago, undersigned by him, the secretary, and the treasurer.

Ninth, that from the above and other indications, which I cannot report in this open letter, I am convinced that the Archbishop does not want to cooperate with advisers who have an independent opinion. Notwithstanding his official and open declaration at the General Assembly last year that he would not accept to rule as a dictator even if it were offered to him, the fact is that he now is ruling as one with private counsels who are ignorant or seek personal profits. As a result if he ever pays attention to the rules it is to interpret them as he likes.

I thought, Honorable Presidents and members of the Board, that I would fail in my duty and obligation if I did not report to you the above mentioned facts. I know that in reporting these facts I am probably displeasing many, even my own friends, but I thought of my responsibilities before you and before the law, if I were to keep silent forever.

MPA (11) 19301.30775



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Finally, I wish to declare that I am not in favor or against the dictatorial system, as it is the right and privilege of the Greek community to decide on the system they prefer.

If it is good, beneficial and not in violation of the laws of the country to adopt a dictatorial system, if the various communities want it, if the Archbishop desires to accept all alone such responsibility, I think that must be declared openly and sincerely. In that case then the organization now in existence since 1921 must be dissolved. The religious corporation now under the name Greek Archdiocese of North and South America, incorporated, which according to the law must be governed by a responsible Board of Trustees, must cease to exist officially and the Board also, instead of being in existence only as a formality, but bearing full responsibility for whatever its president does.

I remain

Respectfully yours,
S. A. Kanoutas

WPA (H.L.) PROJ. 30275



III C
IV

GREEK

Proodos (Progress), Oct. 26, 1933.

GENERAL MEETING OF THE MEMBERS OF HOLY TRINITY CHURCH



On October 16, a week ago last Sunday, the members of the oldest Greek church of Chicago, Holy Trinity, held a general meeting in the hall of the Greek school to discuss the recently formulated constitution of the Greek Archdiocese and to elect a committee of supervisors for the parish elections.

In discussing the subject of the constitution of the Archdiocese the whole body agreed to the recommendations of the special committee previously appointed to examine the said constitution.

The recommendation was, to postpone the adoption of the said constitution, until after the meeting of the assembly of the representatives of the laity and the clergy, to be held in Chicago the following year.

After a long discussion of the committee's report on revision of the



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constitution of the community parish, the whole body of the members adopted the report and the reserved recommendations of the committee that in revising the constitution care must be taken not to copy that of the Archdiocese in anyway.

After the necessary voting to revise the constitution of the community and the postponement of the adoption of that of the archdiocese after the Assembly meeting, the following year, the members of the congregation adopted a resolution to recognize the Archbishop as the head of the church, and to contribute annually a proper sum for the support of the Archdiocese.

In discussing the subject of elections, someone arose and mentioned coalitions at the elections; Mr. Geo. Loumos objected and termed this a devilish scheme. The president, Mr. N. Palyvos, not understanding the meaning of the expression arose to admonish Mr. Loumos, so giving way to a series of exciting scenes that followed, .



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Mr. Kominakis moved that certain members be appointed as a supervisor's committee for the elections and quite a wrangle followed as to why this gentleman should insist in picking the committee.



After this incident Mr. Kokines asked to have the minutes of the previous general meeting read when it was decided to have the Auditing Committee give its report because the treasurer was absent.

Mr. Zacharias Baldas, a member of that committee speaking for it, declared that everything was in good order and that the parish owes at all times some money to the treasurer as he always pays the bills of the parish out of his own money due to lack of money on the part of the community to meet its obligations.

Then Mr. Kokines inquired if the parish has a bank account, and also how it pays its bills. To this Mr. Baldas replied, that the parish has no bank account and that the payments are done by personal checks of the treasurer, because there are many judgments against the community and if judgment holders find community funds, they will be attached.





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On hearing these remarks, the president, Mr. N. Palyvos who got wild because this deplorable condition of the community was revealed, arose and protested to the meeting for these absurd questions of Mr. Kokines and said if that condition exists today it is Mr. Kokines himself who is responsible, for as president of the community he squandered about \$30,000 to buy the church of St. Nicholas and the Cemetery, leaving the treasury empty and not even paying the personnel of the church, leaving his successor in this present predicament. Addressing Mr. Kokines, he said, "we, Mr. Kokines, tried to cover you up, and did not want to reveal your doings, and now you come here and ask questions to make trouble." To this Mr. Kokines replied, "If you gentlemen, thought it was advisable to cover me up, that is no reason for me to cover you up."

Mr. Kominakis made a motion to expel Mr. Kokines from the membership of the parish as an embezzler, to which Mr. Kokines replied by making



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a motion to audit the books and find out the real embezzlers.

Mr. Loumos moved to terminate this discussion and set aside Mr. Kominakis' motion, because he had already brought embezzlement charges against Mr. Kokines through court action. Mr. Kokines was exonerated at the trial because the books and the accounts were found to be in perfect order, which showed that this motion of Mr. Kominakis was untimely and injurious.

Mr. Spiros Kotakis amending the former motion, said that he favored the expulsion of Mr. Kokines as a troublemaker who is always working against the interests of the community, thus insisting on an expulsion.



Then Mr. Panteles Rhangos arose, and instead of speaking on the subject he addressed Mr. Kotakis thus: "When I take the floor, I do not allow anybody to make faces at me." Mr. Kotakis arose with threatening intentions and when Mr. Rhangos stepped forward towards the latter ready for a combat, the ones nearby hastened to grab them both and a fight between them was prevented.

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The young lawyer, Mr. Dem. Papis, took the floor and explained that this meeting cannot expel any member nor discuss such a thing, because it is against the constitution. In order to do that, certain formalities are required first.

Mr. Kotakis with all his oratory, was unable to eradicate the deep impression of the clear arguments of the young lawyer upon the members and when Mr. Kokines said that somebody must undertake the responsibilities of such a motion, Mr. Kominakis withdrew his motion at the request of Dr. Geo. Karaflos.

After this, a motion was passed to have the books audited from 1922 to the present time, and this was adopted unanimously.

A characteristic episode was created when Mr. Basil Georgoules arose during the controversy of Palyvos-Kotakis-Kokines, and accused the

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president, Mr. Palyvos, of incompetency, as unable to conduct a meeting, and of no ability to hold office of the president, which he debases with his evident inability to direct the meeting by himself as he had to depend on those around him.



III C

GREEK

Proodos-(Progress), Sept. 14, 1932.

WHY SO MANY DISTURBANCES IN THE GREEK RELIGIOUS INSTITUTIONS?

Although the Greek community of Detroit cannot be considered as an example for judging the existing conditions in the Greek religious institutions, nevertheless, the fact that in a month's time the members of two churches closed the doors of the institutions in the face of a priest, and forbade him to enter and perform Mass, is an indication of the existing conditions in our churches and communities.

It is not only that, but in two general meetings of the two parishes in Detroit, the priest, not only was called down, but in both of them disrespectful remarks were uttered against the head of the Greek religious institutions in America, the Archbishop. Even though the Greek community of Detroit holds the record for ecclesiastical and community disturbances and discord, we think that these horrible and unbecoming acts toward the discipline of the church could have been avoided had the priests used careful tactics.

In the short time of three weeks, Rev. Alex Papastephanou was expelled from two churches through the locking of the doors by the members of the





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churches, because they disliked his vulgar manners, ways of expression, and general treatment of the parishioners.

Reverend Papastephanou, a former resident of Chicago, and very well-known here, was dismissed by the church of the East Side for economic reasons, but the priest disregarded the decision, and went to the church on Sunday, held Mass and took collections. On the following Sunday, the members went to church and stood as guards to prevent the entrance of the priest to the church. (Look at the level Orthodoxy has fallen!)

After his dismissal from one church, Reverend Papastephanou was sent, appointed, or ordered, nobody knows which, to hold Masses in the other Church on the West Side. When this became known, the members locked the door, and the women who gathered there to prevent his entrance, forbade him to enter, even though he was accompanied by officers of the law for support. Did you ever hear of a priest going to his Mass escorted by policemen, and being locked out of the church by action of women? And this is what happened in Detroit, on September 11, at the



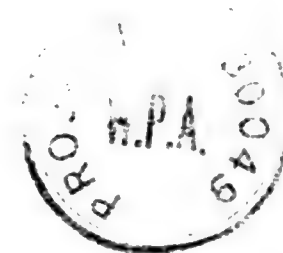


Proodos-(Progress), Sept. 14, 1932.

Church of Saints Constantine and Helene.

It is a well-known fact that the Greek community of Detroit presents the unique phenomenon of swindling and plundering of the church and community revenues by those who have stuck to the church as its officials for years, and who do not hesitate to exploit everything holy and sacred. But the attention and importance given to them by the officials of the church is the cause that brought on this condition.

It is a pity that a gang of exploiters of our religious sentiments for their personal profit, for years have now stuck to the church of the West Side and who by various promises, convinced Reverend Tsapatsaris to disobey the orders of the Archbishop, and be idle now. But it is equally pitiful that the same confidence was placed in a similar gang that has stuck to the central church, Evangelismos.



With these two acts in the two Parishes of Detroit, we have the open reaction against the head of our church, the Archdiocese. Probably, this may have been the result of the resistance against the Archbishop's representative there, who was fooled by the gang of exploiters,



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who have stuck for many years to the central community, and do not differ from those of the East or West side, But where do we go?

We are very sorry to publish such a report which we did not expect to take place, especially now, since the reorganization of the Greek Orthodox Church in America. Let us hope that all these differences will be ironed out in a Christian spirit of charity and appreciation, and that we shall not have a recurrence of such scenes as those reported here. All this will be corrected when the clergymen learn to conduct themselves as clergymen, and not as policemen, and when the communities expel from their boards, all those that have previously done some dirty work. And, unfortunately, most of the old timers have done in someway, sometime, some dirty work!



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GREEK

Proodos-(Progress), Aug. 3, 1932.

PICNIC AT PULLMAN



On last Sunday, the Greek community of Pullman, held its annual picnic at the beautiful park where they usually hold all their picnics.

Among the many who spent an enjoyable day on this outing were the priests of the community, Rev. Arsenios Palicares, and Rev. George Sakelariou, the family of Doctor Andrew Petrakos, Doctor Baxevanes, Doctor Zeff, Mr. and Mrs. Pofantes, Mr. George Klouras, Mr. George Drossos, Mr. K. Antonopoulos, from Gary, Indiana, Mr. George Giannopoulos with his wife Maria, who did not bring enough Dolmades to satisfy all of the company, Mr. Megaris, Mr. Bourmas, Mr. Kolovos and many others.

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GREEK

Proodos (Progress), July 27, 1932.

WPA (ILL) PROJ. 30275

THE CONSTITUTION OF THE CHURCH BRINGS PEACE

(Editorial)

P. 1.--It is about a year since the new constitution of the Greek Orthodox Church in America was drawn up and ratified by the Ecumenical Patriarchate. This constitution has now been printed and sent back to the Greek communities to be put in effect.

By applying this new constitution we shall end the chaotic condition of the Greek Orthodox Church in America, which was created by the dissension of political factions in the churches.

These factions turned religious organizations into battlefields of political antagonism.

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GREEK

Proodos, (Progress), July 27, 1932.

WPA (ILL) PHO 36276

The new constitution has been made as nearly perfect as possible in its details and in its regulation of the various activities of the Church. It provides the first sound and stable basis for this venerable institution and guarantees a united, well-governed, and well-disciplined Greek Orthodox Church. It is hoped that the constitution will be the shining lighthouse of which the beam will save us from religious shipwreck.

The adoption of this new constitution by every Greek community and by the Greek Orthodox Church will terminate that anarchy which has now prevailed for years, and which has been exploited by every profit-seeker.

The Right Reverend Archbishop Athenagoras the task has been assigned of applying this new constitution. Archbishop Athenagoras, in the short time of his administration here, has shown ability, tolerance, and charity worthy of the confidence and trust which the Hellenism of America has placed in him.

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GREEK

Proodos, (Progress), July 27, 1932.

WPA (ILL.) PRO. 1932/5

The communities one after another are meeting and adopting this new fundamental law which was worked out almost to perfection by the Church's representatives in the assembly of the clergy and the laity to fit the unique conditions of the Orthodox Church in America. All that the communities have to do is to ratify formally the constitution drawn up by their own representatives.

It is about time to end partisanship and discord in Greech churches and to surrender the government of the Church to those who are entitled to govern it--the clergy. Too much meddling of the laity in church affairs is what caused the recent disorders in the Church. Now let us allow the clergy to govern the Church and see whether they will measure up to their task and take good care of their flocks!

The adoption of this new constitution, besides curbing the interference of the laity in church affairs, will concentrate the government of the Church in one leader who will be responsible for his acts to the Nation, the Church, and to history, and we are sure that no one will dare to put any obstacles in the way

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Proodos, (Progress), July 27, 1932.

WPA (ILL) PROC. 50275

of such a leader.

The time has come for the Greeks and the Orthodoxy of America to take thought of what impression they make on their environment and to prove that the race and the language which received Christianity and spread it all over the former world of barbarians are still the salt of the earth, and that they can again make practical application of the ideals, and the high teachings of Christianity of its virtues and its principles, in this country at the present time.

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GREEK

Proodos (Progress), July 20, 1932.

WPA (ILL) PROJ 30275

CHOIR SOCIETY FOUNDED

p.3--Sometime ago the choirs of the Greek churches of Chicago held a meeting and decided to form a society of their own in order to improve religious music and to develop a better understanding among themselves.

In this noble movement the Greek community, we are sure, will support the choirs, for the public holds them in high esteem.

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GREEK

Proodos(Progress), March 27, 1932.

NEWS FROM THE OFFICE OF THE GREEK DIOCESE OF CHICAGO.

p.2.--Since his arrival in Chicago the Right Reverend Bishop Kallistos, formerly Bishop of San Francisco, has established the office of the diocese here and has given his attention to the most important matters.

Bishop Kallistos first studied the financial condition of the communities of Chicago and then formed a plan for their reorganization, the final success of which he has made dependent on the councils of the churches.

Besides this work Bishop Kallistos has received the committees of various organizations and cooperated with them. He has also visited the communities of Hegewisch and East St. Louis in Illinois and Mason City, Iowa, where he held masses and preached and gave advice for the improvement of the communities.

WPA FILED PROJ. 30275

Proodos, (Progress) March 27, 1932.

Bishop Kallistos on the 10th of March went to New York and had a conference with Archbishop Athenagoras. On Friday, March 18, the Bishop celebrated masses in the church of St. Nickolas and preached there. He has also visited and preached in other Greek churches of Chicago.

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GREEK

Proodos (Progress), Mar. 27, 1932.

THE GRAND VESPERS IN CHICAGO.



p. 1.--It is a pleasant surprise for one who has been absent from the large cities of Greece for a long time to attend the impressive ceremony and hear the liturgy of grand vespers in Chicago, celebrated by a bishop assisted by many priests. It brings back pleasant memories of the good old days and of the times when Orthodoxy exerted its influence all over the Christian world with its magnificent ceremonies.

This was one of the occasions which brings together large crowds of Greeks of Chicago and its vicinity,--the celebration of the Annunciation of the Virgin.

The early arrival of some of the faithful at Evangelismos Church, mostly women, reminded one of a mass in Passion week, when Greeks usually crowd their churches.

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GREEK

Proodos (Progress), Mar. 27, 1932.

The magnificence of the Right Reverend Bishop Kallistos, followed by the eight priests of the other eight Greek churches of Chicago, among them the Reverend Fathers Marlou Petrake, Daniel Gamvrile, Const. Papanicolaou, Dion. Sakelariou, Averkios Demakopoulos, and Constas. H. Demetry, added to the effect of the impressive religious ceremony.

Beautiful sacred music, a mixture of old Byzantine and modernistic European sung by the church choir directed by Mr. J. Papageorge and led by Messrs. John Xeros, Theo. Spyropoulos, and Geo. Demopoulos, experienced singers of Byzantine chants, lent a unique charm to the ceremony for those whose ears were attentive to the canticles.

Proodos (Progress), Mar. 27, 1932.

The melodious "Isakouson Mou Kyrie," (Lord, hear me!) was splendidly sung by the choir, and the "~~Chaire~~ Nympe Anympheute" (Hail, Virgin Bride!) as well as the "Plousioi Eptocheusan Kai Epinasan" (And the Rich Are Turned Empty Away), were perfectly rendered in Byzantine music with variations which gave the impression of an oriental celebration.

The timely preaching of the Bishop, the impressive and magnificent ceremony, and the large crowd showed the difference in such celebrations between large and small centers of population and the influence of Greek Orthodoxy in comparison with other denominations.

After the vespers the Bishop, the priests, and all the members of the councils of the other churches were invited to the hall in the basement of the church, where a light supper was served.

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GREEK

Proodos (Progress), Mar. 27, 1932.

WPA (ILL) PW 11 20275

A NEW SOCIETY OF YOUNG PEOPLE AT ST. DEMETRY'S CHURCH.

p.2.--On last Wednesday Mr. Alexander, the secretary of the Diocese of Chicago, after some preparatory work among the parishioners, invited the boys and girls of the parish of St. Demetry with their parents to the hall of the church and formed a new organization of the youth between the ages of sixteen and twenty-two.

The prevalent spirit of mysticism was manifested even in this new society, for the only thing that Mr. Alexander gave out for publication was the pass-word, "Tuesday a date!" That was all. More about this later.

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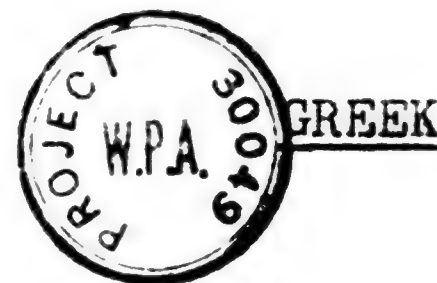


Greek Press, March 17, 1932.

ANNUNCIATION

p. 5.- On Thursday evening, March 24th, Bishop Callistos will officiate in a special service at Annunciation Church. All the local priests of Chicago will also take part. The Greeks of Chicago are invited to attend. Service will start at 7 P. M. and will last for over an hour.

III C



The Greek Press. Mar. 17, 1932.

ST. ANDREW'S DANCE

The dance given last Thursday by the Ladies' Society of St. Andrews was a huge success. It took place in the hall of St. Andrews. A ten-piece orchestra played for the dancers. Due to the untiring efforts of the committee a good time was had by all.

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The Greek Press, Mar. 17, 1932.



GREEK

ST. NICHOLAS

Members of the St. Nicholas South Side Church are informed that on Friday, March 18, at 7:00 P.M., Bishop Callistos will officiate at the "Heretismoi Tis Panagias."

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GREEK

Greek Press, March 17, 1932.

WPA (ILL.) PROJ. 30275

ST. ANDREWS

p. 4.- Starting this coming Friday, St. Andrews Church will hold the special mass of Heretismoi 'tis Theotokou every Friday until one week before Easter.

Mass will start promptly at 7 P. M. All North Siders should be present at such an important service.

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GREEK



The Greek Press, March 3, 1932

ST. JAMES CHURCH

p. 4.- Last Sunday's mass at St. James Church is not one that will be easily forgotten by those present. On this day the famous Eikon of St. Spiridon was dedicated to the church. Pupils of the school under Mrs. Contos, the teacher, recited various poems.

The priest of the church spoke on the life of St. Spiridon and two youthful students said the "Pater Imon" and the "Pistevo" (I believe). The choir sang two Byzantine hymns under the leadership of N. Vombrak. The Eikon was donated to the church by P. Orologas of the Pheonix Candy Shop on Halsted street.

(Summary)

The Greek Press, Feb. 25, 1932

THE CHURCH QUESTION

p. 1.- Last Tuesday, the meeting of the Bishop and the Greek professionals was held. Although nothing definite has been disclosed, everybody appeared satisfied and it is rumored that many excellent suggestions were submitted. We are sure that all is not hopeless when the Greeks unite to save our churches.

(Summary)

The Greek Press, Feb. 25, 1932

ST. JAMES CHURCH

p. 4.- On Sunday, February 21st, a special mass was said at St. James Church. P. Orolugas, of the Phoenix Candy Shop donated a huge Eikon of St. Spiridon to the church. Greeks from all over the city were present at the Liturgy.

The Greek Press, Feb. 18, 1932

OUR CHURCHES

p. 2.- Well aware of our journalistic duties, and our great respect and love for our countrymen, we are once again prompted to bring up this church matter. For thirty-two months the Greek Press has been trying to make a better future for the Greek people of America and for their children. Raising a scandal or indignant response by this article we are now writing is the farthest thing from our minds.

From much study and observation we feel that we know quite a bit about this church matter and are in a position to speak our minds. We are not speaking against any individual or any group of individuals. We are thinking of Hellenism in Chicago as a whole. We want to add our advice and suggestions, because we feel that the problem has gotten beyond the few who have tried to solve it.

The Greek Press, Feb. 18, 1932

The Greeks in Chicago are free to go their own way, doing as they please, under obligation to no one; but there comes a crisis when they must "stick" together. Such a crisis is before us now. Nothing can be done without the wholehearted support of every Greek in the city. The church plays an important part in everyone's life and must not be taken lightly.

It is known to all, that for the last three years some of our churches have been on the brink of closing, and we have done nothing about it. What can we do? They say it is a great crime and a great shame if we are forced to close our churches. But how can we prevent this? The Bishop's plans have not worked. They have helped, but we still have a debt of \$475,000. The presidents of the churches are on the verge of despair; the priests are afraid to lose their jobs; the people, their religion. All is chaos! And the solution is so simple. Why not close two or three of the churches and concentrate on saving the others? It can easily be done. It is better to have a few strong churches than none at all. We can afford to keep all our priests, but not all our churches. Think over this suggestion and act upon it soon.

The Greek Press, Feb. 18, 1932

THE CHURCH QUESTION

p. 5.- His Holiness, Bishop Callistos, in his endeavor to solve the church problem, is calling a meeting of all professional Greeks. This meeting will take place Tuesday, February 23, 8 o'clock at the Sherman Hotel. All professional men are invited to hear the plans of Bishop Callistos.

The Greek Press, Feb. 11, 1932

ST. GEORGE

p. 1.- Bishop Callistos will say special mass on Sunday at St. George Church. Archreverend Golemis and other priests will be there. All members of the parish as well as other Greeks should be present on this momentous occasion.

As the new rules are now in effect, church will end promptly at 12 o'clock.

The Greek Press, Feb. 4, 1932

CHURCH QUESTION

p. 3.- The officers of Annunciation and St. James churches, Rev. Kesses, P. Sikokis, A. Peponis, J. Brown, and P. Trougas have gathered another \$383.00 to make a total of \$2,100 to go towards saving these institutions.

All members of the two churches and many other Greeks are doing all in their power to avert another possible crisis.

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GREEK

The Greek Press, Feb. 4, 1932

Archbishopric
19 S. La Salle
Room 919

ANNOUNCEMENT

p. 6.- Last Wednesday, February 3, an important meeting of the priests and presidents of all the Greek churches in Chicago was held. Bishop Callistos presided. The following rules and regulations were passed:

- 1- The annual dues to the churches will be \$10 in advance, \$12 in installments.
- 2- Prices will be fixed as follows: baptism, \$15; weddings, \$40; funerals, \$25, and commemorations, \$15.
- 3- On Sundays mass will be said from 9 to 12. In the summer months it is to be changed to 8:30 to 11:30.
- 4- The Kyrigma of the church will only last 20 minutes.

The Greek Press, Feb. 4, 1932

ST. ANDREWS

p. 5.- At St. Andrew's Church the women are giving an afternoon affair on Wednesday, February 10. Many Greek ladies are always present at these entertainments. A musical program has been arranged and a good time is sure to be enjoyed by all.

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GREEK

The Greek Press, Feb. 4, 1932

HOLY TRINITY CHURCH

p. 5.- Since the usual general meeting was not held on January 24th, the members of Holy Trinity Church are asked to meet at Socrates school, 742 Sibley St., on February 14, 1932. Finances and the progress of the school will be discussed.

N. Palivos
President.

The Greek Press, Jan. 29, 1932

ST. ANDREWS CHURCH

p. 3.- As all Greeks know, Saturday, Jan. 30th is the holiday of the Three-Hierarchs, who are Basil the Great, Gregory the Divine, and John the Golden-voiced. As in all other Greek churches, special mass will be held at 10:00 A.M. in St. Andrew Church.

Archrev. Tsourounakis of this church will give a lecture on Sunday evening in connection with this holiday. His theme will be "Greek Letters and the Three Heirarchs." It will be very interesting and many should be present.

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GREEK

The Greek Press, Jan. 29, 1932

THE CHURCH CRISIS

p. 5.- After a final threat from receivers that the two churches of Annunciation and St. James will close immediately unless paid for, the officers got together and held a meeting at Solon school. Bishop Callistos was present.

Various plans for raising the nessary money were discussed. By donations and other means \$1,555.00 were raised and the churches are once more saved. They are not out of danger yet, but are safe at the present time. Another sum of \$503.000 has just been added to the first amount.

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GREEK

The Greek Press, Jan. 29, 1932

ELECTIONS

p. 1.- Last Sunday, at Solon School, 2727 Winona St., elections of officers of St. James and Annunciation churches were held.

Great interest was shown in the selection of officers due to the economic crisis the churches are going through.

The voters were wise and careful in their selection of officers and only the best have been elected. These men are as follows:

John Alex, George Aliferis, John Askounis, K. Bookides, P. Daulantes, P. Karambelas, J. Kouracos, George Coorlas, T. Coorlas, J. Limberopoulos, P. Matsoukas, N. Mantis, K. Paleologos, A. Peponis, N. Prokos, J. Raklios, P. Sikokis, and P. Trougas.

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GREEK

The Greek Press, Jan. 29, 1932

MOTHERS CLUB OF HOLY TRINITY CHURCH

p. 2.- On Sunday, January 31, the holiday of the Three Hierarchs special mass, will be said at Holy Trinity Church. Bishop Callistos will be present.

In the evening of the same day, the Mother's club of the church and the Socrates school is giving a dance at 742 Sibley Street. At that time a Greek program will be presented by the pupils of Socrates school. A whole turnout of West Siders is predicted as well as many Greeks from other parts of the city.

III C

GREEK

The Greek Press, Jan. 21, 1932, p. 5

ANNOUNCEMENT

All members of the parish are invited to come to the Church of the Virgin Mary, 5559 W. Harrison Street on Sunday, January 24, 1932, at 3 o'clock to hear the financial report for the fiscal year of 1931.

President
I. Koliopoulos.

Secretary
N. Limperis.

The Greek Press, Jan. 21, 1932, p.2

OUR CHURCHES

We journalists are making an appeal to the people of the Greek Community of Chicago, to the committee hands of the various churchs and even to the highest executive Archishop Athengoras, to save the two churches which are in peril of closing. The psychology of our countrymen we know very well once they are aroused they will do all in their power to save these two establishments. After these appeals, we are sure the Greek people will gather together hold an ecclesiastical meeting, and solve the problem. The Greek Press is looking forward to this.

We are not trying to prove that we are saintly people nor is it in our right to dictate or map out a program for the Hellenism of Chicago concerning this matter. We are also taking into consideration the great economic crisis we are now going through. We wrote what we wrote because what is needed can be clearly seen. We want to make the way easy for the two churches to open the road for them, enlist the help of all Greeks.

III C

GREEK

The Greek Press, Jan.21, 1932.

Whatever His Holiness, Archbishop Athenagores does no matter how little, will be a great blessing. We have refrained from mentioning the names of the two churches because it would be adding an insult to injury- so to speak. The only reason we have made this situation public is because the churches are being confronted with a problem too big to cope with alone.

We don't want this matter to be taken lightly. If \$85,000 are not forthcoming immediately, the two Greek Orthodox Churches will go into the hands of receivers. A meeting was called last week and new officers of the churches were elected. We hope they are capable. They have made a good beginning so our faith is in them to save the buildings.

You cannot afford to ignore this plan because every one of you will be directly or indirectly affected by what happens. The Greek Orthodox religion is at stake. We must have it at any cost.

The Greek Press, Jan. 21, 1932, p. 5

COMMEMORATION

The Greeks of Chicago had a duty to perform and St. Nicholas Church has decided to do it. Next Sunday, January 24, the Bishop of St. Francisco, California, His Holiness Callistos, will hold commemoration services for the **heroic** Kiprians who died under English tyranny. All Greeks whould attend this affair at St. Nicholas Church.

The Greek Press, Jan 14, 1932, p. 5

LITURGY

The Greeks of the North Side are to have a liturgy by Bishop, Callistos of San Francisco, California, on Sunday, January 17, 1932, at St. James Church. Both priest and the choir from the Annunciation Church will join those of the St. James. Thousands of good Orthodox Christians are expected.

The Greek Press, Jan. 14, 1932, p.3

ST. JAMES CHURCH

D. Sakellariou, the priest of St. James Church is one of those few people that believe that the poor must eat. And so he has gathered together various foods and brought them to the church. He quietly summoned several of the poor families in the neighborhood and gave them enough food for several days. That is a good Christian deed.

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Saloniki, Dec. 26, 1931.

THE TRANSFER OF THE ANNUNCIATION CHURCH
By Dr. John Volicos

p. 3.- In my previous article I wrote about the establishment of the first Greek church in Chicago, the Annunciation.

This church building was used as a temporary meeting place. Neither the building nor its location was suitable for a temple of God. Because of the urgent need the church was established, with the thought in mind, that it should be transferred at the first opportunity to a better building and location.

The transfer took place at the close of the Century of Progress and during a period of depression which shook the foundation of many a business house in Chicago. All nationalities in Chicago felt the adverse conditions and most of them applied for relief. The Greeks were an exception. I can verify this statement. The American press commented on the fact that not a single Greek or a single Greek family had asked for help.



Saloniki, Dec. 26, 1931.

In spite of the devastating effects of the depression, they managed, through mutual assistance to weather the storm.

The prominent Greeks of the Lycurgus Society, after a general consultation of all the Greeks, transferred their church to a beautiful hall of the Masonic Lodge at Kinzie and Clark Streets, paying \$50 per month rent.

A great deal of money was required for the establishment of the new church as well as for a substantial salary for the priest because of his large family. The Lycurgus Society, on my initiative, decided to give the first Greek theatrical performance titled, "Babylonia." When circulars of the forthcoming comedy were distributed, the Greeks flocked to Turner Hall, notwithstanding their financial stress. The proceeds were more than expected. The money having been raised, the decoration of the church was completed, icons, a huge chandelier, seats, linoleum and other necessary ecclesiastical furnishings were bought, and the hall was ready to be consecrated for church services.



Saloniki, Dec. 26, 1931.

The appointed committee of the Lycurgus Society headed by the Rev. Fiampolis, invited the Russian Archbishop to officiate at the dedication. The Archbishop, accompanied by his archdeacon and the Rev. Vrettas, Pastor of the Slavs, was received by the Greek priest and the committee at the new church, 320 Kinzie Street. The liturgy, conducted jointly by the Russian and the Greek clergy, was deeply affecting. Two Greeks and two Russians sang alternately the holy hymns.

After the liturgy, Archbishop Antonius, delivered in Russian, translated by Rev. Vrettas into Greek, a eulogy for the Greeks of Chicago. He said that as true sons of the Mother Greek church they should never fail to perpetuate her traditions. He congratulated the Greeks in general as true Apostles of Christ's church.

A symposium took place afterwards, in which many participated. The Archbishop with his assistants, discovered before departing that the Greeks harbored no ill will towards the Russian Church because of the attempts of the Russians to proselyte the Greeks while they were attending the Russian Church.



Saloniki, Dec. 26, 1931.

It would be a great mistake not to mention the good work done by our Greek ladies. Of course there were not many, but nevertheless they were ready and willing to contribute their services to the welfare of the community. Some of the names I recall are: Mrs. A. Manousos, Mrs. John Palamaris, Mrs. Spyros Poulis, Mrs. Kerkiraios, Mrs. N. Kavouras, Mrs. N. Michalopoulos, Mrs. Koumoundouros, Mrs. C. Michalistis, Mrs. Thomas, Mrs. Brown, Mrs. Mitchell, Mrs. James Mazarakos, and Mrs. Poriotis.

GREEK



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Chicago Greek Daily, Dec. 23, 1931.

APPROVAL OF THE RULES OF THE ARCHDIOCESE

p. 1- According to telegraphic communications from Constantinople the Synod has approved of the rules as laid down and voted upon by the Congress of the Greek Communities of America.

What remains now is the application of the rules, and the first one is the Common Constitution of Communities, which is to be the foundation of all other rules.

We have no doubt that all communities of America will adopt the new constitution promptly, judging by the impatience with which they are waiting for it.

But this is not enough. The most important of all is the application of the rules for school and education, which are the most urgently needed, since it is known that all communities have been delinquent in establishing and operating schools.

To the speedy application of these rules for education we call the attention of the Archdiocese.

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GREEK



Saloniki, Dec. 19, 1931

THE CHRISTIAN SPIRIT - Editorial
By Dr. N. Salopoulos

p. 1.- Next Friday the bells of the Christian churches will joyfully herald the birth of the Savior, and the splendor of the celebration.

At the birth of Christ, Rome ruled the world. She had thrown together barbarian and civilized people. She held together moral and immoral people, the normal and the degenerate. Out of this blending, she produced a mixture, that contaminated the human race.

Rome was buying slaves to be thrown into fish ponds. Roman emperors were burning slaves alive for the amusement of the celebrants. The world was nauseated with the sight of roped men and women following the chariots of Caesars, Pompeys, and Sullas.



Saloniki, Dec. 19, 1931

The world was satiated with the bestiality of gorged Rome and the tribute paid to emperors. The condition of the human race reached such a point that neither philosophy nor change of government could save it from destruction. The Creator of the universe saved the world by the birth of Christ.

The great ancient philosopher, Socrates, speaking to Phaedon, said, "Divine Revelation, is necessary, to untangle things, which philosophy is unable to do." The ingenious Greek mind with its lofty sentiments, created the philosophy that Socrates speaks of, and the same mind received Christianity from the Savior, developed it through its philosophies, and spread it through its proverbs, teachings, and through its ecclesiastical orators. It rendered God's worship--in the churches more splendid, accompanied by the Greek language, the holy Byzantine music, and the melodious poetical hymns.



Saloniki, Dec.19, 1951

Zeno, the founder of Stoic philosophy said, "God is immortal, provident, creator, and Father of all, but does not have a human-like appearance. The Greek philosophy, with its dialectics, and Christianity with its revelations, avowed the immortality of the soul. Plato revealed that the soul has ideas, not acquired through the physical senses; that it was in existence before its ingress into the human body; and that after its departure from it, the soul will exist as an immaterial integral entity.

The Greek philosophy and the Christian religion, are two shining stars which must be followed by the human race, in order to make our planet an unbounded paradise of happiness and blessedness. Unfortunately, some decades ago, the sinister Boreas of materialism, with utter destruction, raged to destroy the flowers of Greek philosophy and the fruit-giving tree of the Christian religion.



Saloniki, Dec. 19, 1931

The Bolsheviki acclaimed the stomach to be higher than the mind, and in such debaseness they declared war against God. The plutocrat, on the other hand, accumulating gold and silver, treats with contempt every divine and human law.

Unfortunately even the pontiffs of Rome, instead of following the pure and true Christian traditions, followed and are following still the traditions of the Roman Empire. They transformed the Vatican into palaces of Imperators, collecting annual tribute from the various people, through their Monarchic legions, much more than the Caesars collected through the Roman legions. Thus, the Pope with his Cardinals lives in the Vatican in untold luxury and magnificence.

The Savior entered Jerusalem riding on an ass, and the Pontiff of Rome recently bought a train, bearing the imperial colors of the Caesars, beautiful and expensive silk red curtains, equipped and furnished with



Saloniki, Dec. 19, 1931

unexamined luxury and expensed, that even a king or a multi-millionaire of today cannot equal. When, a few months ago, Mahatma Gandhi, the Hindu philosopher, asked for an interview, the answer was negative. The high tribunal refused to interview the philosopher, because he was not properly dressed. He was attired in his Hindu cotton tunica (loin cloth and robe).

The Savior of the world, wearing his loin cloth, would undoubtedly meet the same obstacle as the Hindu philosopher did.

This article is written for Greeks and other Christians of the Greek Orthodox Church, in order to make a comparison between their own Holy Church and the Vatican, to discriminate between the holy and true traditions of the Greek Orthodox church, the mother of all the Christian churches, and the traditions of the Vatican. The gorged Rome of the past



Saloniki, Dec. 19, 1931

went down, and the pomp and dazzling imposition of the pontiffs of the Vatican will, most assuredly, go down. That which is not built upon spiritual magnificence and splendor eventually will crumble.

A few days from now the Greek churches, the world over, will chime,
"Christ is born in the City of Bethlehem."

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IV

GREEK



Saloniki, Dec. 12, 1931

THE FIRST GREEK CHURCH IN CHICAGO

o. s.- In my previous article, I wrote of the Greek pioneers of Chicago and the establishment of the first Greek community.

Greeks, the world over, live with Greek traditions. A Greek community without a Greek Church and a Greek school, cannot fulfill the traditions of the Hellenic race. At first, the Greeks in Chicago were attending holy services in the Russian Church. This branch, of the Mother Greek Church, through a systematic propaganda, attempted to Slavicize the worshipping Greeks.

The worshippers attending the Russian church were Polish, Russian, Roumanian, Serbian, Bulgarian, and then the Greeks of Chicago. The priest of the church was a Serbian. The Russian Archbishop of San Francisco,



Saloniki, Dec. 12, 1931

wishing, (for Slavic reasons) to do honor to the Greeks of Chicago, transferred the Serbian priest, and in his stead sent the Rev. Proconios Vrettas, a Greek from Macedonia. This new Greek priest of the Russian Church, although highly educated, failed to Slavitize the Greek worshippers. When he was convinced of the utter impossibility of fulfilling the dictates of the Archbishop of San Francisco, he refrained from further attempts, lest the Greek community ostracize the Russian Church.

This was the situation in the Greek community in 1890. The news of the World's Columbian Exposition spread far and wide and more Greeks came to Chicago anticipating great gains from the Exposition. In 1892, the first Greek society was founded and named Lycurgus. The President of Lycurgus Society was Uncle Constantine, and Mr. P. Lambros, the present editor of the Greek Star, was its secretary. The meetings of Lycurgus Society were many and were composed of prominent members, who had nothing else in mind but how to draw the Greeks away from the Russian plot. Some, I remember, were Panageorge, John Rifakis, Karelas, Vlachandreas, N.

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GREEK



Saloniki, Dec. 12, 1931

Lazarakos, I. Prokos, N. Koumountzis, I. Palamaris, A. Manousos, L. Gianacopoulos, Capt. Kolas, Metaxas, Brown from Samos, the Vournazos brothers, Antzaklis brothers, Sarantos Loumos, N. Kavouras, and others whose name I cannot recollect.

The result of those meetings was a Greek Church and a Greek priest. So an appeal was sent to the Mother Church. The Metropolitan of Athens, taking into earnest consideration the appeal of the Chicago Greeks, at once dispatched the Rev. Fiampolis, accompanied by his large family, who for many years served the Greek community of Chicago.

Preparations were made to shelter the priest and his family, and the expenses were borne by the Lycurgus Society. Plans were made to fix up the fifth floor of a warehouse at 130 Union Ave. This place was chosen as a temporary church. Of course, it was not the proper place or the proper neighborhood for a church, but due to the fact that most of the



Saloniki, Dec. 12, 1951

Greeks were in the fruit business in that neighborhood, they decided to have the church in a centralized location, at least for a while.

When Father Tiamopolis and his family arrived, the temporary church was ready. The place was sanctified by the Greek priest and named Annunciation. This, then, was the foundation of the future Greek Orthodox Church of Chicago. The first mass, by a Greek priest in a Greek Church was performed here in this humble place. In this place also officiated the Most Rev. Dionysios Lattas, Archbishop of Zante, who came here as plenipotentiary of Greece to the Universal Religious Convention, at the World's Columbian Exposition.

The prelate of the Mother Church, after the holy liturgy, delivered his memorable address in the crowded church, and, as I remember, there was not a single person present who did not shed tears of joy. Briefly, I will try to give excerpts from his address.



Saloniki, Dec. 12, 1931

"This commercial edifice, sanctified, serves the Holy Greek Orthodox Church, the Mother of Christendom. The divine spirit of Orthodoxy is here, in spite of the humble edifice and its surroundings. This is the cardinal stone of the future Orthodox Church in your community. The Savior of the world was born in a stable. Magnificence is pleasing to the eye and mind. Spiritual faith is above all. You are to be congratulated on perpetuating Greek traditions, emanating from God, and in God you rejoice. Greeks, the world over, have begun with Alpha and reached Omega; the time is not far distant when your community will have its own church. In the name of our Holy Mother Church, I bless you all."

So in 1892 began the functioning of the first Greek Orthodox Church in Chicago.

III C

GREEK

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Chicago Greek Daily, Nov. 11, 1931.

CHICAGO'S REPRESENTATION IN THE CONGRESS OF COMMUNITIES

p. 1- The Greeks of Chicago have decided to be fully represented in the Congress of Communities in New York.

At first the communities here did not give serious consideration to the matter, and the idea of proxy representation took root. Through discussion and the development of different points of view the original idea has been changed, and it is now considered necessary that all communities shall send representatives.

That is precisely what should be done, for it would not be right for Chicago to fail to send representatives and express its opinion on matters so vitally important to the organization of Hellenism in America.

According to information received by us every community in Chicago will be represented by its own delegate, and most important of all, they will formulate a plan for united action and will thus present a solid front in the congress.



Chicago Greek Daily, Nov. 11, 1931.

Such a decision was imperative, since those of New York, as indicated by the plans which they have laid out, were unfortunately desirous of claiming everything for themselves and of ruling all the Greeks of America.

The fact that the opinions of the laity coincide with those of the clergy and that there is no question of sacerdotal rule, as was originally believed, is satisfactory.

Of such cooperation we have been always ardent advocates, and we believe that cooperation between clergy and laity is possible, provided that both sides have their courses of action outlined and do not forget the saying, "Every man in his place."

We firmly believe that the cooperation of clergy and laity will facilitate the task of both, for the benefit of our communal and ecclesiastical interests, and that this congress, comprising these two elements, will become the starting point of sincere cooperation between them.

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GREEK



Chicago Greek Daily, Nov. 3, 1931.

THE GREEK COMMUNITY OF CHICAGO AGAINST THE
OLIGARCHY OF NEW YORK

We are only two weeks away from the opening of the congress of the communities, and the daily press (Greek) of New York keeps silent upon the subjects that are to be discussed in it, as if they were questions of no interest at all to the Greek population of America.

Only the day before yesterday Atlantis touched upon the question, confessing that it was a matter of significance and emphasizing the necessity of representation for the communities, in order to terminate its article with a recommendation to the communities to appoint their representatives among residents of New York.

In other words, the congress is to consist of Greeks of New York. The famous plans laid down by the wise New Yorkers will be voted upon by them and accordingly those in New York will direct the Hellenism of America.



Chicago Greek Daily, Nov. 3, 1931.

The Chicago Greek Daily has revealed these intentions of the New Yorkers and has characterized the newspapers' silence as the silence of guilt. Now, from what Atlantis publishes in its issue of Nov. 1st, our forebodings are completely realized, and we have the revelation of how the gentleman of New York have staged the congress, and how by their method of representation through residents of New York they have planned essentially to exclude other communities.

And there is no doubt that the communities swallowed the bait. Chicago would have been caught in the net if it had not been for the Greek Daily, which hastened to reveal their wily schemes and to emphasize the necessity of each community's sending its own representative so as to have all represented and to present a united front against the meditated attempts of the New York combination, which thought to dominate the whole Greek population of America by such means.

We wish to assure the New Yorkers that in times like these, in which the spirit of democracy prevails from one end of the world to the other, not only Chicago but the whole Greek population of America is against the



Chicago Greek Daily, Nov. 3, 1931.

adoption of the oligarchic system which the New Yorkers thought of establishing with the famous "Mixed Council," and it is high time for them to realize that the Archdiocese of North and South America belongs to all Hellenism and not only to the oligarchy of New York.

Fortunately the Greek community of Chicago perceived the snare in time and unanimously condemned the method of forming the "Mixed Council". Those in New York took care to have it elected only by residents of New York; Greeks of other communities would have had no right to office. We have not the slightest doubt that the opinion of Chicago will prevail in the congress, no matter how much the New Yorkers, by their method of representation, have tried to pilfer the votes of the communities which they supposedly would represent.

We are pleased to say that we have been informed that all our communities have decided to send representatives to the congress, and that even those which had previously decided to authorize representatives in New York have revoked the authorization, and thus all Chicago communities will be represented.

Chicago Greek Daily, Nov. 3, 1931.

WPA (11-1) 100-30275

Thus far representatives have been elected by the communities of St. Andrew, St. Nicholas, Holy Trinity, St. George, Assumption, and St. Constantine. Next Sunday the communities of Annunciation of the Virgin Mary and St. James will follow.

Chicago Greek Daily, Oct. 31, 1931

THE CONSTITUTION OF THE COMMUNITIES

p. 1.- In our last issue we expressed our opinion regarding plans laid out by communities in New York, and which are to be submitted to the Congress of Greek Communities, Nov. 16th.

We also dwelt in length on the "Mixed Council" plan, which we considered the most important for the communities, because it is the one through which the whole administration of the Archdiocese and its relationship with the communities will be regulated.

Next to this regulation, however, comes the by-laws of the churches and the communal councils, in other words, the common constitution which the Archdiocese was expected to lay out for all the Greek communities of America.

The plan that was sent, however, is anything but a constitution for the communities and, therefore, does not bear the importance attached to it by the many.

Chicago Greek Daily, Oct. 31, 1931



It is simply a set of by-laws for the churches which we publish, herewith, for the satisfaction of those who thought that the Archdiocese would assume the administration of the communities and also to convince those who were expecting the Archdiocese to lay out such a constitution, that such a thing is impossible.

The communities are corporations in themselves and have their own constitution. Whatever change in them is necessary must be done by the communities themselves, and not imposed upon them from the Archdiocese, nor even by its general congregation.

The only thing that has to be done, as we see it, is the addition of a few articles in the communities' constitution in which its relationship to the Archdiocese is defined.

Fortunately, such thoughts have prevailed, also, in New York, and wholly for this reason the "Church Rules" were accepted instead of the constitution.



Chicago Greek Daily, Oct. 31, 1931

CHURCH RULES DRAWN UP BY A COMMITTEE OF THE A CHDIOCESE
TO BE SUBMITTED FOR APPROVAL TO THE CONGRESS
OF GREEK COMMUNITIES AT BALDWIN NEW YORK
ON NOV. 15, 1931.

o. 1-Article 1.- By the word "Ecclesia" the "aggregate of the faithful" is meant, and by the word "church" the "Temple of God" is understood. Accordingly, to the Temple of God due reverence is rendered. Every regulation and humble observance is followed with the church. The Priest of the church and the committee--are held responsible for their occurrence.

Article 2.- From now on, only communal churches are to be considered as legitimately established. Private churches are absolutely excluded as per article number three. Exceptions to this rule are the chapels in orphanages, hospitals and old people's homes.

Article 3.- No church is to be erected, or bought, before the formation of a community and before it has been proven to the Ecclesiastical authority that the community has the funds needed for the erection and maintenance of it.



Chicago Greek Daily, Oct. 21, 1931

Article 4.- There can be more than one church in one city, if the requirements of the community call for it, and if such will not be injurious to the economic interests of others.

Article 5.- As per suggestion of the Archdiocese all Orthodox Greek Christians must become members of the parishes to which they belong.

Article 6.- The churches are serving, not only the requirements of religion, but also the educational and philanthropic needs of their members exactly as is provided in the special rules.

Article 7.- It is the spirit and the letter of this article, that a church can be established only after a petition by Orthodox Greeks, in sufficient numbers is made to the Archdiocese. The new church may then be built only after a specific permit is granted by the Archbishop.

Article 8.- The supreme leader of the churches is the Archbishop. To him are submitted, unreservedly, all financial and other reports, annually, in regard to philanthropic educational, and social, activities with all details and signed in duplicate.



Chicago Greek Daily, Oct. 31, 1931

If incomes show a decrease, or expenditures are senseless and unjustifiable it is left to the discretion of the Archbishop to actively intervene according to the rights bestowed on him by the Sacred Canons.

Article 9.- The plans and specifications for every church to be erected are to be, without fail, submitted to the Archbishop by the Committee, the Priest, and, if possible, by the architect, with an itemized estimate of the cost. The Archbishop may point out any change in regard to the plan, location, and cost. Too large an expenditure, one exceeding ability, is not to be encouraged. It is urged that every community for future expediency, when possible, endow its church with an income.

The same reason is equally applied to the purchase of a lot for the erection of a church, school, or philanthropic institution. The Archdiocese has the right to be consulted as to the purchase of lots, or houses of prayer that can be leased for church services.

Article 10.- The church of every community once consecrated is considered the church, of that community always, except when the Archbishop thinks otherwise, following a petition submitted by the members in general congregation.



Chicago Greek Daily, Oct. 31, 1931

Article 11.- In case of dissolution of a community, its property in the form of money or real estate, goes to the Archdiocese which, after the lapse of three years, may dispose of the same to the benefit of economic interests of the closest regularly organized Greek Orthodox Church and Orthodox Greeks of the same community.

Article 12.- Every increase of the mortgage of a church must be made known to the Archdiocese before the signing of the contracts.

Article 13.- If resources permit, and the committee submits the particular petition, there may be employed two or three Priests in the same church. The first one will have the rights of a presiding cleric, as provided for in an act passed in Greece and elsewhere, and the second and third are considered as assistants.

Article 14.- The pastoral circulars of the Archbishop are always read in the church by the parish Priest according to instructions from the former.

Chicago Greek Daily, Oct. 31, 1971

Article 15.- The church is open every day for Christians, and the Priest is there during assigned hours except for valid reasons. He resides, as close as possible to the church, inasmuch as no residential quarters have been provided for him within the communal building.

Article 16.- A Singer, or singers, posted in Byzantine music, will be appointed in sufficient numbers recommended by the priest, assigned by the ecclesiastical committee, and approved by the Archbishop. Singers must be pious and prudent and wear the usual long black cloak while in the church.

Article 17.- The Icon painting of the church must be entrusted to Icon artists, graduates of a polytechnic school, posted in Byzantine art and recognized, in writing, by the Archdiocese.



Saloniki, Oct. 24, 1931

THE PARISH OF ST. NICHOLAS

p. 5.- The administrative council of St. Nicholas' parish calls all the parishers to a general meeting to take place on Nov. 1st in the auditorium of the Church, 5957 So. Peoria St.

The object of the meeting is to choose a layman representative, who with our Pastor, will represent the parish in the forthcoming Congress of laymen and clergymen, which will take place in New York on Nov. 16, 1931.

The office.



Chicago Greek Daily, Oct. 20, 1931

WHY SILENCE?

p. 1.- The Greek Daily first published the information about a Congress of the Communities to take place Nov. 16th. The New York dailies did not publish a word, despite the fact that the decision was taken in New York, and the Congress will be held in New York. Information of such importance ought to have made its first appearance in the New York papers.

In commenting upon this subject we do not mean to exalt the Greek Daily for its alertness. We wish to express, rather, our surprise, not only on silence of the New York papers regarding a matter of such importance, but about our communal organization in general. If such silence is intentional it can provoke many thoughts and comments.

How could this omission by the New York papers be explained? How could they preserve silence on an event of such importance that is of primary interest to Greeks of America from coast to coast. Do they mean to have this Congress transacted secretly and in a family circle, staging and reserving it for themselves, if we judge from the plans they are aiming to centralize all authority in New York, and assume the guardianship of all Greeks in America?

Chicago Great Daily, Oct. 20, 1931



In a previous article we have shown how our rights have been violated by having New York assigned as the city for the Congress. Never mind the fact that we were led to believe that Chicago was to be the place, and it was to be the seat of the Archdiocese also, on account of which the communities involved themselves into expenses by hiring necessary quarters and so forth. Chicago was the place suitable for this Congress, due to its geographical location.

Consequently, the decision to have New York, instead, as well as the way this Congress is to convene violates the rights of the Community of Chicago as well as all the communities of the midwest and West.

The system of centralization, which the New Yorkers have laid out, is not one conforming to this age, nor can it be in accord with the prevailing system and liberties that the Greek populace of America has long possessed.

If the New Yorkers imagine that a mixed council, which they seek to monopolize, will direct the churches and schools of the Greek communities of America, they fool themselves greatly. Conditions, themselves, cry aloud



Chicago Greek Daily, Oct. 20, 1931

that such a guardianship could not possibly be accepted by the Greeks of America. Their enterprising schemes are doomed in advance, even before being put into effect.

The Greek community of Chicago, which had the initiative for the solution of our church division and the establishment of the new Ecclesiastical regime, must fight united against those who, apparently, have a desire to return to dissension to create new causes of friction, and make Hellenism in America a feature of the New York oligarchy.

(Summary)

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GREEK

Chicago Greek Daily, Oct. 13, 1931.

THE CONGRESS OF THE COMMUNITIES

p. 1- Our church reorganization is slow but sure. The establishment of the monastery seems to continue to absorb the attention of the Archdiocese more than the convocation of the congress of communities. It seems, to judge from the lack of any new information, that it will be further delayed if not postponed indefinitely.

It is a matter of dispute whether the congress shall be held in New York or in Chicago. We have dealt with this subject in the past, and we should like to come back to it were we not afraid that we are arguing about something which the Archdiocese does not consider of pressing need.

On the other hand, if we examine more closely the expected results of the proposed congress, we shall see that nothing positive will result from it because decisions regarding matters of the communities cannot be final, for it is known that the communities, recognized as associations, must vote as units on decisions of the congress.



Chicago Greek Daily, Oct. 13, 1931.

That they will do so is very doubtful, especially if the communal liberties are to be restricted, and new evils are to be introduced as it is rumored.

Our communal matters are at a standstill pending the convocation of the congress. Our parish dissension continues with sporadic jumping about on the part of some priests to administer sacraments in parishes not their own.

This phenomenon is to be regretted because it proves that some priests, fortunately few, do not want to behave themselves and keep order, in spite of the fact that formerly they were loud for order and claimed the title of regular and orderly priests.

We confine ourselves to these few remarks to-day, awaiting their apologies to the Archdiocese or rather the latter's decision upon them.

The affairs of the West Side community - of the Holy Trinity - are getting into a **mess**. We are informed that some councilmen have even



Chicago Greek Daily, Oct. 13, 1931.

submitted their resignations to the president, Mr. Palivos, having become despondent because no improvement in the situation is possible.

If Mr. Palivos would follow the example of the councillors, the situation surely would be ameliorated, for this man, after all, ought to understand that he cannot continue to be president after taking under his protection the embezzlers of the school funds and cooperating with them.

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GREEK



Saloniki, Oct. 10, 1931

GREEK MONASTERY IN AMERICA

p. 4.- The undisputable fact that the Greeks of America will remain citizens of this great democratic country is once more apparent from the following fact: the establishment of a Greek monastery in America.

The Greek originally did not come here to stay and become a part of this great Republic; he came here to earn dollars and go back to his beloved Greece. However, the American ideals, the nobility of the American spirit; the greatness of the American form of Government; and the liberty and justice which he loves and enjoys under the American flag, enthused the Greek immigrant of the past and made him an integral part of American life. The Greek began to build his beloved Greece here in America, his future home and future country. The idea of going back has been given up. The idea of putting his shoulders to the American wheel of progress and of helping to construct appeared. He built houses, stores, theaters, schools, churches, bought farms, and real estate, and now he has established a Greek monastery, the first of its kind in the Greek life of America.



Saloniki, Oct. 10, 1931

The mixed council of the Greek Archdiocese for a long time contemplated the feasibility of such an institution as a spiritual center for the Greeks of America. Gastonia, North Carolina, has the distinction of having the first Greek monastery in this country. St. Stephen is the name it was given. The estate is composed of 420 acres and known as Crowder's Mountain, where formerly was functioning Linwood College. It includes the famous springs known as All Healing Springs. The many buildings of the former college have been transformed and reconstructed for the monastic life of the new occupants. The mild climate and the salubriousness of the place makes it an ideal spiritual center.

The estate was bought by the Greek Archdiocese through Greek contributions. New buildings are erected and a new Church is practically completed, as new contributions come in. Bishop Philaretos of San Francisco is in charge of regulating the institution. Thousands of Greeks all over the country who will visit the monastery will have the opportunity to hear the churches' bells chiming Byzantine music.



Saloniki, Oct. 10, 1931

Is it possible for the progressive Greek mind to be contented with one monastery for the 500,000 Greek-Americans? No! This is the beginning of a new era. In years to come the Greeks in each State of the Union will meet one another, exchange a few words, and a new religious and educational building will go up, symbolizing their progressiveness and determination to remain Greek-Americans.

(Summary)



Saloniki, Oct. 10, 1931

ANNOUNCEMENT

p. 5.- For the sake of unity, cooperation, understanding, and harmony, in the Greek communities of Chicago, the Pastor of St. Andrews and St. Constantine, will change places this coming Sunday.

The Rev. M. Petrakis, Head Priest of St. Constantine Church, will hold mass at the church of St. Andrews and the Rev. Eirinaios Tsourounakis will hold mass at the church of St. Constantine.

The diocese of Chicago informs the parishers of the respective churches of this interchange in pastors for next Sunday.



Saloniki, Oct. 10, 1931

WHERE THE GENERAL CONVENTION OF THE ARCHDIOCESE WILL TAKE PLACE

p. 3.- The Greek clergy in Chicago in unison with all the Greek communities, sent an appeal to the Tribunal of the Diocese, which governs North and South America, pointing out Chicago as the proper place to hold the Ecclesiastical convention.

Chicago, owing to its geographical position, and due to the fact that it has more churches, and also the largest Greek community, is the most suitable place for all concerned for the congress. We wish and hope, that the Archbishop would take in consideration all the above reasons and honor our city with the forthcoming convention. Nevertheless, if his decision is otherwise, we shall respectfully abide by and solemnly accept it.

(Summary)

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GRYER

WPA (ILL) PROJ 30275

Chicago Greek Daily, Oct. 3, 1931

THE MISERABLE SITUATION OF THE HOLY TRINITY COMMUNITY

The situation in the executive affairs of Holy Trinity community became so bad, recently, that no matter how disgusted we were we feel duty bound to ring the alarm of danger and place the responsibility for it wholly upon its President and his irresponsible Councilor.

Decision after decision is taken up every day against the Community, and under the pretence that for the sake of safety the proceeds are not deposited in the bank, the Treasurer, the President, and the Priest collect the money and nobody knows what's what!

Furthermore, we are informed that bonds of the community are being sold for this or that thus defeating the purpose for which the bonds were issued.

And this, in spite of the fact that \$3,000 was given the school as a recompense for its deficit, and the destruction of the books, in order to conceal the real facts in the matter.

WPA (ILL) 101 30.14

Chicago Greek Daily, Oct. 3, 1931

In view of this deplorable situation what is the President of the Community, Mr. Palevos, going to do and what does his councilor, Mr. D. Kominakis, advise him to do?

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GREEK

Chicago Greek Daily, Sept. 19, 1931.

THE NEED OF PUBLIC COOPERATION

WPA (ILL) PROJ 34273

(Editorial)

p. 1- The organization of our parishes continues to progress, and the momentum of this progress should be increased so that we may make up for the time lost while our church affairs were in their late deplorable condition, so correcting the evils brought about by the disunited parishes.

We are all awaiting the arrival of the Archbishop in our city so that he may summon us into conference and set in motion the cooperative plans for putting our community affairs in order.

The start has already been made, and resolutions have been adopted by which the plan of reorganization has been solidly established, and the proper course has been laid out for its development.

Chicago Greek Daily, Sept. 19, 1931.

WPA (ILL.) PROJ. 30278

The disunion of the parishes, in spite of the querulous objections of those persons, fortunately few, who cannot perceive that the unification of the churches was inevitable, and that nothing can keep us apart, has been welcomed by the majority.

With the organization of the parishes has come about the establishment of a central committee representing all the parishes of Chicago. This committee will make decisions upon public matters and be able to attain the public cooperation of all the parishes.

In our opinion the intervention of the Archbishop in the solution of our church community problems has thus far proved very beneficial, and now it is for us to bring about the completion of our church organization.

It is now the duty of the Central Parish Committee to gain the cooperation of the public in our reorganization.

Perhaps at present many are asking the question, Was the arrival of the Archbishop needed to compel us to reorganize? The answer to this question is unfortunately Yes, inasmuch as many of the parishes depended entirely upon the Archbishop's aid.

Chicago Greek Daily, Sept. 19, 1931.

WPA (ILL) FD01.50275

It should be clearly understood, however, that the Archbishop cannot devote all his time and his energy to the solution of Chicago's community problems, and it is now our duty to work in whole-hearted cooperation for the cause. Only by the real and sincere cooperation of us all can our church affairs be rescued from the chaos in which we find them.

To close one church to save another is the foolish idea of persons who have never studied the affairs of our church communities, and who do not realize that each and every church has its individual obligations, that failure to meet these obligations will force it to close its doors, and that it cannot be saved by an act of unification.

The only means of salvation is the enrollment of each communicant in the parish district to which his church belongs, and this can be accomplished by the means which the Central Parish Committee deems proper, and the same method of enrollment will be employed by all the parishes. The fruitless experiments that each parish is conducting by itself will not produce the desired result. The method adopted must be quick and precise, for the need is urgent.

Chicago Greek Daily, Sept. 19, 1931.

It is time for the special picnics and dances to stop which have been given to raise funds for church communities, for the expense of conducting these affairs usually exceeds the receipts, and our churches cannot be saved by selling raffle-tickets and by organizing functions to attract crowds but only by public cooperation. New means of raising funds must be devised which shall be proportionate to our present needs and conditions.

It is the duty of the Central Parish Committee to take this matter into consideration immediately and not to expect the Archbishop to discover the ways and means of cooperation.

We believe that the Archbishop has given us the proper start, and upon us depends the perpetuation of this new era of cooperation. The more expeditiously we work to this end, the faster the condition of our church affairs will improve. If we do not continue to apply our efforts, the total responsibility will fall on the directors of the parishes, who probably will not avail themselves of the new state of affairs nor realize the benefits of cooperation.

The Contradictor.

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GREEK

Proodos (Progress), Aug. 31, 1931.

CHICAGO'S SOCIAL COLUMN, THE DANCE OF "ZOODOHOS PEGE"

The various committees of the Brotherhood "Zoodohos Pegé" (Life Giving Fountain) of Saint Nicholas Church are very busy in preparation for their first annual ball, to be given at the Shoreland Hotel, Sunday, Sept. 18.

This brotherhood, or rather sisterhood, was organized by the young ladies of St. Nicholas Church and aims to care for the orphans and to help financially, worthy university students of Grecian descent.

The Greek public will no doubt support the young ladies in their Christian work for which they founded this club.

Philanthropic and social work of this kind should be encouraged and assisted, and we are confident that the Greek public will honor this first ball of the "Zoodohos Pegé" and will crowd the ballroom of the Shoreland.

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GREEK

Chicago Greek Daily, July 30, 1931.

WPA (ILL.) PROJ. 30275

THE SPIRIT OF UNITY AND COOPERATION

(Editorial)

p. 1- The parish problems of our community have at last been solved, and our affairs have emerged from their recent unstable condition.

All the major obstacles which seemed insuperable have one by one been overcome, and the spirit of cooperation prevails among us.

The causes of our Church's late deplorable condition were lack of mutual confidence and our inclination to quarrel among ourselves. These had been for many years the predominating reasons for the division of our Church into two opposing factions, each having as its goal the destruction of the other and not considering that by such antagonism the entire structure of the institution was threatened with collapse.

Fortunately that detestable period has been concluded, and the Hellenism of America in a united effort under one ecclesiastical authority has

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Chicago Greek Daily, July 30, 1931.

WPA (ILL) FR 112

turned from its downward course and has realized that only through cooperation will it be possible to preserve what remains and from the mass of ruins to restore the status of our Church, which besides its religious function serves as a factor in maintaining our national unity in the land where we now live.

The Greek community of Chicago, which was the first to strive toward the solution of our church problems and the establishment of the new ecclesiastical state of affairs, has the right to be the first to enjoy the benefits of unity and to be the first to exemplify the fruit of cooperation to the entire colony of Greeks in America. It was hardly possible that a rapidly growing, thriving community like Chicago should fail to realize that the time had come to put an end to petty church divisions and parish antagonisms and all those matters which at the time of the church conflict we classified as insuperable obstacles and impassable chasms. Such a community could not fail to realize that only by good will and mutual confidence can we remain united, and that only through cooperation and mutual understanding can we continue our forward progress. We should not take sides when one parish aims at the destruction of another.

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Chicago Greek Daily, July 30, 1931.

NPA (ILL) PROJ. 20278

We must work hand in hand for the cause of the entire community, for parishes, schools, and churches all belong to the Greeks of Chicago; it was the Chicago Greeks who contributed the funds to establish and support these institutions, and any injury or destruction inflicted on one parish is felt by the entire community.

It is a pleasure to note among the members of our community the prevalence of the spirit of solidarity and cooperation and above all to find that the distrust which many of our compatriots manifested has been replaced by mutual confidence. It is also a pleasure to see the exchange of ideas and opinions among parishes, and it is apparent that it will not be long before they will all become united.

As long as the financial contributions to the support of all parishes are equally divided, there will be no objection to the unification of these parishes; we have never opposed unification, but we do object to the methods employed to effect the proposed union, - that is, we object to acts of force and compulsion. But if two parishes perceive the necessity of uniting to attain some worthy public and of their own free will

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Chicago Greek Daily, July 30, 1931.

WPA (ILL) REC. 3.4.31

decide to be so joined, we shall be the first to accord our whole-hearted support to such an act.

Of utmost importance is the fact that there now exists among the various parishes and communities the spirit of solidarity, cooperation, and mutual confidence, through which it is possible to bring about the restoration which we desire. This is largely due to the influence of Archbishop Athenagoras, who apparently has interpreted correctly the character of the Greek-American and knows both his merits and his weaknesses. Besides performing his regular duties as Archbishop of the Greek Orthodox Church of North and South America, Father Athenagoras may also because of his position regulate our community problems, and the only source from which he may derive the inspiration to do this is the absolute confidence in him with which the hearts of the Greeks in America are now filled. We therefore have sound reason to believe that the Greek community of Chicago owes to Archbishop Athenagoras hearty thanks for the splendid work so far accomplished toward the solution of our parish and community problems.

S. Kotakis.

Saloniki, July 18, 1931, p. 5 WPA (ILL) FILE 302.5

ANNOUNCEMENT

The pious and Orthodox Christians of Chicago and suburbs are informed that next Saturday's vesper will begin at 7:30 p. m. at the Church of St. Constantine.

At the Vesper's services, the Most Rev. Athenagoras, Archibshop, will officiate assisted by the Rev. Petrakis, Archpriest of the Church, Rev. Tsourounakis, Rev. Const. Hadzedemetriou; Rev. Daniel Golemis; Rev. Daniel Babrilis; Rev. Demacopoulos; Rev. N. Kesses; Rev. Const. Papanicolaou; Rev. Arcadios; Rev. Zografus and the singers of all Greek churches.

Pious and devout Greeks are urgently invited to come and witness the holy liturgy performed by the learned Hierarch of the mother Church

The Council



Saloniki, July 11, 1931, p. 1

THE MEETING OF THE GREEK CHURCH REPRESENTATIVES

The Most Rev. Athenagoras, Archbishop, presided over the meeting of the representatives of all the Greek churches in Chicago. The meeting, as was heralded, took place June 30th, at the La Salle Hotel, and was marked by gratifying results. This historical council was comprised of representatives of all Greek communities of Chicago.

holy Trinity, represented by Misses N. Palivos, N. Nicolatseas and P. Bougas; Evangelismos, by Christ Davlantis; St. Constantine by N. Nomicos; St. George by Mr. Glambouras; Assumption of Virgin Mary by Messrs. John Coliopoulos, Limberis and Koklanis; St. Andrew by Messrs. Paul Demos, John Papas and Kotsonis; St. Basil by Messrs. Petropoulos, Ar. Tsekoures and J. Agriostathis; and St. Nicholas by Messrs. S. Kotakis, P. Tseronis, Lucas and Tsimtsilis. John Agriostathis acted as Secretary.

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GREEK

Saloniki, July 11, 1931, p. 1

The prelate of the Greek church as a true Hierarch elucidated the traditions of the Greek Orthodox Church and of the Greek race. He further brought out for the clarification of the councils, that the traditional system of the Greek church is dependent upon the sincere cooperation of the laity with the clergy and vice versa. This system is in contra-opposition to the Catholic church, which leaves everything to the clergy.

He further added, that it is absolutely necessary for all Christians to become charter members of their respective communities. By doing so, the communities would be able to fulfill the duty of their delegation, and they would be strengthened financially in maintaining the Greek schools. The mission of the church is not only religious, but also nationalistic. From the standpoint of the Greek conception the Greek church is regarded as the undivided and inseparable exemplification of religion, language and nationalism.

III C

GREEK



Saloniki, July 11, 1931

The Greek language is a necessary prerequisite to maintain and perpetuate faith and nationalism.

The Archbishop, in terminating his speech, made the following suggestions.

- 1st. Limitation and restriction of Churches.
- 2nd. Maintenance of all Churches with a definite zoning of parishes.
- 3rd. Division of Chicago in to three parishes.
- 4th. Formation of one community.

The Archbishop's suggestions were debated by the united councils of the Churches, and they resolved the following:

- A) The formation of a lasting central committee comprised of eight members and headed by the Archbishop. This committee would define and supervise the affairs of all the Greek Churches in Chicago.
- B) All the churches were to be maintained, each Church to exercise its own individual functions within its parish zone. In case one church wished to be amalgamated with a neighboring Church it could do so with a free conscience.

III C

GREEK

Saloniki, July 11, 1931

These resolutions were to be ratified by the united councils of the communities at the general Congress of the Churches.

Chicago Greek Daily, July 7, 1931.

THE CENTRAL COMMUNITY

According to the decision taken by the historic meeting of the communities of our colony, in which our communal problem was settled, a Central Committee is being launched in which all communities of our colony in Chicago are to be represented under the presidency of the Archbishop.

This Central Committee is to be the Central Community, so to speak, and is to be utilized as the uniting link of our whole communal action. So gradually will be evolved a single community of Chicago without offense to the independence and separate existence of the various communities. To use a more vivid expression, it will partake of the nature of the Congress of the United States, to which the representatives of the several States go to discuss and decide about matters concerning all the States.

By this we mean to convey an idea of the importance which we attribute to the purpose and the mission of this Central Committee, and of how much we expect from it for the progress of the great Greek settlement of Chicago.



Chicago Greek Daily, July 7, 1931.

We attribute so much importance to this Central Committee because it is in itself the beginning of the cooperation of all communities, a thing unusual for us Greeks, who do not realize as yet the possible advantages of cooperation and mutual understanding. We still keep on believing that by working alone each one by himself can make better headway, whereas in times like these big combinations and unions are the only systems by which vast undertakings are completed, and various purposes are accomplished.

For these reasons do we attach such importance to the formation of this Central Committee. . . .

Unfortunately, as things in our community stand to-day, no far-reaching decisions can be considered now. On account of long-continued dissension mutual confidence has been shaken, and the spirit of cooperation has vanished.

It was, consequently, imperative to have the foundation of cooperation first laid down, and we have full confidence that the Central Committee will accomplish, with the consent of all concerned, things that cannot even be discussed now.

Chicago Greek Daily, July 7, 1931.



The decision taken in regard to placing the responsibility of the presidency of the Committee on the Archbishop was best. It offers us the serious cooperation of all communities, whose supreme coordinator will be the Archbishop, owing to his position and title, and thus the cooperation of clergy and laymen is assured, something which is needed, and the lack of which is greatly felt for the regular, normal functioning of our communal organizations. And it is so much better to have Father Athenagoras as Archbishop, who by his actions so far has shown us that he fully understands the needs of our colony and is animated by the best intentions for our communal reorganization, and most important of all, he diagnoses perfectly the character of the Greeks of America.

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Chicago Greek Daily, June 22, 1931.

PATRIARCH PHOTIOS TO THE GREEKS OF AMERICA

THE ARCHDIOCESE HAS SENT US THE FOLLOWING TELEGRAMS
OF HIS HOLINESS, THE ECUMENICAL PATRIARCH

p. 1- After the veneration and devotion expressed by the pious congregation of the Archdiocese in the Easter Holidays His Divine Holiness the Ecumenical Patriarch has sent the following telegram:

Archbishop Athenagoras,
Astoria, N. Y.

We express warmest thanksgivings. Convey Church benediction to entire congregation.

Patriarch Photios.

At the beginning of the work of the committees on the special rules as provided by the constitution of the Archdiocese of America, the Most Reverend Archbishop of America submitted to His Divine Holiness the following telegram:



Chicago Greek Daily, June 22, 1931.

Ecumenical Patriarch Photios,
Phanarion, Constantinople.

Committees having begun to-day to formulate special rules devoutly seek
benediction of great Mother Church for the success of their work.

Athenagoras of America.

To this His Divine Holiness replied by telegraph as follows:

Archbishop Athenagoras,
Astoria, N. Y.

May the Lord let the work of the committees prosper. Blessings of Mother
Church upon all.

Patriarch Photios.

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GREEK



Chicago Greek Daily, June 22, 1931.

**WHAT THE ARCHBISHOP SAYS ABOUT THE
REORGANIZATION OF OUR COUNTRY**

Greek Chicago, at last, has got within its own fold its ecclesiastical leader, and in spite of the fact that for reasons unknown his arrival has been kept secret by the priests and the presidents of the community, who composed the reception committee, our countrymen hastened as a body to express to him their reverence, visiting him at the Hotel La Salle, where he is staying and which is overflowing with clergy and laymen from morning till late at night.

This time, Archbishop Athenagoras does not come to Chicago simply to see his flock and leave, as he did on his first visit of a few days only, but to stay for a long time in our community and so to become intimately acquainted with Greek Chicago, in whose cooperation and patriotic feelings lie so many hopes.

"I shall stay long in Chicago," was the first information given to us, "and from next week on, I shall have the work of our communal reconstruction of this great colony started, with the cooperation of all communal leaders.



Chicago Greek Daily, June 22, 1931.

I shall apprise you all of the preliminary work done in New York, and in a short time I will have a convention of all Greek communities in America called to have this work approved of by the whole Greek populace of America.

"One of my first concerns is our school reorganization, and to this end conferences with teachers will be called, the first of which I shall hold this week in Chicago to lay down the basis of our school reorganization, which is excellent at this moment, so as to have our schools operate on the basis of our new educational system on their opening.

"Concerning the community organization of Chicago, I wish to inform you that it will be done according to the needs of the colony and in cooperation with the community councils. And in regard to the rumored closing of certain churches, the truth is that I have only heard opinions and have expressed no opinion of mine upon it. On the other hand, it is useless to assure you that these questions I consider to be of a purely community nature, and consequently it would be impossible for me to decide single-handed without the consent of the factors involved in the community.

Chicago Greek Daily, June 22, 1931.

- "Nor am I thinking of going a single iota astray from the administrative system of our Orthodox Church, which has proved to be the most perfect. For the Protestant churches, on one hand, caused the clergy to recede from administrative functions, and the Catholic churches, on the other, caused the laymen to draw back, while the Orthodox Church has the mixed system of cooperation of clergy and laymen.

- "These facts are what I had to state concerning all that has been published re: thoughts exchanged with the clergy of Chicago, and I ask you in addition kindly to announce that I desire, above all, to hear the opinions of all for the reorganization of the great Greek colony of Chicago, whose patriotic feelings I have known from afar and have perceived at close quarters."

This conversation with the Right Reverend Archbishop we considered it our duty to publish in order to make it known to all that only with the cooperation of the people will the Archbishop take up all matters of our community as well as of all Greek communities of America, and on the cooperation of the people he is basing all his hopes for the school and community reorganization of the Greek people of America.

Saloniki, June 20, 1931, p. 1

ARCHBISHOP ATHENAGORAS IN CHICAGO

Archbishop Athenagoras, in whose jurisdiction all the Greek churches in North and South America belong, arrived in Chicago, last Thursday, and will remain with us a number of days.

At 6 P. M., today , the Archbishop will officiate at the vesper of the Evangelismos and will be assisted by all the Greek clergy of Chicago.

Owing to the presence of the prelate the traditional bread-cutting of the Greek ladies society, Solon, will take place.

Tomorrow, Sunday, the Archbishop will be present at the holy liturgy of this church.

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GREEK

Chicago Greek Daily, June 9, 1931.

THE REVIVAL OF THE BYZANTINE SPIRIT BY THE
GREEKS OF CHICAGO

ANCIENT IKONS ADORN THE INTERIOR OF THE CHURCH OF
THE ANNUNCIATION

p. 6- The polyglot quarters of the community of Chicago are on the road to the revival of the fine arts. This time it is the beauties of ancient Byzantium, the civilization of which flourished more than seven centuries ago.

The Greeks of Chicago, who not many years ago were employed as fruit-vendors or section-hands, or who entered business as proprietors of restaurants or of confectioneries, settled in groups in the areas surrounding Greek churches; in particular, around the Church of the Annunciation of the Virgin Mary, which is situated on the near North Side only a few minutes away from the Loop and only a few steps away from the exclusive and well-known "Gold Coast."

WPA (ILL.) PROJ. 30278

Chicago Greek Daily, June 9, 1931.

This church is located at 1019 North La Salle Street. The edifice ranks as the truest example of Byzantine architecture in the United States, but to the Greek citizen of Chicago it represents the nucleus of a cultural revival seeking as its goal the lure of the colorful, the weird, the paradoxical, and the unusual.

A three-hour mass is conducted at this church every Sunday in a marvelous environment of Byzantine splendor which has been preserved by tradition to the present day, uninfluenced by this age of modernization.

There is hieratical dress of stiffly embroidered and jeweled vestments, enameled ikons, decorations of gold and mosaic, luxurious Russian chandeliers, and long, semi-circular windows that seem to await the arrival of some saint to occupy their vacant spaces of white glass. In the center of the church is a large dome supported by smaller domes, the weight of which rests upon columns with incongruously placed Corinthian capitals.

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Chicago Greek Daily, June 9, 1931.

The choir sings Byzantine hymns centuries old. Summed up in its entirety, it forms a ceremony full of pomp and beauty, reminiscent of the courtly days of ancient Byzantium, the time of Theodora and Pogonotas.

All this beauty has been transplanted to a busy city thoroughfare where the shrieks of thousands of automobile-horns occasionally interrupt the peaceful enjoyment of the Byzantine liturgy.

This pomp is not meant to arouse the enthusiasm of those present; it is merely to serve as background for the scenic drama of worship.

The great interest in Byzantine art which has recently been manifested has brought to light an ancient Byzantine ikon which is described as of the three-portal style, each portal eight by ten inches in size.

Mr. Daniel Rich of the Chicago Art Institute, who is an eminent authority on the history of painting, has estimated that this ikon is more than seven hundred years old, a work of the thirteenth century A.D.

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Chicago Greek Daily, June 9, 1931.

WPA (ILL) PROJ 30275

Among photographs of noted pugilists, pairs of boxing-gloves, pictures of famous baseball-players, and other trophies and samples of this fast-moving modern generation this small sacred object was found hanging on the wall of the modest twenty-dollar-a-month dwelling of an aged couple, Mr. and Mrs. George Galineas, who reside at 620 South Halsted Street.

In this house with its uncontrolled and unpleasant atmospheric conditions the ancient ikon had suffered physical deterioration and was almost totally ruined.

The ikon is a family heirloom which was brought to America by the aged couple seventeen years ago. According to statements made by the elderly woman, Mrs. Sophia Galineas, it is an old relic with a history of miracles dating as far back as the beginning of the Bourbon dynasty.

Rich tones of scarlet and chestnut, dominated by the brighter shade of gold, are blended into a multicolored scheme of exquisite beauty and emotional appeal.

Chicago Greek Daily, June 9, 1931.

In the center of the ikon is the Madonna, portrayed as a proud but pensive figure. The Mother of God is here majestically and impressively represented, not in the pompous style of recent centuries but in the primitive manner. The Holy Child is patterned after the early Christian conception of how the infant God should appear.

Above the Madonna are the figures which represent the Holy Trinity. The Father, who is not easily distinguishable, is on the right; the Son is on the left; and the Holy Ghost, symbolized by the dove, is in the center. This arrangement is in accordance with the religious tradition of the Greek Orthodox Church.

On each of the portals are figures of bearded saints, who are all pictured in their holy vestments and have halos over their heads. Authorities have not as yet been able to identify the names of these saints.

The ikon was entirely plated with gold leaf, but this is gradually disappearing, destroying the original splendor of the relic but adding a new splendor - the splendor of time.

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THE 1930S

The religious images, which are of wood intricately hand-carved, are also imported from Mount Athos. The top of the temple, which is entirely of carved wood and serves as a frame for the twelve Stations of the Cross,

Chicago Greek Daily, June 9, 1931.

was ordered from Greece when the church was under construction some twenty years ago.

An altar-piece which measures six by four feet, embroidered in gold, relief half an inch thick on a background of deep red velvet, is one of the most striking and elaborate possessions of the church.

The richly embroidered and enameled figures of this altar-piece represent Joseph placing the body of Jesus in the grave.

Its compositional form is the same as that of the early Christian sarcophagus, on which eight figures are carved in bas-relief. Figures of angels, of the Madonna, and of disciples of Jesus are pictured standing reverently as Joseph is about to anoint the immaculate body of the Son of Man in aromatic spices. The figures of the Virgin Mary and of Jesus wear halos, which are studded with stones of various hues, adding brilliancy to the composition. The body of Jesus is shown inclined. His enameled nude figure is in direct contrast to the rich color of the gold-embroidered patterns of the general design. The altar-cloth is edged with embroidery of the style of the ninth century A.D.

Chicago Greek Daily, June 9, 1931.

One of the examples of the recent revival of the Byzantine spirit among the Greeks of Chicago is the work done by the well-known singer, Mr. D. Papageorge, who has transcribed the entire musical text of the liturgy into the universal modern notation and has also organized the Byzantine Chorus, composed of young Greek singers who render Byzantine hymns under his direction. This has created quite an interest among the parishioners of Chicago Greek churches, who are daily unearthing Byzantine relics, their family heirlooms.

Every Sunday the imposing liturgy of the Church of the Annunciation is recited. The congregation watches intently the progress of the elaborate function. The candles are extinguished; the doors of the altar are opened; other doors are closed; the priest kisses the Holy Gospel, crosses his forehead, his lips, and his breast; the swaying censer fills the air with aromatic smoke; color and melody enliven the service; one procession follows another, and the ceremonial is significant and effective.

This is indeed a kaleidoscopic panorama - for the senses. The soul is another matter and is dealt with by the priest in his sermon.

Chicago Greek Daily, May 23, 1931.

CHURCH AND PARISH

(Editorial)

P.1--In connection with the articles that we have already published on the subject of the clergy's attempt to assume absolute authority we deem it proper to define the terms parish and church for the sake of those who do not thoroughly understand their meaning and of those who are misled because others have given them the wrong conception of the terms.

There are many who unwittingly confuse the two terms, and there are also those who purposely misinterpret their meaning to the masses, asserting that it is the duty of the clergy to conduct the affairs of the church and that laymen have no authority to engage in matters pertaining to the church.

We therefore believe that it is absolutely necessary to define the terms relating to the church. Our first step will be to make the distinction

WPA (111) PP01.30275

Chicago Greek Daily, May 23, 1931.

between temple and church. Ordinarily, when we speak of the "Holy Trinity Church" or the "St. Constantine's Church" we mean the temple of the Holy Trinity or of St. Constantine, that is, the structure. The Church as a discipline or an organization, the affairs of the Church, the church authorities, and the clergy of the Church have no relation whatsoever with the term church used in the sense of the temple, the structure, which is also called church. For in ancient times the word church meant a forum or a place of congregation in which political matters were discussed somewhat as they are discussed in the assemblies or parliaments of our day.

The present definition of Church (capitalized in English) is discipline or divine worship; it also means an organization. When we speak of the Orthodox Church we do not mean the temple or structure, and the head of the Church is not the head of the church structure. For instance, the head of the St. Basil's Church has no connection whatsoever with the church structure, properties, or administration. He may have some relationship with the spirit of St. Basil in the way of communing spiritually with this Saint or of interpreting his doctrines or of conducting the litanies of St. Basil. It is right and proper for him to perform these functions, for they fall

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under his ecclesiastical jurisdiction, but with the structure of St. Basil's Church or the financial affairs of St. Basil's parish this officer of the Church has no right to interfere, and church functionaries in general do not interfere in these matters, which fall under the jurisdiction of the parish.

The parish, on the other hand, is a congregation composed of the laity, with its schools, orphanages, and churches, that is, its church structures including both chattel and real property. All these comprise the property of the parish. The members of the parish are those who contribute funds to support the various parish enterprises. The parish assumes the responsibility of selecting the proper physicians for its hospitals, the faculty of its schools, and the proper functionaries for its churches or temples. Just as the parish has no right to intervene in the duties of the physicians, the faculty, or the church functionaries, so none of these persons has the right to meddle in matters which are under the jurisdiction of the parish.

These matters are so clearly defined and so well established that we are amazed at the boldness of a certain clergyman in even harboring in his mind

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the idea of subverting an order of things so solidly established, not to speak of going so far as to alter the order of the Greek Orthodox Church, which for centuries has upheld the principle set forth in the words of the Lord, "Render unto Caesar that which is Caesar's and unto God that which is God's." Nowhere in history do we find the account of a Greek parish which was governed by the clergy.

Most important of all, however, in the fact that this particular clergyman was successful in influencing even the wisest and most intelligent Greek citizens of our community, who of course were unaware of the real state of affairs, to yield to his most preposterous and entirely senseless suggestions and plans. This fact seems the more astounding when we realize that this very same clergyman for many years was responsible for our continued ecclesiastical disunion by reason of his efforts to bring about the absolute authority of the clergy and rule jointly with Philaretos, whom he made a bishop and directed as he pleased, over the disintegrated Greek Church. Another fact which also seems astounding is that this clergyman was successful in influencing the board of directors of St. Basil's Church to elect as

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its chairman the Archbishop himself and by so doing to confuse the business of the Church with that of the parish!

Only under a Bolshevik regime do we find the clergy dominating the parish and the worker controlling the factory. If this well-known clergyman has become a Bolshevik and is desirous of having the Church adhere to his Bolshevik administration, all is well, but this poor silly creature must learn that in a well-established and well-regulated state there is no room for Bolshevik principles, for as the Bible says, "No man can have two masters; ye cannot serve God and Mammon." Our Church has no desire to introduce a Bolshevik administration, nor does it wish to be involved in the real-estate business, for this business is the parish's affair, and this clergyman had better refrain from meddling in it. The Philaretic period, when Bishop Philaretos was in power, and when our beloved parson entered the real-estate business by being influential in the purchase of the structure of St. Basil's Church and of the cemetery, is a thing of the past. In the present new state of affairs we earnestly hope (and we have not the slightest doubt

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that our hope will be fulfilled) that the things and the persons responsible for the chaotic condition of our Church will be put in their proper places. We have absolute confidence that our prediction will come true.

S. Kotakis.

APR (ILL.) PROJ. 3027

GREEK



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Saloniki, May 16, 1931.

THE ANNIVERSARY OF ST. CONSTANTINE AND ST. HELEN.

On May 21, the Churches of St. Constantine and St. Helen will hold a celebration of its anniversary.

On the eve of the anniversary a "bread-cutting" mass will be held by the Rev. H. E. Petrakis, head-priest of the church, assisted by the Rev. E. Tscaronakis, Rev. Hadjidimitriou, Rev. Daniel Golemis, Rev. Aver. Demacopoulos, Rev. Nicholas Kesses, Rev. Constantine Papanicolaou, Rev. Arcadios, Rev. John Zografos, Rev. Phil. Mazocopakis, and Rev. Dionysios Sakelariou.

On the day of the anniversary the ceremonial mass will be officiated by the Rev. Petrakis, Rev. Zografos, Rev. Mazocopakis, Rev. Kesses, and Rev. Savrilis.

The pious Greeks of Chicago and the suburbs are invited to participate in this brilliant and magnificent ceremony, and give the tax for their faith and devotion



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Saloniki, May 16, 1931.

to God, and in honor and reverence of St. Constantine and St. Helen, patron saints.

The floral decorations of the church, which, according to prepared plans of the ladies' society, St. Helen, who are in charge of the ceremonial program, will be unequalled in splendor and color.

The ladies' society, St. Helen, will co-celebrate their "bread-cutting" rites with the anniversary of the church, and the proceeds will be utilized for needy families and for other humanitarian purposes.

Office of the church.

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GREEK

Chicago Greek Daily, May 14, 1931.

THE TASK OF REORGANIZATION

(Editorial)

p. 1- The solution of our church problem and the union of the Greeks in America under one ecclesiastical authority have depended largely upon the organization of Hellenism in the United States - a task heretofore impracticable without the existence of a sole ecclesiastical authority.

But now the happy moment of the realization of unity among the Greek churches has finally arrived, and the entire Hellenism of America has been subjected to one ecclesiastical authority, through which it expects to enjoy unity and organization.

Indeed, the task of reorganization and of reestablishing matters in their former status is not a simple one, and we are not inclined to believe that through the touch of a magic wand or the rubbing of Aladdin's lamp matters will undergo a metamorphosis and be restored as they were. On

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the contrary, the task of reconstruction and of rehabilitation will be gigantic, and it will be a long time before the act of reorganization becomes a reality, and the ruins which were left behind by the collapse and disintegration of the Greek Church are restored.

We are well aware that the catastrophe was so devastating that Archbishop Athenagoras has to labor diligently to restore order, and because of this we believe that it is the duty of the members of all the Greek parishes throughout the United States to collaborate with him so as to lighten his great task of restoring and reorganizing Greek-American religious communities.

The great forward step toward recognition of one ecclesiastical authority and obedience to it was actuated by the patriarchal exarch, Mr. Damaskinos, and all the obstacles and barriers that would have confronted our new ecclesiastical leader upon his arrival here were dealt with in such fashion by the exarch that when Mr. Athenagoras arrived in America, he found all the parishes and their priests united and under his ecclesiastical jurisdiction.

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In other words, our ecclesiastical problem had already been solved, and the Greeks in America had already unanimously recognized the new status of the Greek Church.

All that the Archbishop had to do was to acquaint himself with the new ecclesiastical state of affairs and to begin the task of reorganization. After Mr. Athenagoras's arrival we became convinced that the way for him to get an accurate conception of the condition of the Greek Church and to orient himself in the present state of affairs was to visit, in person, the various Greek communities of America and acquaint himself intimately with persons and facts so that he might himself gain a clear idea of conditions and not depend on other sources and channels for his knowledge.

Since then, however, we have been delighted to observe that the Archbishop did find occasion to visit various Greek communities and to reach even our own community, Chicago; and in spite of the fact that his visit to us was very brief, he learned much concerning us, and he now has a clear picture of the present status of the community affairs of the Greeks in America.

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We believe that it is time to begin the work of reorganization, and there is no doubt that the Most Reverend Archbishop Athenagoras has already drawn up plans along these lines, and that the Greeks in America are impatiently waiting to see these plans materialize.

Chicago, at any rate, is anxiously waiting for Mr. Athenagoras's arrival, for he has given his promise that he will be here about the early part of May to undertake the task of reorganizing the parishes of one of the largest Greek communities in the United States. His presence in this city is imperatively required, for it is time for our numerous unsettled affairs to be put in order.

There is not a particle of doubt that Mr. Athenagoras will keep his promise to our community and we wish to assure him that the Greek community of Chicago is anxiously waiting for his prompt arrival in this city so that he may by his illustrious instruction and guidance aid the community in settling its problems.

S. Kotakis.

WPA (ILL) PROJ 30275



Chicago Greek Daily, May 12, 1931.

THE CONFERENCE RE: MATTERS OF OUR COMMUNITIES

p. 1- In response to an invitation of the community "Assumption of the Virgin Mary," the first conference, took place on the day before yesterday, in which the several communities and many eminent members participated.

The result of the conference was the election of a committee to formulate the plan of our communal organization. This will be the basis of the discussion of our communities with Archbishop Athenagoras.

We have repeatedly pointed out that if the general plan from all communities does not come forth, and a common understanding among all on general lines is not reached, the discussions with the Archbishop are doomed to failure in advance, as were those with the Legate, despite all the good will displayed for the settlement of our communal matters.

Having just that precedent in view, we have tried in everything that we have written so far to pave the way to an understanding, and we are very glad that the community "Assumption of Virgin Mary" took the initiative



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by calling into conference the various communities, and that so the work has been started of bringing about a discussion of our communal organization.

It would be sad indeed for such a community as that of Chicago not to be able to present by itself its views and submit matters to the Archbishop, who, time and again, has been invited, and now is waiting to effect our community organization with our help. It would be sad not to be able to present to him certain ideas, expecting him to regulate our communal affairs, believing, as many unfortunately do, that the Archbishop is the only one competent to decide about the affairs of communities all over, the latter having no opinion and no voice in them.

But those who believe this do not know that the Archbishop does not assume such responsibilities, nor is it possible for him to know what is going on in the various communities, nor has he the power to set things right by a magic rod if the respective bodies do not submit to him the prevailing opinions and acquaint him properly with the situation.



Chicago Greek Daily, May 12, 1931.

Unfortunately, however, it so happens that many of our communal officials do not know the situation well enough and look at things from their own narrow viewpoint and that of their own church and consequently are afraid of cooperation. Furthermore, in having worked singly and against one another through many years of separation, they are afraid that cooperation perhaps will bring about injury to the interests of their community. These fears are totally unjustified, and they are caused by their ignorance in not knowing that cooperation could not but be for the common good, and that the profits thereof will be profits for their own church.

But that these things may be realized, it is necessary to have an understanding and an exchange of opinions, and from such a discussion they may all be sure that they will reach definite conclusions which will solve many errors heretofore prevailing, and that a common opinion will be formed about the manner of organization of our community.

There is no doubt that a few conflicting opinions would spring up, but that does not mean that we should not get any result at all. We shall bene-



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fit first from the matters upon which an agreement will be formed, and the other points will be submitted to the Archbishop's mediation.

And that is exactly the beneficial service of the Archbishop in regard to our communal affairs, for which we must be grateful to him.

From this viewpoint, therefore, we consider it a happy event that this work has been started in our community, and we offer our congratulations to the community "Assumption of Virgin Mary" for its initiative as well as all those who hastened to offer their cooperation in the conference that took place.

III C

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Saloniki, May 9, 1931.

RURAL FROLIC.

The community of St. Constantine Church has rented the park, Polonia Grove, 4600 Archer Avenue for the holding of its annual picnic on August 16.

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GREEK

Chicago Greek Daily, May 7, 1931.

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NOTICE

p. 2- The executive council of Assumption of the Virgin Mary community wishes to announce to the Greeks of Chicago and especially to those who attend this particular church that the erection of a new church is planned on the lot owned by the community where the present church stands. The council begs them not to pay any attention to groundless rumors that the community is hampered in its endeavor by court complications.

The community has never, from the time of its establishment up to this moment, had any court contest, no individual or establishment has any legal right to hinder the work of building the church and the school, as will shortly be proved.

Executive Council,
By John Coliopoulos, President.



Chicago Greek Daily, May 5, 1931

p. 1. COOPERATION AND UNDERSTANDING IS NECESSARY

We are certainly going to insist on the demand that the Archbishop come to Chicago so that he may help us settle our community matters. But what preparations have we towards that objective ourselves? So far, there is no understanding and no program laid out by the Communities to be discussed with Mr. Athenagoras upon his arrival.

Apparently, everybody is expecting Mr. Athenagoras to settle our pending questions by magic, without knowing anything about the points in question. Many, perhaps, may think that if each community presents him with their problems, he would say "presto" and all their problems would be solved.

But this is exactly the big mistake they committed when Legate Damaskenos was here and we are afraid that they will repeat. This repetition we shall try to avoid by urging the officials of the communities to come together as soon as possible in order to lay out the program and plans for the organization of our community.

Chicago Greek Daily, May 5, 1931

To believe that the Archbishop will solve our pending community matters alone is an error that must be overcome before his arrival. If we do not lay out our plans and come to a common understanding as to our communal organization, the Archbishop will find himself confronted with unsurmountable difficulties. It is our duty to help relieve him of such an imposition.

With the old ecclesiastical regime, which kept us divided, there was no possibility of coming to an understanding, because the non-recognition of the then existing authority by the majority of the Chicago parishes.

Now, however, when there is no division, the parishes, being under one authority, understanding and cooperation among them is imperative and the various communal paragonists ought to come together as soon as possible and propose effective measures, for the re-organization and progress of this great community of Hellenism in America.

It must be understood, at last, that only by cooperation can we get anywhere. One-sided activity and narrow mindedness must cease and broad mindedness in thought and conception of things must prevail. It must be understood above



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all that only by cooperation and common action can the interests of the individual community be served.

It is an imperative necessity, therefore, for the officials of the different communities to get together before the arrival of the Archbishop, because it is the only way they will hasten the re-organization of our community and facilitate the work of the Right Rev. Athenagoras.

Sp. Kotakis.

(Summary)



CHICAGO GREEK DAILY, May 5, 1931

St. Nickolas Community Dance.

p. 2. The fast advancing community of St. Nickolas gave its annual dance last Friday night, which affair was crowned with great success, thanks to the indefatigable efforts of its Executive Council and Father Daniel Gavril. We may justly say that Father Fravil, since the establishment of the community, has labored unceasingly for its progress.



Chicago Greek Daily, Apr. 25, 1931.

[ASSUMPTION COMMUNITY DANCE]

Sixth Dance of the Community, Assumption of the Virgin Mary,
Sunday May 8th, 8 P.M. Masonic Temple, 3951 Wilcox Street.

There will be Greek and European dances.

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GREEK



Chicago Greek Daily, April 21, 1931

p. 7 THE ENGLISH LANGUAGE IN OUR CHURCHES

We have had another occasion to censor those priests who are using, without sufficient reason, the English language in the performance of the Sacraments. A priest went as far as to have not only the English language used in a ceremony of marriage, but even to eliminate the use of "Stephana."

Although we do not desire to scratch open old wounds, we are compelled to remind the same priest, that it is about time to cast off his old habits and let the English language alone, the more so, since he is not acquainted with it.

We have been motivated to record the above facts on account of a marriage that took place, last Sunday, and in which there were three priests, who delivered speeches, the last speaking in English before an audience purely Greek and within the walls of a Greek Church.

The Greeks speak and hear the English language everywhere, and the only chance they have to speak and hear Greek, is in our homes and churches. If, therefore, we do not give them this chance to hear Greek spoken, then in



Chicago Greek Daily, April 21, 1931

what manner are we to preserve our language? The priests must be the first ones to set the example for the preservation of our language instead of themselves substituting English for Greek.

Let us hope, however, that the new ecclesiastical regime will place many things where they belong, and that they will also do something about the priests who do not want to behave.



CHICAGO GREEK DAILY, April 18, 1931

Our Communal Matters

p. 1. Let us Not Expect Everything From the Archbishop.

With the solution of our Church communities under one ecclesiastical authority in America, it is about time to take up the job of readjusting our communities. The Ecclesiastical Regime, eliminated, has left behind so much havoc as to require from us much time and labor to straighten out the affairs of the communities.

We must, in the first place, understand that we should not expect this to be done by the Archbishop, alone. Each community must work separately to straighten out its communal affairs, and must ask the intervention of the church authority only in such a case as that, in which the local paragons would not be able to settle their differences. The Archbishop, in other words, will be the mediator of such matters upon which differences of opinion may arise, and his decision must be respected by all. We know our affairs better than anybody else and it is our duty to acquaint the Archbishop with them.



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What we mean to say is that we must not expect the Archbishop to remove as by a magic touch, the havoc that held sway for a decade, while we take a back seat and cross our hands and maybe our fingers. Let us start setting the example right here in Chicago, where Mr. Athenagoras will come shortly; let us ask the different executive counsels of the communities: What preparatory work they have done, so far, for the solution of our communal problems?

The Subdivision Into Parishes.

The idea was brought up of determining the boundaries of every community, and the subdivision of Chicago into parishes. In an off-hand discussion, with the Archbishop, on his arrival, and with the priests of the different communities and their representatives, the idea was accepted in principle. But, has there been any serious study upon this most important matter? Or should we wait for the Archbishop to come and define for us the boundaries of our parishes? We emphasize this matter in particular, because it will be the first matter, perhaps, that would come up for discussion when the Legate arrives and it is the duty of every community to study it, in advance, and not wait for the last moment to think about it.



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The Unification of the Communities.

In addition, there is one more important question that concerns the community of Chicago, and that is, the unification, or merging of some communities. We do not mean the closing up of churches, as we have dealt with this question, often, and we repeat, today, that for the present, at least, no discussion whatever is necessary on the subject of the closing of the church A or the church B. It is certain that such a matter presents many reefs and, we must, by all means, avoid it for the present in order that we may achieve the solution of more important and urgent matters.

But, regardless of the question of the closing of any of the churches, the immediate necessity of merging some communities comes up, and specifically, the merging of the Holy Trinity Church with St. Basil Church and that of St. George Church with the Church of the Annunciation.

We mention the above communities because the question of determining the boundary lines of the parishes, most certainly will present us with many difficulties. On the other hand, economic reasons dictate the unification of the above Communities and especially the churches of the West Side Community, i.e. St. Basil

CHICAGO GREEK DAILY, April 18, 1931

Church and Holy Trinity Church.

The Matter of St. Nickolas Church.

Another matter equally important, which concerns, in the main, the community of the Holy Trinity Church and that of St. Nickolas Church is the separation of the two communities of these churches. This matter was taken up repeatedly in their meetings by the members of Holy Trinity and a final decision was to be taken in their general meeting, May 3rd. This matter must be settled before the arrival of the Archbishop. The idea of separating St. Nickolas from the West section is the only correct and natural one. The community of Holy Trinity Church has no reason, any longer, to maintain a church on the South Side where St. Nickolas Church is located.

During the time of church dissension a mistake was made as a retaliation for the buying of St. Basil by the former Bishop Philaretos. To buy St. Nickolas today, with church unity achieved, is no good reason for the community Holy Trinity to have one more church out of its boundaries on the South Side of Chicago.



CHICAGO GREEK DAILY, April 18, 1931

This mistake has been of enough expense to Holy Trinity and it is time to have things in their rightful place. Inasmuch as the merged community of St. Nickolas has offered to buy this church, the Holy Trinity community should be obliged to sell it. To this we shall refer later.

Upon all these matters, the officials of the communities, today, ought to think seriously and form certain definite plans to be submitted to the judgment of the Archbishop. The Communities of Holy Trinity and St. Basil, certainly, must understand, well, that their uniting into a corporation is an imperative act. It is to their interest, on the other hand, and sound judgement demands their good understanding before the Archbishop arrives. They should not leave the settling of the matters to him. Such an understanding for the merging of the two churches was had a month ago. It is good to go over this again, that they may understand that their merging is indispensable and bound to achieve pleasant results.

These questions, for the present, are what we considered our duty to suggest to the officials of our communities, and we do not doubt they will be taken into consideration.....

(Full)



Saloniki, Apr. 18, 1931.

"ELECTIONS OF "NEW GENERATION"

The election of new officers for the New Generation, society of Greek maidens, took place last Thursday. The following officers were elected: Penelope Petropoulos, President; Maria Hoida, Vice-President; Stavroula Katradis, Treasurer; Constantina Soulanzis, Secretary. Executive Board: Chrysantho Dilberakis, Vasiliki Batsakis, Aglaia Varellas, Athena Batsakis, Helen Bardavlia.

The new board decided to give a dance, May 10th, at the Winderemere East Hotel, 1642 East 56th Street.

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DANCE OF ST. BASIL CHURCH

The Greeks of Chicago, and suburbs, are cordially invited to honor the fourth annual dance of the church, St. Basil, given at the Steuben Club, N. E. Corner Randolph and Wells Sts.

Owing to the financial need of the church, we hope that all the communities will strive to make the dance a notable event.

From The Office.

III C

Chicago Greek Daily, April 11, 1931.

[ATHENAGORAS LEAVES]

p. 1. Archbishop Athenagoras, in leaving Chicago, asked us to express from the columns of this paper his thanks, to the fellow nationals of our Community, for the ardent reception they rendered him. Mr. Athenagoroa expressed also, his admiration for the progress of the Greeks of Chicago and their patriotic sentiments.



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Saloniki, Apr. 11, 1931, p. 5

GREEK ARCHDIOCESE OF AMERICA



Chicago April 4, 1931.

To the Reverend Clergy, and pious children of the Archdiocese in Christ.

This year the church being united, and all being brothers in Christ, we pray that our participation in the divine services of Holy Week and Easter be accompanied by a general collection that should be taken for the Ecumenical Patriarchate of our Mother Church in Christ. The pillar of Orthodoxy, owing to innumerable obligations in its universal activities for the welfare of the millions of Christians who are under the scepter of its auspices, needs financial assistance to perpetuate its work in Christ.

Beloved children in Christ, we know, and sympathize with, the present financial predicament of the world, and you as a part of the whole undoubtedly did not escape that devouring fury of the calamity.

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We know, and pray to our saviour in His great mercy, to guide us to a better condition and state of life.

In spite of your financial difficulties, and your every day struggle to keep body and soul together, the opportunity is given to you to renew your devotion to the Ecumonical Patriarchate. Here is the occasion for you to manifest all of your love and reverence for the Mother of Arthodoxy in Christ by giving, according to your power, to her financial restoration and to manifest also that you are standing by her side ready to defend her perpetuation.

The Reverend Clergy will elucidate the appeal to you, and, with the cooperation of presidents of the communities, the collected sums should be forwarded to me at once.

Being assured of your devotion and love, I wish you the joy of Easter, and my blessing to you all.

America's
Athenagoras.

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Chicago Greek Daily, April 7, 1931.

HOLY WEEK

p. 1.- Holy Week, or the week of Lord's Passions, is in reality the week of the priests' passions.

The Lord suffered and was resurrected once, while the poor priests undergo the same martyrdom every year, the martyrdom of wakefulness and fasting and confessions and the rest.

The churches during these days display great activity, and the collections taken during this period suffice to fill the gaps which the indifference of the people had created in the treasuries of our churches.

For most people flood the churches only on certain holidays and show their reverence for sacred and holy things, while during the rest of the year they display complete indifference.

However, everyone complains about the evils of our communal affairs and expects others to do the work and have it ready for them, and woe to the others if they do not find things in order.



Chicago Greek Daily, April 7, 1931.

It is about time to change our system and have the many take interest in the community matters instead of expecting the few to keep their churches in good condition for them to use whenever they want a sacrament.

It is about time to define the limits of the parishes, and every Christian should register as a member of his parish and show his real interest in the church and participate in the management of the community.

(Summary)

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GREEK



Chicago Greek Daily, April 7, 1931.

THE ENTHUSIASM OF CHICAGO GREEKS FOR THEIR ARCHBISHOP

The Greeks of Chicago have shown to their Archbishop the utmost devotion and reverence during his short stay here.

The hotel in which he stayed was crowded from early morning till late into the night by people who went there to express their sentiments.

His first holy mass, administered at St. Basil's Church, was attended by thousands who went to see him and to hear his mellifluous speech.

And his preaching has held the congregation spellbound for an hour. His was not religious preaching only, for it touched the chords of patriotism in the hearts of his listeners. Archbishop Athenagoras feels deeply that for the Greek, religion and fatherland are inseparably bound together, and that patriotic sentiment must be invigorated in order to preserve our language and religion abroad.



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The general impression formed by all who have seen and heard him is that there is no longer any doubt that under the spiritual guidance of such a hierarch Hellenism in America will speedily become a great national power.

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Chicago Greek Daily, April 4, 1931

HELLENIC ARCHDIOCESE OF NORTH AND SOUTH AMERICA

To the Most Pious Rectors, Honorable Communal Councils and the
Pious Flock of our Holy Archdiocese.

Dear and loveliest children of God:

It is a consolation to notice among the tradition prevailing here taking up a collection in our churches, on Easter Sunday, for the needs of the Great Mother of the Church of Christ, the Ecumenical Patriarchate.

Se know well, our dear children, the economic crisis that you are going through at present. We watch your obligations; we sympathize with you from the bottom of our heart and pray that the Almighty fortify you in your noble struggle for life.

But we are certain, that you are aware of the conditions of your religious center also, and you realize its economic difficulties and its many obligations and, assuredly, you have compassion like grateful and affectionate children.





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Here is, then, the opportunity to show up all your devotion towards the Ecumenical Patriarchate, here is the opportunity to express, this year also, all your love and reverance to this Great Holy Mother, by contributing according to your ability for her economic support so that she may exist to perpetuate your religious ideals.

The rectors of the holy Churches shall read and explain this circular to you and with the various honorable presidents of the communities collect what funds you offer which funds shall be forwarded to us immediately.

Remaining confident that your piousness will not fail us this year, but that it will better your contributions of past years, we wish you the joy of **Christ Resurrection**, whose great mercy, and with our blessings, be with you all.

New York, March 26, 1931
Athenagoras of America.

GREEK



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CHICAGO GREEK DAILY, April 4, 1931

p. 1- The Greek Community of Chicago Welcomes Archbishop Athenagoras.

Yesterday, 9 A.M., His Right Rev. Archbishop Athenagoras, reached the city of Chicago. The Executive Councils of all churches, with their Rectors, and many other people, waited for the arrival of Mr. Athenagoras at the Union Depot where they accompanied him to the Hotel La Salle at which Hotel, various speeches were delivered. His Holiness expressed his joy in finding himself among the Chicago Greeks, whose actions and patriotic sentiments he had heard of and upon whom he depends for the re-organization of our church and communal matters.

"I have no definite program to present you with," the Most Rev. Athenagoras said, "but I desire that everything that is to be done should come from your thoughts and by your decisions. To this end a congregating of all communities will be called by which the whole Greek populace will be represented, and through which common decisions for the re-organization of the said communities will be recorded. As for Chicago", he continued, "I can state, right now, that it will be a seat of the Archdiocese and I shall stay as long in New York as in Chicago."

CHICAGO GREEK DAILY, April 4, 1931

Then the Archbishop exchanged views in regard to the situation in our community and fully agreed with the opinion presented regarding the subdivision of Chicago into parishes and our compulsory registration in the particular vicinities of which we are members. This opinion had unanimous endorsement from all present and His Holiness was greatly pleased. Apparently indefatigable after his long journey, he was constantly asking for information about our affairs. He firmly believes that Hellenism in America will very soon show progress, and that the Greek Church in America will take its proper place among all orthodox churches as possessing superior spiritual authority.

He regretted that he had to leave next Wednesday, but he promised to return in a month's time, when he will devote himself wholly to the settlement of our church and communal affairs.

This decision, however, caused regret among his hearers, who, unanimously wanted His Right Reverence to stay here for the Easter holidays. As this seemed to be impossible, the presidents and pastors of the different communities went into a discussion as to which of the churches he would attend to lead the ritual next Sunday.



CHICAGO GREEK DAILY, April 4, 1931

After some delay it was decided to have His Holiness visit all churches first and afterwards decide as to the church in which he would officiate next Sunday. (The visit to the churches is related briefly here and then the question came up again for next Sunday's Holy Mass-- Translator).

As the matter was left to His Holiness to decide upon, he chose St. Basil of the West Side, where the Greek populace is better concentrated and the church is larger.....

III C

Saloniki, April 4, 1931, p. 1

GREEK



ARCHBISHOP ATHENAGORAS ARRIVED.

The new Archbishop of the Greek Orthodox Church arrived yesterday. The eminent hierarch was received by prominent committees.

The Ecclesiastical jurisdiction of the prelate includes Greek Churches all over North and South America. The Greek community of Chicago cordially welcomes the Most Rev. Athenagoras.



Chicago Greek Daily, April 2, 1931.

ARCHBISHOP ATHENAGORAS IN CHICAGO

p. 1.- The Right Reverend Archbishop Athenagoras of America in a personal letter announces that he will soon arrive in Chicago. The coming of His Reverence to Chicago fills all our fellow-countrymen with joy, and they are waiting with impatience to see him and receive his blessings.

The fact that Archbishop Athenagoras is coming to us in the holidays proves his interest and appreciation of the Greek community of Chicago, whose eagerness to see him soon and whose expectations of effective action to be taken by him we have repeatedly recorded in these columns.

And inasmuch as Archbishop Athenagoras will, by a happy coincidence, conduct his first service in Chicago on Palm Sunday, we are absolutely sure that the Greeks of Chicago will receive him with palms and olive branches.

III C
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GREEK



Saloniki, Jan. 24, 1931, p. 5

NOTIFICATION

The united clergy of the Greek Orthodox Church of Chicago makes known to all Greeks of Chicago and suburbs, that Tuesday, January 27th St. Gregory's holiday mass will be said in honor of the Metropolitan of Syros and Tynos, the Most Rev. Philaretos, who leaves for Greece.

The liturgy will take place at the Cathedral of St. Basil. Forty-five members of the clergy will participate.

The office of the Diocese.

III C
IV

GREEK



Saloniki, Jan. 3, 1931.

PLENIPONTENTIARY EXTRAORDINARY OF THE ECUMENICAL PATRIARCHATE OFFICIATES
AT ST. CONSTANTINE CHURCH.

The Most Rev. Damaskinos, Metropolitan, last Sunday, assisted by Rev. Petrakis and Rev. Hatzidimetriou, Archdeacon, officiated at the church of St. Constantine on the South Side. The high prelate, very much impressed by the grandeur and splendor of the church, the order and quiet of the multitude, who came to mass, in an eloquent speech extolled the progressiveness of the community and commended them for their devotion to our Orthodoxy and the endeavors to perpetuate the Greek language. After the rituals, a magnificent banquet, in honor of the Legate, was given by the Rev. Petrakia. Many prominent Chicago Greeks participated.

III C
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GREEK



The Greek Press, Dec. 25, 1930

ARCH BISHOP'S LITURGY

p. 5.- Last Sunday, Greeks from all over the city attended St. Constantine Church. They all wanted to see and hear His Holiness, Archbishop Damaskinos.

It was a day long to be remembered. Everyone present was quiet and at ease during the long sermon. The choir and the music never sounded more beautiful. The altar boys were in their glory. The Archbishop's liturgy was one that struck the hearts of all and left a lasting impression on them.

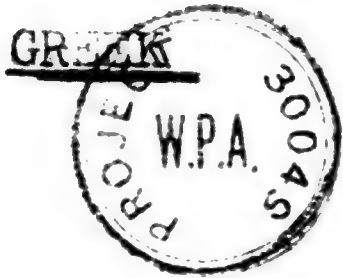
Before leaving for New York, His Holiness was visited by many of our prominent Greek Chicagoans at his hotel.

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Chicago Greek Daily, Dec. 20, 1930.



FEAST OF ZAKINTHION.

In memory of St. Dionysios, the Natives of the Island of Zante, held their feast at the church of St. George.

After the Mass, they gathered in the school hall, where dinner was prepared for all

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GREEK



Saloniki, Dec. 20, 1930.

ANNOUNCEMENT

p. 5.- The church goers of Chicago and the suburbs are informed that next Sunday, Dec. 21st, the Most Rev. Damaskenos, Metropolitan of Corinthos and Exarch of the Ecumenical Patriarchate, will officiate in a holy liturgy at the church of St. Constantine and St. Helen. The pastor of the church Rev. M. Petrakis, the deacon, and priests from other churches will assist.

The pious and lovers of Christ with their families are invited to attend this holy liturgy and hear the distinguished Hierarch of our Holy church.

The divine liturgy begins at 10:15 A. M.

Markos E. Petrakis.
Head Priest.

III C
III H

GREEK



The Greek Press, Dec. 18, 1930

ST. CONSTANTINE CHURCH

His Holiness Damaskinos, the patriarch legate will be present at the church services to be held Sunday, Dec. 21, at St. Constantine Church.



The Greek Press, Dec. 11, 1930

ALIKI DIPLARAKOU

p. 1.- All last week finishing details were attended to for the affair the St. Andrew Women gave on Dec. 8 at the Aragon.

The greatest sensation was caused when Miss Diplarakou arrived at the La Salle Street Station on Sunday morning. The Ellinopoula (Greek Woman), whose name was known to every person in America, was accompanied by her mother and an American friend. She was greeted by every member of St. Andrews church and by thousands upon thousands of Chicagoans who wanted to get a glimpse of her. She was escorted by automobile to the Stevens Hotel. Her suite was filled to overflowing with bouquet after bouquet of flowers which friends and admirers had sent. After a brief chat with those present she was left alone to rest a little.

All day Monday telephones were ringing back and forth. Everybody was discussing Miss Diplarakou and the coming dance. Although she was scheduled to appear at 10 P.M. at the Aragon, the ballroom was jammed by 8 P.M.

WPA (ILL) PROJ 3 2

The Greek Press, Dec. 11, 1930

It seemed as if every single person in Chicago was present. Everybody had an air of eager expectation on their faces.

At exactly ten P.M. the Greek and American flags were put on the stage. Everybody tried to get as close as possible to the stage. As Miss Diplarakou walked across the stage, a hush came over the crowd. Then a bombardment of applause and cheers greeted her for three full minutes. The ladies of St. Andrews filed in after her and the Greek and American anthems were played. President P. Rifakis was the first speaker. Mrs. P. Lambros presented her with a huge bouquet. Various other speeches followed while the audience patiently waited to hear "Miss Europe" speak.

Her words to the 6,000 assembled there were brief but unforgettable. Her voice, her gestures, her words, all portrayed graciousness and breeding. She remained on the stage while the dancing was resumed and chatted with prominent persons who came up to speak to her. In the wee hours of the morning the audience consented to let her go, and everybody went home still talking about the beauty from Greece, Alikí Diplarakou.

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GREEK

Chicago Greek Daily, Dec. 6, 1930, p. 1.

OUR NEW ECCLESIASTICAL REGIME



According to information received from Constantinople, the new Archbishop of America, the Most Reverend Father Athenagoras, will have wide jurisdiction over the Greek orthodox churches of America. This jurisdiction was tendered to him in Constantinople by the united Greek churches of America; and in accordance with this grant, the new bishops will be appointed by him without the vote and consent of the Greek communities of America.

This information, no matter how paradoxical it may seem to Greek-Americans who are accustomed to having their bishops elected by the communities, is easily understood in view of the fact that the old regime has been abolished and a new regime is now in effect for the ecclesiastical administration of the Greek churches of America. It is also necessary to make a distinction between ecclesiastical and communal administration, in order to have an exact idea of the greater rights of the Archbishop and the selection of the bishops by him without the participation of the communities.

According to the old ecclesiastical regime, the ecclesiastical administration of the communities of America was subdivided into four dioceses: those of New York, Boston, Chicago, and San Francisco. It also had its own Holy Synod,

Chicago Greek Daily, Dec. 6, 1930, p. 1.

and its Archbishop was simply a president without any jurisdiction over the other bishops.

In the new organization, however, the dioceses are abolished and the Archbishop will have extensive jurisdiction over all the churches of America. The bishops to be appointed will be assistant bishops to the Archbishop. They will not have their own diocese, nor any rights of administration; because all the reins of administration will be in the hands of the Archbishop. The bishops will carry out his direct orders, assisting in the discharge of his duties. Consequently, they will be his own choice and not the choice of the communities.

This is the meaning of the telegraphic communique.

With this new ecclesiastical organization, the ecclesiastical union of Hellenism in America with the mother church is resumed. The Archbishop will be the connecting link between the churches of America and the mother church.

Accordingly, this new ecclesiastical organization responds to the desire so often expressed by the Greeks of America - namely, to maintain their ecclesi-



Chicago Greek Daily, Dec. 6, 1930, p. 1.

astical bonds with the mother church and not to have a self-governed church administered by self-governed and independent bishops, with whose actions nobody had a right to interfere.

By the new ecclesiastical organization, the Archbishop despite his extensive jurisdiction is always responsible to the highest ecclesiastical authority and under its control.

The Greeks of America will always have the privilege of carrying their complaints to the highest ecclesiastical authority, the Ecumenical Patriarchate, whereas previously the bishops and the Archbishop constituted an independent and self-governed authority, under whose particular administration the highest ecclesiastical authority had no right to intervene.

In regard to the purely ecclesiastical administration, therefore, and the constitution of its organization, the the exclusive right belongs to the highest ecclesiastical authority, provided that it is in accord with the general desire of the Greeks in America; that is, they are to depend directly on that highest authority.

However, the communal administration is different. In this the Greeks of America maintain their integral rights, and in this the ecclesiastical authority

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does not even desire to interfere.

The administration of their communities, the election of their executive councils, their church financial affairs - all these will be left exclusively in the hands of the Greeks of America. But matters pertinent to spiritual and ecclesiastical administration, as well as the appointment and discharge of priests and all matters pertaining to the church as an organization apart from the organization of its communities - jurisdiction over these matters belong exclusively to the ecclesiastical authorities.

The extension of the rights of the Archbishop in purely ecclesiastical matters should not be regarded as a diminution of the rights of the Greeks of America, as some have misinterpreted it.

S. Kotakis.





The Greek Press, Nov. 27, 1930

ST. ANDREWS CHURCH

p. 3.- Next Sunday, November 30, the Greek Orthodox Church holds a droxology for St. Andrew of Protoklitou. On Saturday evening, St. Andrew church (5658 Winthrop), named after the saint, will hold evening services at 6 o'clock.

On Sunday, a special mass will be said at 10 o'clock.

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The Greek Press, Nov. 27, 1930.

ELECTIONS AT HOLY TRINITY

All day today excitement prevailed over the elections at Holy Trinity Church. On the third floor of the church were gathered many members to see the outcome of this important event. Many had been members of the church for more than twenty years, while others were newly joined to carry on the great work.

The following were elected: president, N. Palivos; vice-president, A. Jakalos; secretary, M. Nikoletseas; and treasurer, N. Kanellis. Trustees are J. Marlas, P. Bougas, L. Vlachos, C. Kotsonatos, S. Analytis, C. Iliopoulos, B. Michaelopoulos, G. Rekas, K. Dimitrelis, N. Economos, G. Patargias.

Those elected for the Greek school, Socrates are : Supervisors, C. Petroulas, P. Limderis, and J. Petropoulos; president, P. Simadis; vice-president, N. Meggos; secretary, P. Koubelakis; treasurer, B. Chronis and trustees, A. Chikouris, J. Antonopoulos, J. Kollias, N. Kirkilis and A. Tsekinis.

We hope the newly elected officers will make progress and enjoy much success during the coming year.

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GREEK



The Greek Press, Nov. 27, 1930

ST. HELEN LADIES CLUB

p. 4.- Last Friday the ladies of St. Helen's club of St. Constantine church held a bunco party at the Trianon ballroom. Andrew Karzas, owner of the Aragon and Trianon Ballrooms, gave the ladies the use of the Trianon free of charge.

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GREEK



Chicago Greek Daily, Nov. 15, 1930.

THE CONGREGATION OF THE COMMUNITIES A NECESSITY

p. 1- The appointment of the Bishops of America to Metropolitan positions in Greece, officially announced to them by the Legation, amounts to the final solution of our Church question regarding the elimination of the Independent Church in America. Concerning this point, the Greek government, the Greek Church, and the Legate of Patriarchates as well have done all they could to terminate the division and restore the Orthodox churches of America to their regular ecclesiastical authority.

But to complete the job of restoration and ecclesiastical order, it is necessary that the Old Church regime be replaced by a new one which will comply with the needs of the Greeks of America and originate in their will, for then only will it enjoy the respect of the Greek populace of America, and it will function, in the main, if it fulfills their desires. Nobody else knows what the Greek people of America want but themselves.

Such being the case, it is necessary to have a convention of all the communities of America called by the Legate to discuss and decide about the rules and regulations of their ecclesiastical government.



Chicago Greek Daily, Nov. 15, 1930.

And we consider the convocation of such a convention as an indispensable necessity, not only because we firmly believe that except the Greek people of America, properly represented, nobody knows their needs, but also because the bitter experience of the past has convinced us that decisions taken in their absence will assuredly cause new troubles and complications, which common sense dictates that we should by all means avoid in the future.

The most important reason for the failure of the abolished church regime and for all the evils caused by it in America was that the Greek people of America were not called upon to express their will and to ratify it by their vote - because it did not comply with the people's needs and desires.

The convocation of the convention of communities is a supplement to the Legate's work because after the successful accomplishment of the first part of the mission, that of the abolition of that ecclesiastical regime which caused the division and the union of the Greek communities in America under one authority, the Mother Church, it is now necessary to have the second part of the mission consummated, namely, the organization



Chicago Greek Daily, Nov. 15, 1930.

of the Church in America according to the canons of our Orthodox Church and in harmony with the needs of Hellenism in America.

And so far as the question of organization according to the Church canons is concerned, it should be left, surely, to the knowledge and experience of the Legate; but when it comes to applying these canons and to matters concerning the needs of the Greek population in America, they ought to have the first word by their representatives.

For these reasons, we think it is necessary to have the convention as soon as possible, since it is high time to put an end to the present abnormal conditions.

S. Kotakis.



CHICAGO GREEK DAILY, November 15, 1930

Greek Community Association of Chicago.

All members of the Greek Community Association of Chicago are invited to attend a special general conference, as per article 42 of our Constitution, Sunday, November 16, 1930, at 3 P.M., in the school building, Socrates, located at 742 Sibley Street. At this meeting many questions shall be discussed concerning the progress of the Community and the school.

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GREEK

Chicago Greek Daily, Nov. 11, 1930.

A FAREWELL DINNER TO BISHOP PHILARETOS

p. 1- We are informed that on the occasion of the departure of Bishop Philaretos of Chicago for his new position in the metropolitan area of Syros, to which he was appointed by the Holy Synod according to news from Athens, a farewell banquet will be given in his honor.

We heartily approve of the Synod's appointment of Bishop Philaretos and record it with pleasure because although we were opponents of the church regime to which he adhered, we had nothing against him personally, and we are very much pleased with his promotion to the metropolitan area of Syros, according to him our hearty good wishes for complete success in his new position.

We consider the appointment of Bishop Philaretos to so celebrated a metropolitan area of Greece a distinct honor for the Greek people of America, of whom Bishop Philaretos is one, and a particular honor for the Chicago community, whose Bishop he was, and inasmuch as we are of the opinion

Chicago Greek Daily, Nov. 11, 1930.

WPA (ILL) PROJ 307 74

that the Greeks of America are in a position to render many services to Greece, we sincerely believe that Bishop Philaretos by his knowledge and experience will render great service to the Church of Greece and to his particular area of Syros, whose worthy shepherd he will become.

WPA (ILL.) PROJ. 30275

CHICAGO GREEK DAILY, November 8, 1930

The Suspense of the Church Question is Ended.

p. 1. The news that reached us today about the selection and appointment of the hierarchs departing from America for Greece, puts an end to the suspense of our church question that had kept us from the work of our Church's restoration and the settlement of our various communal differences.

The Chicago Greek Daily was the only paper that always expressed itself positively about the appointment of the bishops who resigned and took positions in Greece, and never for a moment had a doubt that it was possible for complications to arise in the slowly but normally effected solution of the ecclesiastical question.

Just because we were absolutely sure that the hierarchs here were to be placed in positions, that the Legate here and the Government of Greece had promised them, we reproached them, because by their refusal to depart from here, they were showing bad faith in the promises of the Legate and the government of Greece. By their stay here they caused the suspense to be prolonged and hindered the Legate's work.

WPA (ILL.) PROJ. 30275

CHICAGO GREEK DAILY, November 8, 1930 .

Happily, however, the latest wire from Greece has verified our predictions, and the bishops are leaving at last fully satisfied that their positions are assigned in Greece. Let us hope that they will bless those that contributed to their leaving America instead of cursing them. And let us hope that they will be placed in positions in the best Metropolises of Greece, and permit us to say that the major part of these blessings we are justified in claiming for ourselves.

For, if up to this time we kept silent about our activities that were known officially in both Greece and Constantinople, we did so because we thought that the occasion was not opportune, and because we did not desire to create incidents which would place the least obstacle in the work of restoring order in our church affairs in America.

In due time we shall publish in these columns, extensively, how the pleasant solution of the Church question was brought about, both as a matter of journalistic duty, and because we know that many want to know the details of a job accomplished, and many know and confess the fact as to who was the leading figure that brought to a solution the church problem that for such a long time had been confronting the Greeks of America.



The Greek Press, Nov. 6, 1930

HALLOWE'EN

p.4 - Last Friday evening, at St. Basil church, the Young Ladies of the E. Ø. E. club gave a Halloween dance. A large crowd was present and prizes were given to the best women dancers. Winners were Misses T. Koliopoulos, A. Petropoulos, and D. Mantis.

III C
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GREEK



Chicago Greek Daily, Oct. 28, 1930.

THE QUESTION OF THE RETIRED HIERARCHS OF AMERICA

p. 1- The definite appointment of the hierarchs of America to positions in Greece has been postponed again by the Holy Synod for a purely legal reason, namely, that hierarchs who do not belong to the Church of Greece cannot be assigned to Greek metropolitan areas. In order that the retired hierarchs may be appointed to metropolitan areas in Greece proper, this rule must be abrogated, and this can be done by legislative enactment.

According to information from Athens some way will be found to overcome this obstacle . . . but we do not think that this is a reason serious enough for long postponement of the departure of the hierarchs from America and suspension of the definite settlement of our church question.

The Church of Greece, in order to facilitate matters, promised long ago temporary appointments for the retired bishops, and we have not the slightest doubt that what was promised will be carried out, but at the same time we believe that the doubt expressed regarding the fulfilment



Chicago Greek Daily, Oct. 28, 1930.

of the promises once the legal barriers are removed is equivalent to showing bad faith toward the Government and the Legate, not to say that it amounts to disobedience, for it is a fact that the bishops have been ordered to leave America, and when they, superior dignitaries as they are, do not obey the orders of their church authority, how is it possible to uphold the Church's dignity, and what sort of example have they set for subordinate clergyman and laymen to follow?

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GREEK



Chicago Greek Daily, Oct. 28, 1930.

[FEAST OF ST. DEMETRIOS]

The feast of St. Demetrios which took place last Sunday in the church of that name was a great success. The congregation numbered about two thousand and filled the church to its capacity. The amount taken in by the sale of candles and from contributions was \$748.

The success of this celebration was an agreeable surprise attributable partly to the arrival in America of the delegate whose personality has achieved ecclesiastical unity for us and partly to the large increase in the number of Greek families in the vicinity of St. Demetrios Church.

We wish to call the attention of the Legate, to whose judgment it has been left to fix the number of our Greek Orthodox churches, to this large attendance at the services in St. Demetrios.

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Chicago Greek Daily, Oct. 25, 1930.

[CHURCH SOCIETY SERVES DINNER]

Last Thursday, in the private parlors of St. Basil's Church, the Eusebeia Society of ladies served a dinner to its membership to which many others of our community were **also** invited, and all spent a delightful evening in a family circle with the Right Reverend Father Philaretos and other distinguished guests.

We urge other ladies' organizations of our community to follow the example of this splendid society so that we may come into closer contact with our fellow-Greeks. It is necessary on account of the great distances that separate us to come together in such common gatherings, and fortunately the majority of our churches have private halls for such purposes.

III C

CREEK



The Creek Press, Oct. 23, 1930.

ST. ANDREWS.

The St. Andrews Women's Club is giving its monthly meeting on Wednesday, October 29. After the usual business, election of officers for the coming year will take place. Every member should be at St. Andrews at 1:30 sharp.

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GREEK



The Greek Press, Oct. 23, 1930

BANQUET

p. 5 Last Tuesday the Eusebia club, of St. Basil Church, held a banquet in the hall of the church for all members of the parish. A program followed the banquet Mrs. Agriostatmis, chairman, presented Mr. K. Mammounas, who spoke a few words and then introduced Miss M. Lembesis who played the piano. Then G. Dedakis recited a monologue. The three Misses Husmon gave us a few selections. Two played the violin and one the piano. Bishop Kaclistos spoke and was followed by Miss Agriostathis who played the piano. George Alexander spoke. His wife accompanied his son on the piano while he played the violin. The evening ended with everyone thanking Mrs. M'Dimitriou, president, for a lovely evening.

III C
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GREEK



Chicago Greek Daily, Oct. 23, 1930.

THE PENDING ECCLESIASTICAL QUESTION

The suspense over the definite settlement of the Church question in America has been unduly prolonged, and it is due time for the Legate, Mr. Damaskinos, to put an end to a situation which causes so many doubts and fears.

No matter how absolutely certain we are that the question will finally be settled according to the decision taken in Athens and Constantinople, to wit, by the suspension of the church regime created by Metaxaki and the recall of all hierarchs under him, the majority of people are not so easily convinced, and they express doubts as to whether things will turn out as desired. These fears and doubts they base upon the prolonged suspense and the indirect and wily activities of some persons to frustrate the departure from America of the bishops in question.

There is not the least doubt that the Legate is animated by the highest feelings and the best intentions, and that his desire is to accomplish the mission that he was entrusted with, but he should not forget that



Chicago Greek Daily, Oct. 23, 1930.

the only weapons and resources that he has are the confidence and devotion which the Greek populace has accorded him ever since he first appeared among them in America, and that, being Greeks, namely, characteristically enthusiastic and impetuous, we turn easily and quickly to the other side as soon as we fail to see things accomplished and the situation improved.

We have diligently avoided stirring up certain questions because we do not desire to pour oil on the fire and raise obstacles to the work of pacification, for which this paper has made so many efforts and undergone so many sacrifices, but, unfortunately, the other side is not animated by the same sentiments; they are trying by all means, open and secret, to kindle passions and make things appear to be at a dangerous pass, and to represent the Legate's work as a failure.

For all these reasons it is our duty to remind the Legate that what he has to do is to clear up matters as quickly as possible and not admit the germs of dissension among us and first of all to carry out what has been decided on and not prolong our suspense, which surely will frustrate the work which we expect to be done.

III C

GREEK



The Greek Press, Oct. 23, 1930

DANCE

p. 5 The new Genea is giving a Halloween Dance on Wednesday, Oct. 29, at the hall of St. Constantine Church. Admission is only fifty cents.



CHICAGO GREEK DAILY, October 18, 1930

The Question of Unity and Cooperation of The Greek Communities of Chicago.

The question of limitation of the Greek Churches in Chicago is being discussed extensively, and the communities, one after the other, meet and decide in regards to authorizing the Legate about the regulation of the number of churches to be closed.

The prevailing opinion, so far, is to have Chicago divided into three communities, the North, the South, and the West Sides, and to have all existing communities merged in these three sub-divisions, with their churches; the number of churches to be closed to be decided upon by the Legate.

There is some detailed division of opinion regarding the West Side,--- but, in so far, as the North and South sections are willing to have this done, the matter of the West section can be taken care of, one way or the other.

We, from the start, have supported the idea that the cooperation of the communities of Chicago must proceed, up to the point where agreement can be

CHICAGO GREEK DAILY, October 18, 1930



attained by the parties concerned.

There is nothing that could be done by force, and it is with pleasure that we notice that the work of the community has proceeded so far, that it is hoped with the arbitration of the Legate it will reach a happy conclusion.

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Chicago Greek Daily, Oct. 16, 1930

THE PATRIARCHATE'S COLLECTION



The attack of the newspaper, Atlantis, against Archimandrite Thadeus Lekas, who, as is known, raises funds throughout the United States for the Patriarchate is not justifiable.

We do not think that it is proper to abolish a means of raising funds, which are such a relief for the needs of the Patriarchate, before we find some more effective way, just for the theoretical reasons of Atlantis, which reasons, if thoroughly investigated, have no foundation.

On the other hand, Atlantis must not forget that it has done about the same thing, having opened its columns for such a fund for the needs of the Patriarchate, that brought in substantial amounts. The Patriarchate showed its gratitude by tendering to the late Solon Vlastos, the Title of Grand Archon, Legate of the Patriarchates.

What we think is that Atlantis, and anybody else who contributes money for the Patriarchate, ought to look out for it, whether the money reaches its



Chicago Greek Daily, Oct. 16, 1930

destination. In regards to this, however, the Patriarchate has full confidence, which has reasserted itself by the new appointment of Mr. Lekas for the job; the enthusiasm is such on the part of the Patriarchates, about this kind-hearted Levite, that his name will be remembered always. His Holiness, the Patriarch, expressed himself to that effect to the manager of the Greek Daily, Mr. S. Kotakis, on the occasion of his visit to the Patriarchate. Regarding the readiness which the Greeks of America show for the needs of the Patriarchate, the Greek Daily is glad in having the opportunity to announce this to Hellenism in America.

The question of financial aid from the Greeks of America, and all orthodox people everywhere, is one of great importance, and needs much wider discussion and study; but before we tackle it thoroughly, it is common sense not to disturb a situation that was created by necessity; a situation which supplements the neglect of all of us, primarily of those who were, up to yesterday, the official representatives of the Patriarchate, and who neglected completely their financial obligations towards it so that it was compelled to appoint Thadeus Lekas for the raising of funds.



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Now, certainly, we do not want to open up old wounds and blame the regime that is dissipated, for negligence of their duties towards the Patriarchate, but let us think about the future, how to find another means better able to help fill the needs of the Patriarchate, and on this, we believe, Atlantis has no quarrel. For the present, however, let us not stir up trouble and not touch upon a necessary evil.

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CHICAGO GREEK DAILY, October 14, 1930

The Question of Unity and Cooperation of the Greek Communities of Chicago.

The unity of the Greek communities of Chicago is the main subject to hold the attention of the communities and their officials, at present. There are many that confuse the community question with that of the church division in America, as a whole, and imagine that the matter of straightening up our communal difficulties depends on the solution of the church question. Well, the question of limitation of the number of churches in Chicago, is the local question of our community and it will be settled by the needs of our parishes.

For the settlement of this question the Legate seemed to be willing to serve the parishes, as their arbitrator, and the representatives signed a protocol, wherewith, they accepted the offer. When, in a few days, the Legate returns to Chicago, every parish will submit to him its plan and views regarding the consolidation of the communities.

There is no doubt that every parish will have a different plan with good reasons. In addition, each one will believe that its plan is the best, but

CHICAGO GREEK DAILY, October 14, 1930

we, unity bound, have to caution all to put some water in their wine, and that is, that if every parish believes its plan will unite the communities, the members must understand, once for all, that nothing will be done.

That which Chicago needs is the cooperation of the parishes and that cooperation is possible on matters in which the parishes have common interests, but in points of opposing interests, it is not so easy to have unity. For the present, at least, we urge the parishes not to sacrifice the question of cooperation.

The question of merging the communities being a local one concerns the ones which are divided, as for example, the Holy Trinity and St. Basil communities. They must find a way of mutual understanding and submit their differences, for arbitration, before Legate. Likewise, on the South Side, the St. Constantine and St. Nickolas communities must do the same. On the North Side, the Annunciation, St. George, St. Andrew and St. James communities must also do the same.



CHICAGO GREEK DAILY, October 14, 1930

It must be understood by those directly interested, that the Cooperation of all Parishes is a most important and vital question. The question of union is a specific one and belongs to the parishes directly concerned. It will be accomplished through economic pressure. These parishes have, now, a good chance, in the Legate's being present, to determine the way of their unity and we urge them not to let it slip by.

The question, however, of common cooperation by all communities, on matters of general interest, by having every community contribute its share, and that all Greeks be obligated to register in their parish, and a central committee be formed in accordance with the federal system, we consider to be a question of great importance, from which we gradually expect many benefits. It is to this, in the main, that we call the attention of the Legate and officials of the communities.

III C



GREEK

The Greek Press, Oct. 9, 1930.

CHICAGO GREEK COMMUNITY.

The members of the Greek Community of Chicago are invited to a general meeting to **vote** on articles 41 and 61 (second clause) of our Constitution.

The meeting will take place Sunday, Oct. 12, 1930, at 3 o'clock, at Socrat's School 742 Sibley Street.

Chicago, Illinois, Sept. 27, 1930.

President, N. Palivos.



CHICAGO GREEK DAILY, Oct. 4, 1930

Association of the Greek Community of Chicago.

A call is sent out to all members of the Chicago Greeks Community to a general conference according to articles 41 and 61, Clause 2, of the Constitution, on Oct. 12, 3 P.M., Socrates School, 742 Sibley St.

Subject: A Revision of certain articles of the constitution as submitted by the special committee, appointed, as provided by resolution No. 489, at the general conference of Aug. 10, 1930.

Taking a decision in regard to authorizing his Most Rev. Damaskinos, to undertake the task of the merging of the Chicago churches as well as organizing the system of education in accordance with the preliminary agreement between the Legate and representatives of the Communities.

Chicago, Ill., Sept. 27, 1930.
N. Palevos, President.



CHICAGO GREEK DAILY, Oct. 4, 1930

TO REUNITE CHICAGO COMMUNITIES

The president of the West Side Association called a membership meeting to pass on and grant authorization to the Most Rev. Legate for a regulation limiting the number of churches in Chicago, as per the resolution adopted by all the presidents of Chicago communities, when called upon by the Most Rev. Legate to confer on the question of limiting churches that have been established due to the ecclesiastical division and which have, no longer, any reason for existence.

We urge all the other sections to follow the example of the West Section, as per their promise to the Legate, and the protocol that their representatives signed, so that they may be ready on the return of the Legate, who will be here the middle of October to discuss the most important matter of saving our churches and schools from financial disaster.

Certainly, the question of limiting the number of churches is not so easy, no matter how urgent the need is considered by all, but the difficulties, and the different conceptions, about the manner in which the limitation will be



CHICAGO GREEK DAILY, Oct. 4, 1930

effected, must give way before the precipice of economic disaster, towards which we are heading. Rather general thoughts must prevail and community spirit with personal ambitions must be set aside, for, what is dictated by necessity must be done. It is fortunate that the Legate undertook the burdensome task of arbitration in differences that would come up, and made his final decision on them so easy, when we, ourselves, would never have reached a decision on how to straighten them out.

On the other hand, there are many things which dissension among the churches did not let us, up to now, enforce. However, now, that all of us have one ecclesiastical authority, the forming of a Central Committee in which all communities are to be represented, should be in order. This Central Committee would then discuss and vote on and clean up general matters.

All this certainly could be easily attained even if we do not resolve to form one Community.

In any case we believe that it is possible to come to an understanding



CHICAGO GREEK DAILY, Oct. 4, 1930

and we urge the presidents of the Communities to call their individual members to a meeting so as to be authorized to start the transactions.

(Literal)

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GREEK

The Greek Press, Oct. 2, 1930.

ST. ANDREW L.A.

Among the aristocratic and public-minded ladies of Chicago are the members of St. Andrew Church on the North Side. With charity and religion as foundations for their club they have built up a powerful element in our community.

Last Wednesday, this organization held a meeting and decided to devote this winter to various religious meetings where prayers, psalms and Bible stories will be taught by Archrev. Tsourounakis, priest of the church.

III C

GREEK



The Greek Press, Oct. 2, 1930.

ST. ANDREWS.

We are announcing to the public that once again we are resuming our religious classes which were discontinued during the summer months.

Classes will be conducted every Wednesday from 5 to 6 P. M. Every one should be present to learn as much as possible about the Bible and the Orthodox religion.

St. Paul's Bote (English-German Monthly Magazine) Vol. 44, Sept. Dec. 1938.

HISTORY OF ST. PAUL'S CHURCH
1872-1890.

During Easter 1872, the congregation in an extraordinary meeting concluded to rebuild the new church on the old foundation. In January 1886, Pastor Rudolph A. John succeeded Pastor Hartmann..... The new pastor continued his principal preaching services in the language of the fathers and only from time to time arranged for services in the American tongue, which everybody gradually began to understand. Mr. C. A. Weiss, a young talented organist, who resided in Kansas City, Mo., was called to assume charge of the church music.

From the early beginnings, old St. Paul's laid stress upon associating with forceful preaching an artistically commensurate character of ecclesiastical music.....Through the influence of Pastor Hartmann, Professor H. Rahn was called to assume the duties of choir direction and the playing of the organ. He proved to be the right man in the right place, and for many years the people of St. Paul's delighted in the spirit of an ideal companionship, as exemplified by the great spiritual leader and his intelligent and intensely loyal organist.....

St. Paul's Bote (English-German Monthly Magazine)

Sept. Dec. 1935

The newly formed combination of Pastor John, the author, and C. A. Weiss, the composer, was productive of a class of church music for thousands of our congregations in this country that could in no other way be termed but by the word "ideal." The choir selections, written by them, first sung in the church in Chicago, were quickly secured through their ready help and sung with enthusiasm in the churches of the farmlands and in those of many of our principal cities. These choir anthems surely filled a long-experienced want.

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GREEK



CHICAGO GREEK DAILY, Sept. 27, 1930

REORGANIZATION OF CHURCH COMMUNITIES

The undersigned representatives of all church associations of Chicago, met, Sept. 22, 1930, in response to the call of the Most Rev. Damaskinos, to consider the matter of taken measures to organize the Chicago Greek Orthodox Communities, in a manner that will serve to promote their multiple interests, and to avert any threatening dangers to the future existence of a unified Hellenism. After a lengthy and detailed discussion of all views on the matter, it was resolved un-animously that:

Those present were to submit to their respective church members, for vote, the following resolution: that whereas it is considered difficult for the representative, of the above communities to come to a common decision as regards to the question of the merging of the churches, the power for the regulation of this matter hereby be vested to the Most Rev. Damaskinos, this being the request of all representatives present that His Holiness assume this responsibility and in connection that he should be given the power to adjust the problems confronting the whole school system. Sign:

P. Demos, N. Lymperis, Ch. Rekas, D. Chrisis, G. Kokinos, N. Nomikos, E. Loukas, J. Adynamis, Ch. Davlantis, Gr. Pataryas, Ch. Gregoriou, N. Palevos, Ath. Valos, Ar. Tsikouris, N. Kokinis, I. Koliopoulos, S. Christakakos.

(Literal)

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GREEK



The Greek Press, Sept. 25, 1930

HOLY TRINITY

p. 5 Those who did not attend Holy Trinity Church last Sunday missed something they will regret all their lives. Their only chance will be to hear Metropolitan Damaskinos if he speaks again at some other church.

The Holy Trinity, Chicago's oldest Greek Church, could always gather crowds, but the vast throng which attended last Sunday was unparalleled by any other such ecclesiastical affair. It shows that no matter what people may say, the Greeks of Chicago can get together and support their churches if they want to.

One has to hear and see the patriarchal Metropolitan Corinthian Damaskinos in order to realize his power and his charm. No words can describe him. After the mass all hastened to receive the blessings of his holiness.

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GREEK

WPA (ILL.) PROJ. 33275

The Greek Press, Sept. 25, 1930, p. 4

ST. CONSTANTINE

Last Friday, the choir of St. Constantine and Helen church gave a small banquet at their hall. Miss Simaois, president, Miss Katsambis, treasurer, and the Misses Manos, Salikis, and Brouba organized the affair.

C. Dimopoulos, director of the group was guest of honor made a short speech, thanking the members of the choir and praising their good work. Misses Sabelis and Sarmoukou played a few selections on the piano. Dancing followed.



Chicago Greek Daily, Sept. 25, 1930.

[DAMASKINOS TO SETTLE CHURCH COMMUNITY QUESTION]

On a call from the Most Rev. Damaskinos, the presidents of all Greek churches, here, gathered the night before last, at the Hotel LaSalle, and discussed the question of unity and cooperation of communities, and the limitation in the number of churches in Chicago. The writing up of the constitution has been left wholly in the hands of the Most Rev. Damaskinos.

The decisions taken are of great importance as influencing the improvement of our communities finances which on account of the long waited for decision, are not in any too good condition.

So, the arrival of the Most Rev. Legate in America will be the cause of not only the settlement of the church question and the establishment of order, but also of the local unity and cooperation of our church organizations, which, due to the long church strife, have antagonized each other with inestimable loss in the community interests.

The pleasant news, we record with particular satisfaction, because the Greek Daily has for many years carried on the struggle for unity and cooperation and we reserve the right to express our thoughts upon this most important question.

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GREEK



CHICAGO GREEK DAILY, Sept. 20, 1930

THE MOST Rev. Legate Mr. Damaskinos In Chicago.

The Most Rev. Legate of the Ecumenical Patriarchate, Mr. Damaskinos, arrived in Chicago and will administer the Holy Mass at the Holy Trinity Church, of the West Side, in cooperation with all the priests of the Chicago communities.

He will visit Gary and Milwaukee, and from there will go to Cleveland and Montreal.

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GREEK



CHICAGO GREEK DAILY, Sept. 20, 1930

The Settlement of Our Church Question.

The resolution of the former Archbishop of America, Mr. Alexander, to comply with the decision of the Patriarchal Legate, the Most Rev. Damaskinos, in connection with the resignation of the Right Rev. Bishop of Chicago, Mr. Philaretos, as well as that of Mr. Ioakim of Boston, puts an end to the strife of the Greeks of America as regards the church question.

There remains the question of the withdrawl of the Bishop of San Francisco, Mr. Kallistos, but even that will take place, so that the church situation, causing the dissension, that so much embittered the Greeks of America, for so many years, will be abolished completely.

It must be understood, that the struggle was being directed not against persons, but against the dividing regime that broke up the bonds with the Mother Church, and which as was natural influenced even the highest church dignitaries. It is logical, therefore, that the Right Rev. Kallistos of San Francisco, withdraw, also, because his stay here will mean, necessarily, that the withdrawn Hierarchs were the cause of the division and that the Bishop of San Francisco was the carrier of peace.



CHICAGO GREEK DAILY, Sept. 20, 1930

But, we refer to this in passing, as we consider the departure of Mr. Kallistos certain, and we simply mention it in order to say that with the withdrawal the persons involved, the first part of the Legate's mission is completed and gives room for the second and more important part, that of the regulation of the new regime, which will establish our dependence on the Mother Church completely, and will re-unite the bond of the Greek churches of America with the former.

What still remains is the departure of the resigned Hierarchs, who still remind us of the unpleasant regime of division that existed before the eyes of the people for so long and the events that took place ever since the arrival of the Legate up to the time of the resignation of the bishops from their positions, and the activities of some of their followers. Their presence here unfortunately still creates ground for some justifiable suspicious, the possibility that the resignations might not be realized. Many express impatience and even are in doubt as to the effectiveness of the really perplexing task of the Most Legate, Mr. Damaskinos, who labored with so much wisdom for the disentanglement of the church situation, and, who has reached the universally desired result, without use of any forcible means and without resorting to cruder



CHICAGO GREEK DAILY, Sept. 20, 1930

methods, for the execution of his great and national mission. It is also just and right to appreciate the compromising attitude of the former Hierarchs of America and specifically that of the Right Revs. Basileos Philaretos, and Ioakim, who hastened to place themselves under the instructions of the Legate, resigning willingly from their positions, and of the former Archbishop, himself, at the last moment. Their example, undoubtedly, will be followed by the Most Rev. Kallistos of San Francisco.

We, at least, have not the slightest doubt, that whatever is announced so far, must be considered an accomplished fact, and to express to the Most. Rev. Legate Damaskinos our hearty congratulations on the manner in which he handled the first part of his mission, by which he brought about the reconciliation of both camps, and peace and harmony to the Greeks as a whole, an accomplishment for which we shall be everlastingly grateful to him. Due to the fact, however, that his return is most needed, and to give an end to any prevailing uneasiness, may we also urge a hastening of the other points that are to be decided upon and for His Holiness to make his decision more apparent. That is, in regards to the second part of the task, namely that the establishment of the new regime, should immediately commence, calling a meeting of representatives of all the communities of America, which will adopt the plan of the new church regime, that will restore our church bonds with those of the Mother Church.

S. Kotakis.

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GREEK

Greek Star, Sept. 19, 1930.

SAYS GREEK ORTHODOX CHURCH RIFT IS HEALED

The mission of good will in the second Chicago visit of the Patriarchal Exarch of Corinth, the Rt. Rev. Damaskinos of the Greek Orthodox Church, was successful in healing what promised to be a serious rift in the American branch of that communion. This was announced yesterday by Peter S. Lambros, editor of the Greek Star, and an opponent of the exarch when he visited Chicago a few weeks ago.

Lambros declared that peace has come to the Greek Orthodox people of Chicago after the criticism and protest of a considerable group had been made against the prelate. The difficulty arose over the attitude taken by the Exarch in attempting to depose his Grace Alexandros, head of the Orthodox Church in America.

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Greek Star, Sept. 19, 1930.

"Although the Exarch's mission to America originally was that he should become the head of the American Orthodox Church," Lambros said, "he is soon to return to Greece." The Rt. Rev. Athenagoras will become the ecclesiastical head of the Church in America in his place and the present Metropolitan, Alexandros, will become the Metropolitan of Corfu.

Bishop Philaretos of Chicago will be advanced to a higher episcopal throne in Greece.

(Chicago Tribune, Sept. 18, 1930)

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GREEK

The Greek Press, Sept. 18, 1930.

HOLY TRINITY CHURCH.

With joy the Hellenism of Chicago will hear that on Sunday, September 21, His Holiness, the Metropolitan Corinthian Damascinos, will say mass at Holy Trinity Church. We are sure that thousands of our countrymen will avail themselves of the chance to hear and see this distinguished personage.. Next Sunday will be an important day to the Greeks of Chicago. Their first church, Holy Trinity, will be filled to capacity because every Greek is expected to attend.



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Chicago Greek Daily, Sept. 13, 1930.

GREEK

/RETURN OF SPYROS KOTAKIS/

After ten months' absence, Mr. Spyros Kotakis, the manager of the Greek Daily, has returned from Greece.

Mr. Kotakis, was delegated, as is known, by the Greek communities of Chicago to go to seek a solution of our church problem in Athens and Constantinople, and as a result, we have the Right Rev. Metropolitan Bishop of Corinth, Mr. Damaskinos, sent as a Legate.

The Greek community of Chicago has expressed its greetings and enthusiastic congratulations for the success of the mission.



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GREEK

The Greek Press, Sept. 4, 1930.

PICNIC.

At White Way Park, last Sunday, hundreds of Greeks attended the picnic of Holy Trinity Church. For over thirty years Greeks have been coming to these annual picnics and each time they have better success. .



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Chicago Greek Daily, Aug. 28, 1930.

GREEK

[HOLY TRINITY CHURCH PICNIC]

Picnic given by the Chicago Greek Community for the benefit of Holy Trinity Church.

Sunday, August 31, at the White House, Irving Park Blvd. and River Road.

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GREEK

The Greek Press, Aug. 28, 1930.

WPA (ILL) PROJ. 30275

HELLENISM IN AMERICA

p. 2.- For ten years we have found ourselves waiting for a mechanical God to correct our problems. In moments of deep despair we have considered calling our mother country to the rescue. The spirit with which P. Meletiou, Patriarch of Alexandria, tried to help us was greatly criticized by many of our countrymen here. Hellenism in America was not satisfied with his attempt to settle Ecclesiastical problem. It did its best to ruin Greek religion in America and now is angry because one man does not patch it up immediately.

Because the Greeks were dissatisfied, they sent to Greece for a liturgant to tell them what to do. The Great Metropolitan Corinthian, P. Meletiou, was sent immediately upon request. He came to our rescue, so to speak, without a program or an idea as to how he was going to perform this miracle.

The solution is easily found. As soon as all the Ecclesiastical bodies stop thinking of themselves and try to cooperate a little, or reunion of

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GREEK

The Greek Press, Aug. 28, 1930.

WPA (ILL.) PROJ. 31275

the church will be effected. The only trouble is that each group considers itself in the right and wants His Holiness from Greece to correct the faults of the other groups.

This is the condition of the Greeks in America and it is high time for them to realize that they should fight together instead of one another, if they want Hellenism preserved.

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GREEK



The Greek Press, Aug. 21, 1930

NEA GENEAE DANCE

p. 6.- This season's first dance by the Nea Genea will be given on September 24, Wednesday, at the Shoreland Hotel.

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Saloniki, Aug. 16, 1930, p. 3

GREEK

WPA (ILL) PRJ. 30275

THE CHICAGO SOCIETY OF GREEK PROFESSIONALS AND THE QUESTION OF
THE CHURCH.

Owing to the turbulent question of the Greek church in America, the society of Greek professionals in Chicago, which for many years stands with vigilant eye guarding the Greek name and the welfare of the Greeks in Chicago and elsewhere in America resolved to appeal to the proper authorities in Greece, with the object in view, of terminating the scandalous ecclesiastical questions of the division of the Greek church in America.

The appeal, which was clothed in beautiful dignified language, was brief, precise and denoted immediate solution of the matter in hand.

It was forwarded to His Holiness the Ecumenical Patriarch in Constantinople which is the seat of the Ecumenical Throne of all Greek Orthodoxy the world over, to the Holy Synod of Athens Greece, and to the government of Greece.

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GREEK

Saloniki, Aug. 16, 1930.

WPA (ILL) PROJ 36275

The Greek church in America was divided into three factions. This division was very disastrous to the welfare of the Church and much more disastrous to the welfare of the communities, which in turn were divided accordingly.

The result of the appeal is that the three above mentioned authorities ordered the departure for America of His Holiness Damaskenos, Metropolitan of Corinthos, as Exarch of the Ecumenical Throne, and as representative extraordinary of the Greek government, to unify the church of America, and unite and pacify the communities, which for a time being were jumping at one another's throat.

Undoubtedly the Exarch, who possesses tremendous intelligence and learning, and wearing the toga of extraordinary Church and State powers, will find it not difficult to accomplish the object of his delegation.

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GREEK

Saloniki, Aug. 16, 1930.

WPA (ILL) PROJ 30275

The Greek communities of Chicago and the Greek communities of the whole America are thankful to the society of the Greek professionals of Chicago, for this and other noble initiatives taken by the society of these learned Greeks in behalf of the Greeks of America.

Congratulations to our Chicago Greek intellectuals.

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Saloniki, Aug. 9, 1930, p. 1

GREEK



THE PATRIARCHIC EXARCH IN THE CATHEDRAL OF ST. BASIL.
BISHOP PHILARETOS RESIGNED.

The stately liturgy, at the cathedral of St. Basil, in which the Patriarchic Exarch Most Rev. Damaskenos officiated, was magnificent and imposing. Right Rev. Philaretos, bishop in Chicago and all the clergy, assisted in the holy mass.

This liturgy will remain a historical event in the annals of the Greek Church of America, because the division of the church is ended. Mr. Damaskenos, who, besides his ecclesiastical authority, is also plenipotentiary of the Greek government, unified the Church. He brought the olive branch of peace and unity. The prevalent ecclesiastical authority resigned and respectfully accepted the wishes of the Mother church. Bishop Philaretos solemnly relinquished his authority and was appointed as Metropolitan of Syros and Tenos.

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Saloniki, Aug. 9, 1930.

GREEK



The erudite Greek Hierarch Mr. Damaskenos, pointed out the necessity of harmony and unity, and very solemnly urged the laity and the clergy to abide by the decision of the Ecumenical Patriarch. The mandate of the Mother church prevailed. Division and enmity exist no more.

The Right Rev. Philaretos, who for eight years in Chicago served the interest of the church and endeavored to pacify and unify the affairs of the various Greek churches sent his resignation to the Exarch, who reluctantly accepted. Bishop Philaretos, whose services to the Greeks in America were and are very valuable is highly esteemed by the Mother church and the state. The Greek government, in appreciating the good work of the Bishop honored him with the award of the Higher Taxiarch.

Peace, harmony and unity, again reign supreme in the Greek church of America. All brothers in Christ, are reunited again and act at the voice of Mother church.

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Saloniki, Aug. 9, 1930, p. 1

GREEK



GREEK BISHOP RESIGNED HIS POST.

The Right Rev. Philaretos, bishop of Chicago and San Francisco verbally offered his resignation last Sunday in the Cathedral of St. Basil, in the presence of the Exarch who came to unify the Greek church in America. He thus relinquishes his ecclesiastical authority. The action of the distinguished hierarch was unexpected and created a sensation. Mr. Philaretos' jurisdiction extends to the Pacific Coast. His services to the Church and the Greek State were priceless. His devotion to his duty is beyond description. This true servant of Christ reached his decision for the benefit of the Greek Church in America desiring to accelerate the unification work of the Patriarchal Exarch, Mr. Damaskenos. The Greeks under his jurisdiction regret the loss of such an eminent shepherd. Bishop Philaretos, in relinquishing his authority, addressed the Patriarchal Exarch, in the following words while the multitude listened breathlessly lest they miss a word.

GREEK



Saloniki, Aug. 9, 1930, p. 1

"Most Rev. Brother in Christ, Metropolitan of Corinthos and Exarch of the Ecumenical Patriarchate, Honorable Consul General, and pious worshippers, there are times in a man's life when the mind stops functioning and the tongue is unable to utter the sentiments of the heart.

"In that predicament I am now, being in the presence of the Representative Extraordinary of the Ecumenical Throne, who came as an Apostle to bestow peace and harmony to the Greek church of America.

Joy and sorrow fill my heart. Joy, because divine providence favored me with the duties of Bishop at the Chicago Episcopate, where for eight years, tenderly, carefully and meekly, I have led my flock along the road prescribed by our Savior.

My finite mind, which is never free from error, endeavored to wisely tend my flock and glorify the name of God, of which my imperative duty calls for.

Saloniki, Aug. 9, 1930.



Eight years ago, at the time of my elevation to the present office I solemnly hold, I began to function as bishop, in my wide jurisdiction which extends to the Pacific Coast, without any material ground to stand upon, but with only a vial of sacramental ointment and the roster of the Episcopate's priests. Today, I'm glad to say, and to glorify the name of our Savior, that I have succeeded, inspite of the many obstacles and impediments, in establishing thirty schools, in organizing and founding fourteen new communities, and in building thirteen churches. I am glad for what I have done for the new Greek-American generation, in establishing catechetical schools at which ten thousand Greek boys and girls are taught our religion, and learn to live the life of Christ.

I am glad, because I have succeeded in establishing certain rules ameliorating the condition of our priests and our teachers, who for a long time were the prey of certain unscrupulous leaders of communities.



Saloniki, Aug. 9, 1930.

The religious and educational pillars (Priests and teachers) of our race in America, today, are standing out as examples.

I officiated in 325 liturgies, preached the word of God 400 times, and gave seventy five lectures. I have ordained six priests, three of them, graduates from American institutions. I have cultivated the friendship of our brothers in Christ the Episcopalians, who as true Christians and friends, helped Greece to obtain the national loan, and signed a favorable treaty with Turkey.

I'm glad, that during the trying period of the division of the church, I never thought or uttered a condemning word against a layman or a priest who disobeyed the wishes of our Mother church, and acted against my counsel. Knowing my duties as Bishop and owing to my principles, I have refrained from taking sides in politics, not even uttering innuendoes.



GREEK

Saloniki, Aug. 9, 1930.

But if I endeavored to restore order, peace and harmony and unite the divided church and communities, and by doing so I hurt the feelings of some, I have no regrets to offer, because that is a part of my ecclesiastical duty, for which I took an oath to uphold with all my power and might. Lofty and holy canons of the Church compelled me to maintain these livine rules of Orthodoxy. Order, peace, harmony, unity, and love, stand far above any sentimental feelings.

Sorrow also fills my heart, because my full aspirations are not fulfilled. I aspired and worked for the establishment of a Chicago orphanage in whose shelter and under the protection of the church, Greek orphans, would find haven, instead of being scattered in various orphanages, in which they may become good and useful citizens, but nevertheless aliens to Greek culture and religion.



Saloniki, Aug. 9, 1930.

I aspired to establish in Chicago an old peoples' home for our teachers and priests of the Chicago's Episcopate jurisdiction. I aspired to establish in Chicago a Greek free hospital, for our needy and poor families. I aspired to establish a Greek Orthodox cemetery in which to bury our deceased, instead of having them scattered at the utter ends of various cemeteries. I dreamed of building a Greek Cathedral in Chicago that would have been a symbol of Hellenism.

All these are necessary for the welfare of the Greek of the Chicago Episcopate, and the reasons that my aspirations were not accomplished, are attributed to the destructive division of the church. In order to realize my dreams and have all my aspirations fulfilled, I solemnly tender my resignation to the Most Rev. Exarch, hoping and earnestly desiring that my successor will not be confronted with the same difficulties that I have been. My action, in relinquishing my office, is prompted by obedience to our Mother church.

GREEK

Saloniki, Aug. 9, 1930.

I first give the example of doing this, that the unification work of the **Exarch** shall be quickly done.

The last sorrow that fills my heart is that I am separated from my beloved flock, which for many years I cared for and nourished with fatherly love and love in Christ.

Those who have refused to accept my **advice** and obey the voice of the church, are forgiven and are blessed. Those who obeyed and cooperated in uplifting the dignity and sacredness of the church are blessed, and as a father, I extend my appreciation and thankfulness to them.

I am grateful to His Holiness the Ecumenical Patriarch, and the Holy Synod, for the new and greater honors bestowed upon me, and I hope, with the guidance of divine providence, to be useful to Christianity and a faithful servant to our Savior.

Saloniki, Aug. 9, 1930.

I am grateful to the government of my beloved Greece for the honor of Higher Taxiarch, given to me in appreciation of my humble services to the State.

I am grateful to you Most Rev. Exarch, for your brotherly advices, and for accepting my resignation of the office of the Chicago Episcopate. And you, my dear children in Christ, I bless with the grace of Christ.

Peace on Earth, peace and blessing upon the Greek church of America.



GREEK

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The Greek Press, Aug. 7, 1930.

MASS AT ST. BASIL.

The Greek movement in Chicago has been very much in evidence this past week. Conventions, banquets, dances, arrivals and departures--all have taken place. One of the highlights is the arrival of His Holiness, the Patriarchal Legate, who made his public appearance last Sunday.

From the pages of The Greek Press and Saloniki, the Greek population was informed that His Holiness would say mass at St. Basil Church (Agion Basilica). Although the Mitropolitiss Damaskinos arrived promptly at 10 o'clock, thousands of Orthodox Greeks had been waiting patiently since early morning to see him.

Mass was said by the Patriarchal Legate, Bishop Philaretos of Chicago, and fifteen priests of the various churches. After the church services, His Holiness addressed the congregation with a deeply affecting speech. Bishop Philaretos also spoke. His Holiness blessed the Greek churches in Chicago for carrying on our Orthodox religion in the foreign land.

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GREEK

Chicago, Post, Aug. 2, 1930, in the Scrapbook, p. 49,
of Mr. P. S. Lambros, 130 N. Wells St. Chicago, Ill.

NOTED EMISSARY HERE TO OUST GREEK BISHOP

Hot Row Brews

The Most Reverend Father Damaskinos, ecumenical emissary of the Metropolitan of Corinth, arrived in Chicago today as the guest of Bishop Johannides Philaretos, head of the Greek Archdiocese of Chicago and the Middle West, and will officiate on Sunday at St. Basil's Church, 733 Ashland Avenue.

Casual readers of this item will find nothing therein to disturb their equilibrium. If the story went no further, the copy desk would write a line, "Greek Prelate in Chicago," and let it go at that.

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IV

-2-

GREEK

Chicago Post, Aug. 2, 1930, in the Scrapbook, p. 49,
of Mr. P. S. **Lambros**, 130 N. Wells St., Chicago, Ill.

But **the** emissary's visit may be the culmination of a fifteen year feud which **has torn the** Greek Church in Chicago.

In the Greek-American community, as you doubtless know if you read the Greek newspapers, the coming of Damaskinos has had somewhat the effect of stirring up an immense ant-hill. It has caused a wave of excitement which ~~has~~ swept from coast to coast.

And the Greek Star, today is issuing a special edition, sixteen pages crammed full of protests from all parts of America.

Incidentally the distinguished emissary's visit places Bishop Philaretos, his host in a rather delicate position. The Bishop must be cordial to his guest, even though the guest has come to depose him.

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GREEK

Chicago Post, Aug. 2, 1930, in the Scrapbook, p. 49,
of Mr. P. S. Lambros, 130 N. Wells St., Chicago, Ill.

At St. Basil's Church on Sunday all will be sweetness and light, but deep under the surface hot emotions will be stirring.

As Peter S. Lambros, Greek-American leader and editor of the Greek Star puts it.

Constantinople is trying to Romanize the Greek Church in America, but the Greeks in America will not submit to it.

"Our Church over here is an autonomous body, and you cannot establish a nation within a nation."

A dramatic incident occurred in Jackson Heights, New York, recently in connection with the emissary's visit.

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GREEK

II B 2 d (1)

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Chicago Post, Aug. 2, 1930, in the Scrapbook, p. 49,
of Mr. P. S. Lambros, 130 N. Wells St., Chicago, Ill.

Damaskinos presented his demands to Archbishop Alexandros, head of the Orthodox Greek Church of the United States and Canada. When the latter refused to step out, according to the Greek newspapers, Damaskinos offered him \$20,000, decorations galore, and a cathedral in Cyprus.

Came Two Years Ago

"Damaskinos first came to America two years ago," said Mr. Lambros."

"He came to collect funds for the relief of the earthquake sufferers in Corinth. He looked around and was impressed by the size and the resources of this country. He saw that the Greek Church was becoming decentralized. He waved the olive branch; then he returned to Corinth to think the situation over."

"Now he comes as a dictator. He has appointed himself the Mussolini of the Church, proposing to move bishops about at will as if they were pawns on a chessboard.

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GREEK

Chicago Post, Aug. 2, 1930, in the Scrapbook, p. 49,
of Mr. P. S. Lambros, 130 N. Wells St. Chicago, Ill.

He would have our communities dominated by the Patriarch of Constantinople.

"But the Greek Church in America will not accept an autocracy which would make the Patriarch supreme."

"Conditions here are not like those in the Old World. We can accept neither the Patriarch as pope nor Damaskinos as dictator."

Others on the List.

The Most Reverend Father Joachim, Bishop of Boston, and the Most Reverend Father Kallistos, Bishop of San Francisco, are said to be the next on the Damaskinos list.

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-6-

GREEK

Chicago Post, Aug. 2, 1930, in the Scrapbook, p. 49,
of Mr. P. S. Lambros, 150 N. Wells St., Chicago, Ill.

Archbishop Alexandros, although he stood up for his rights, was officially deposed by Photios II of **Constantinople**, it is said, without receiving an opportunity to present his case.

Bishop Vasilios, head of that branch of the Church which still adheres to the **Gregorian** calendar, was excommunicated but pardoned.

Thousands of protests against the attempted dictatorship have been received by Mr. Lambros, not only from the clergy but also from the laity including many prominent business-men, civic clubs, and other organizations.

The other side however, says that the emissary is entirely within his rights whatever action he takes.

III C
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The Greek Press, July 31, 1930.

ST. BASIL CHURCH



This is to announce that on Sunday, August 3, at S. Basil's Church, 733 South Ashland Blvd., a special mass will be said with His Holiness, Damaskinos and Bishop Filaretos present as well as priests from other churches. All good Orthodox Greeks are expected to attend. Services will start at 10 o'clock sharp.

III C
IV

GREEK

WPA (ILL) FR. 3004

The Greek Press, July 31, 1930.

ST. ANDREW'S CHURCH

p. 5.- As in all orthodox churches, St. Andrews, 5658 Winthrop Avenue, will hold services every evening from 6 to 7, starting on August 1st, until Panagias day.

All good Christians are reminded to come to these masses which are for the Virgin Mary. -

Eirinaios Tsourounakis
Archreverend.



The Greek Press, July 3, 1930

ST. ELENE (St. Helen) CLUB

p. 4.- The St. Elene club of the South Side held its election of officers on June 9, and elected the following: I. Kopanis, president; E. Dagkos, vice-president; M. Stergios, treasurer; K. Mbouzelas, secretary and committee chairman-- P. Argyros, S. Kambosos, G. Chrisos, G. Kostakis, M. Kyriazis, L. Argyros, F. Tzatha, and M. Drousas.



The Greek Press, July 3, 1930

RECEPTION

p. 4.- A reception was held at Mrs. Arachovites' home for the members of "Evsebia", the woman's club of St. Basil church, whose purpose it is to improve and beautify the church.

The purpose of this reception was to make those present better acquainted with one another. Among those present were Mrs. H'Dimitriou, Zographos, Arachobites, Petropoulos, Agriostathis, Housman, Kakahalios, Nestoridos, Kanellopoulos, Bournas, Kollias, Tselepi, MBolla, Alexander, Tsikouris and Aggelakou.

III C

GREEK



The Greek Press, June 26, 1930

PICNIC

p. 6.- The Filoptochos (Friend of the Poor) Brotherhood of St. Basil's Church is giving its annual picnic on July 6, at Crawford and Devon.

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GREEK



The Greek Press, June 19, 1930

UNITED GREEK COMMUNITIES

p. 6.- The United Greek Communities invite all members to a general assembly on June 22, 1930 at three o'clock at Callias Hall, 748 S. Halsted Street. Cooperation and peace among the communities will be stressed. Many speakers will be present. Every person interested in progress in the Greek communities and the preservation of our church and language should be present. We must all get together to help support, instead of fighting and competing against one another.

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GREEK



Chicago Greek Daily, p. 6, June 8, 1930.

[MISCELLANEOUS DOCUMENTS]

1. Document of Ahepa's presiding officer to the membership, including a telegram to the Legate Damaskenos on board the S.S. Byron.
2. Letter of Patriarch Photios to the Greek Press of America re:Coming of the Legate of the Patriarchate.
3. Letter of Patriarch Photios to all the orthodox Greeks of America.



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Chicago Greek Daily, June 8, 1930, p. 6

GREEK

PHOTIOS,
BY THE GRACE OF GOD, ARCHBISHOP OF CONSTANTINOPLE,
NEW ROME AND ECUMENICAL PATRIARCH.

To the respected fellow nationalistic press in America, charity and the peace of God our Lord.

While stressing the importance of the firmness of our fellow Greeks in America, as a select part of the Patriarchal throne and as a great contributing factor in the affairs of the Church and of the nation, we regret the deplorable division prevailing among them. It has caused much harm to the Church and to the nation for many years.

We are confident that the disastrous effect of this division and strife has been realized by all. Once more there is now awakened in the hearts of all, great expectations of the revival of the piety and steadfastness that has always distinguished our nationality.

Chicago Greek Daily, June 8, 1930.

GREEK



We are encouraged to believe that these changes are now taking place because of your love and devotion to the Mother Church. Because of these hopes we send as our special Patriarchal Legate and Representative the eminent and very beloved Archbishop, the Most Reverend Damaskinos of Corinth. Under his guidance we believe the past conditions will be buried in oblivion, and the former bonds, cementing us together and to the Mother Church, will be restored.

We ask our press to strengthen this work of reconciliation and unity. In keeping the idea of harmony paramount, the press is performing a great work to the church and to the nation, and will receive the benediction of the church for its great service.

May the Lord inspire and strengthen all in this work of reconciliation and peace.

May the grace of God and everlasting mercy be with your Honor in your labors.



Chicago Greek Daily, June 8, 1930.

GREEK

April 9th 1930

Photios, of Constaninople, ordained prayer to God for all.

III C

The Greek Press, June 5, 1930, p. 5



GREEK

ST. ANDREWS WOMEN'S CLUB.

Recent elections have disclosed the following new officers: P. Rifakis, president; D. Chirigos, vice-president; D. Nikolopoulos, treasurer; E. Nikolopoulos and G. Annes, secretaries. Chairmen are P. Lambros and T. Valos. Committees are headed by G. Chelos, N. Basilopoulos, G. Kontos, K. Rantias, N. Athansopoulos, E. Chirigos, N. S. Arantakis, Johnson, C. Zoi, A. Damianos, A. Petrakogiannis and D. Konstantinou.

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GREEK



Chicago Greek Daily, Oct 24, 1930

THE APOSTOLICAL PRINCE

o. 1.- Never was a better selection, and never a delegate vested with such powers, as the distinguished hierarch Right Rev. Damaskinos, who is landing on American soil, Tuesday, for the second time.

He, being vested with great powers, representative of the Patriarchate, the Holy Synod, and the Greek Government, his opinions and judgment respected, has come to pacify the Greek element of America. To do so, he ought to feel himself capable and be equipped with something besides ability and will power, something that encourages and reanimates, and that something is patriotism. This, the Right Rev. Damaskinos, has proved he possesses.

Some one of our fellow journalists wrote, recently, inquiring as to what His Right Reverence would do on landing in New York; would he visit the Atlantis, first, or the National Herald, --as if he were a wandering priest, who would have tried to solicit favor from either of the New York Greek dailies, so as to be recommended to the Greeks for some position!



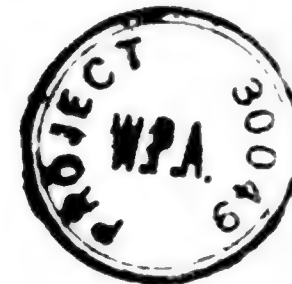
Chicago Greek Daily, May 24, 1930

What a disrespectful question to ask.

Right Rev. Damaskinos was welcomed on the Steamer by the Mayor of New York, in behalf of the city of New York, through a proxy! This is sufficient, we think, for the journal that printed the comments to understand the value of this apostle from Greece.

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GREEK



The Greek Press, May 14, 1930

NEA GENEIA TEA-DANCE

p. 5 Last Sunday the young Ladies of the South Side gave us a very enjoyable day to remember. We think even they did not expect such a crowd at their Mother's Day tea-dance.

The program was long and varied. It started when G. Kambas' orchestra played the Greek and American Anthems. Miss Mitchell, president of the club gave a brief address in Greek explaining Mothers Day. She then presented little M. Nikoletsea, seven years old, who recited a long poem. The audience demanded two encores before they would let him go. As he took his place at his parents' table, the clapping of the audience was deafening. He was followed by Dr. P. Chronopoulos who is president of the Greek Professional Men's club. Miss Sieppis recited. Young A. Tsoumas sang "Gero Dimus" accompanied by Olga Massias on the piano. He encored two American songs and "Xenichtioes". Archrev Tsourounakis said a prayer for "Mother" Mr. Kambas closed the program by again playing a few selections. After tea was served, everybody danced. The young

GREEK



The Greek Press, May 14, 1930

ladies are to be congratulated on their success. They are Miss Mitchell, president; Miss Petropucus, vice-president; Miss Markoutsas, secretary; Miss Bossinas, treasurer; and Misses Mouzakiotis, Spirrison, Darrellas, Batsakis, Kournetas and Dilmberakis, trustees. Ex-presidents Mitos and Floudas should be included.

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Saloniki, May 10, 1930, p. 5



GREEK

TEA AND DANCE.

On the occasion of Mother's Day the philanthropic society of Greek young women Nea Genea, will give a tea and dance tomorrow, Sunday afternoon, at the Hotel Windermere East, 55th St. and Hyde Park Blvd.

The frolic will last until 8:30 P. M. and the program includes Greek and American songs, recitations of poems, and musical selections, by the pupils of Mr. Kampas a professor of music.

This party is one of many annual events given by the philanthropic society, whose activities in social and philanthropic affairs are of the highest order. Over 600 persons will attend the affair, it is anticipated.

Organizers and conductors of the celebration of Mother's Day are Miss Metsoulas, Miss Metou, Miss Floudas, Miss Batsakis, Miss Petropoulou, Miss Markoutsas, Miss Stamou, Miss Bombee, Miss Haida, Miss Vosynas, Miss Spyrisson, Miss Kourneta, Miss Passialis Miss Beller, Miss Petropoulos, Miss Mouzakeotes, Miss Katradis. Of course the cooperation of all the ladies of the society, as always is the case, will make the affair a success.



Saloniki, May 10, 1930.

GREEK

Miss Metsoulas, President, will preside at the celebration. The Greek and the American national anthems will be played first.

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GREEK



The Greek Press, May 7, 1930

ST. ANDREWS DINNER-DANCE

p. 4 Last Saturday evening, a dinner-dance was given by the ladies of St. Andrew's in the hall of the church.

Many well-known Greeks were there and the affair was a huge success. The proceeds are to be used for the needs of the church and the school.



Saloniki, May 3, 1930

POPULARITY CONTEST.

p. 3 The heralded popularity contest which was sponsored by St. Basil's Cathedral, took place last Sunday at the Sherman Hotel.

Four thousands Greeks and others, of both sexes, partook in the festivity. Two hundred and fifty Grecian maidens and matrons entered the contest. The celebration was a grand success. The participants, Greeks and others, had an opportunity to amuse themselves with Grecian feminine emotions which were very acute. Although no blows were exchanged amongst the fair competitors the fire, the envy, the scorn and other feminine emotions of a sixteen inch caliber were there smoldering and ready to explode at the slightest provocation. Thanks to the Goddess Aphrodite for precautionary measures were taken in advance by the organizations committee. The Greek ladies complying with the explicit request (but it was strict orders) of the committee, refrained from any explosions, and conducted themselves magnificently. The aspect was that of a panorama.



GREEK

Saloniki, May 3, 1930

Smiles and joviality were conspicuous everywhere.

The first prize of the contest was tied between a matron and maid, and this award was a Chrysler automobile. Pandemonium was on the verge of breaking out. The winners of the first prize, matron and maid were eyeing each other like fighting cocks (you know). The wise Greek committee, alert as ever, cut the Gordian knot, with the quickness and ease of Alexander the Great. Matron and maid will each receive a Chrysler.

The winners and the awards are:

- (1- Mrs. Sophia Georgeou-Chrysler
- (2- Miss Alexandra Caloeda-Chrysler
- 3- Irene Kollia-Diamond Ring
- 4- Anna Demopoulou-Radio
- 5- Nina Hatzopoulou-Diamond Watch
- 6- Katherine Housea-Diamond Ring
- 7- Georgia Lada-Watch



Saloniki, May 3, 1930

we deemed it our duty to congratulate Mr. Kokinos, President and all the Executive Council of St. Basil's cathedral, for organizing the contest. The entire program was magnificent. We further congratulate the contestants for their brilliant and stimulating interest which made the contest much more interesting and successful.

Dancing with gaitry followed the awards, and lasted until past mid-night.

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GREEK

The Greek Press, April 30, 1930, p. 5

[PATIENTS VISITED]

From the Oak Park Tuberculosis Hospital we hear that the Greeks of that institution were visited during the Easter holidays by women members of St. Basil and St. James Churches, the Nea Genea and Rev. Zografos of St. Basil. They forgot no one and made it a day that will long be remembered by the "Shut-Ins".

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GREEK



The Greek Press, April 16, 1930

NEA GENEAE

P. 5.- Elections were held last week by the Nea Genea club. The following were elected: President, H. Mitchell; Vice President, P. Petropoulos; Secretary, I. Spirrison; and Treasurer, A. Bosinas. Trustees: Misses C. Dilberakis, A. Batsaki, M. Kourneta, A. Barela and E. Mouzakiotis.



The Greek Press, March 26, 1930

ST. GEORGE CHURCH LADIES SOCIETY

p. 5.- Last Friday the following women were elected officers of St. George for the coming year: Mrs. Karkazis, president; vice-presidents, Mrs. Chamilomati and Tzanetakou; secretary, Mrs. Panagiotarou; and treasurer, Mrs. Argyropoulos. Trustees are: G. Kordopatis, E. Tulupan, P. Siama, D. Mbartzali, P. Bouloukou, K. Zaphiropoulos and E. Kypiazi.

Election officers: M. Kominos, K. Bookes, and A. Vombrak.

ST. BASIL POPULARITY CONTEST.

WPA (ILL.) PROJ. 30275

The following are the votes, up-to-date, of the popularity contest conducted by the St. Basil Church.

Alexandra Kalocda	137,200
Sophie Theodore	136,000
Marion Gimoukak	131,000
Georgia Ladas	116,200
A. Demus (Demopoulou)	111,100
Jennie Economopoulos	111,000
Sophie Georgias	106,300
Nina Hajon (Hatzopoulou)	106,200
Alice Nestoridou	106,100
Nina Perdikas	101,000
Alexandra Tulupan	101,000
Phyllis Riniotis	81,000
Sophie Bexie	97,500
Anna Mastrogianis	96,000

III C

The Greek Press, Mar. 26, 1930.

GREEK

Ella Vournazou	96,000
Irene Kollias	91,000
Harriet Lieouris	91,000
Bertha Floras	91,000
Dena Demus	91,000
Kathryn Houseas	87,100
Lulu Georma	86,000
Elizabeth Pappas	86,000
Muriel Columbus	81,000
Eugenia Contos	81,100
Estelle Mouzakiotis	101,000
Irene Birozi	76,000
Sylvia Calvert	76,000
Stella Katradis	76,000
Anna May Mavas	76,000
Magdaline Cokins	72,100
Chloe Zahariou	71,000
Lillian Liakaki	66,200
Miss Maropoulos	66,000
Diana Shepis	61,000
Bessie Vanias	56,000

WPA (ILL.) PROJ. 30275



The Greek Press, March 19, 1930

ST. ANDREWS LADIES SOCIETY GIVES BANQUET

p. 4.- The ladies of St. Andrews gave their third annual banquet last week in the hall of the church. About 130 members and friends were present. The banquet committee was made up of Mrs. Papanastasio, Mrs. Rifakis and Mrs. Chamales. Mrs. Lambros, president, welcomed the guests and introduced Mr. Depasta, Consul; Mr. Dritsa, lawyer; I. Tanagra Kopadis, wife of the Serbian Consul, and Mrs. Rifakis, who recently returned from Greece. A program followed the dinner, in which Mrs. Kopadis gave a recitation. The entire afternoon was a great success.

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The Greek Press, Mar. 5, 1930.

GREEK



CATECHISM.

Reverend E. Tsourounakis has asked us to remind everyone in the community of St. Andrew Church that Catechism is being taught every Wednesday between 8 and 9 P.M.

Next Friday the Heretismoï Tis Panagias begins and will continue for seven weeks. The choir will be there at every mass.

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GREEK



Saloniki, March 1, 1930.

SEVENTH MASQUERADE BALL OF NEA GENEAE

p. 5.- Over 4,000 people participated in the Seventh Masquerade Ball given by the progressive society of Greek ladies, Nea Genea, South Side Division at the Trianon.

Awards in gold were given to the best disguised, by the following judges: Paul Demos, George Kyriakopoulos, Stylianos Rekas, Mrs. Pafanti, Mrs. Tzovani and Miss Stavroulas J. Floudas, President of Nea Genea. The first prize was won by Miss Stamos.

The dance continued to the early morning hours.

III C

The Greek Press, Feb. 26, 1930.

GREEK



ST. HELEN ORGANIZATION

The Women's Club of St. Helen of St. Constantine Church gave a tea-dance in the hall of their church last Tuesday.

The women and young ladies had a wonderful time. They sang and danced Greek accompanied by Mrs. Thalia Tzobanis and Basilikin N. Tsamis.

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The Greek Press, Feb. 26, 1930.

GREEK



NEA GENEAE DANCE.

A large "Bravo" should be extended to all the Greek men and women who were to the Nea Genea dance given last Monday. Although this annual dance has always been a success, we never expected such a huge crowd. They poured into the Trianon from all parts of the city. Despite the huge throng everybody had a good time. We congratulate the young ladies for this splendid event.

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The Greek Press, Feb. 19, 1930.



ST. GEORGE DANCE.

Last Sunday a dance was held at St. George church. In spite of bad weather people kept arriving all evening. The music began at 8:00 P.M., and everyone continued dancing all evening long. During the intermission there was a brief program. The girls of the St. George school sang "H Blaha" and Misses Samas and Bartzalis sang a duet accompanied by Mary Psiharis.

Miss Mary Bolianitis from New York thrilled everybody with several beautiful Greek songs. The Board of Directors of St. George are: Mrs. Vombrak, president; Mrs. Karkazis, secretary; Mrs. Chamilontis, treasurer; Mrs. Kominos, vice-president. Mrs. Theofilopoulos, TzaneTakis, Bartzalis, Kyriazis, Touloupan, Bouloukas, Kordomanis, Psiharis and Malliris are the trustees.

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The Greek Press, Feb. 19, 1930.

GREEK

ST. ANDREW'S

This coming Wednesday, February 26, at 7:30 P. M. St. Andrews is holding an open meeting at the church hall, 5658 Winthrop Ave. Mrs. Tanagra Kopadis is going to speak, J. Niklopoulos and D. Bournas are going to play mandolin duets, and J. Papageorge will sing a few songs. Everyone will want to be there. Admission is only one dollar.





GREEK

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Chicago Greek Daily, Feb. 11, 1930.

THE NEW GENERATION OF THE SOUTH SIDE.

The young women's society, known as the New Generation of the South Side, has been actively on record for seven years. During all these years it has worked zealously, and its activity has been recognized by all the Greeks of Chicago, so much so, indeed, that every year they attend en masse the society's masquerade ball, held in the large and magnificent Trianon ballroom. For seven consecutive years this ball has been held by the young ladies of the New Generation Society, and the Trianon is always filled to capacity by people, who wish to be merry and enjoy the entertainment. We congratulate the young women, who first conceived the idea.

It is an encouraging sign for our new generation, when young women, such as those who make up the various organizations of our youth, feel the necessity of forming societies, to labor and struggle for noble purposes, such as the maintenance of our schools and the welfare of the unfortunate.

Their noble endeavors are worthy of all praise, and we wish for them that they may never know the bitter disappointments of life.



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The Greek Press, Feb. 5, 1930.

GREEK

ELECTIONS AT ST. CONSTANTINE CHURCH.

Elections at St. Constantine Church were as follows: J. Chrisos, president, J. Sctiropoulos, vice-president; N. Kabouras, secretary; G. Krokidas, treasurer. Board of Directors are: G. Pitas, B. Karagiannis, S. Trigonis, C. Banigeris, H. Rekas, P. Koliakopoulos, C. Ladas, G. Lempesis, G. Spiros, A. Aggelopoulos, N. Nomikos and K. Malliris.

III C

The Greek Press, Jan. 29, 1930.



ELECTIONS AT ST. BASIL CHURCH.

Last week the Women's Club of St. Basil church held elections for the coming year.

Officers elected are as follows.

President- Mrs. A. Kokkinos

Vice-President Mrs. K. Mouzakiotis

Secretary Mrs. Sabbas

Treasurer Mrs. J. Stratigos

Trustees Mrs. Kontus, Kapanta; Stratigos, Poulus and Mexis.



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The Greek Press, Dec. 26, 1929.

ST. BASIL CHRISTMAS HOLIDAY.

The women of St. Basil Church are giving a Christmas celebration at 2:30 P.M., next Sunday, in the hall of the church. Gifts will be given to the pupils of the school and refreshments will be served.

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The Greek Press, Dec. 26, 1929.

CHRISTMAS CELEBRATION.

This coming Sunday the church of Kimisis Tis Theotokou is giving a Christmas Tree celebration. The women are in charge and will distribute gifts to all children that are present.

FII C
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CREEK

The Creek Press, Dec. 26, 1929.

WPA (ILL) PROJ 3027

ST. BASIL CHURCH.

Rev. Constantine Patsinitkios will take the place of Archrov. Krenaios Tsouroanakis as priest of St. Basil Church.

III C

The Greek Press, Dec. 18, 1929.

GREEK

DANCE OF KOIMISIS TIS THEOTOKOU.

The Koimisis Tis Theotokou Church is giving a dance next Wednesday in the hall of the church. Everybody is invited and, knowing the purpose of the dance, should be present.

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GREEN

The Greek Press, Dec. 11, 1929.

THE FUNERAL OF ARCHBISHOP PANAGIOTIS.

On December 9, 1929, Agias Triados (Holy Trinity) church of Chicago was packed to the doors. The occasion was the funeral of Reverend Panagopoulos, priest of the church during the last three years. Sorrow was written on the faces of all, expressing by their presence their last farewell to the beloved priest. Hundreds of Greek Orthodox Christians came from all parts of the city to attend these last rites.

Archrev. Panagopoulos has been prominent in Greek affairs for the last fifteen years. Metropolitan Basilios officiated, assisted by ten other priests of the Chicago churches. The Greek community of Chicago is sad because of his passing away. God rest his soul.



GREEK

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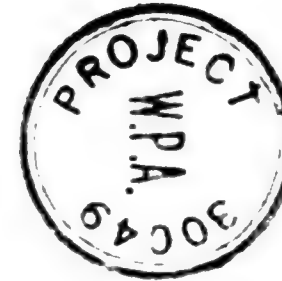
Chicago Greek Daily, Dec. 10, 1929.

[FUNERAL OF THE REVEREND PANAGOPOULOS]

Solemn and imposing was the funeral of the deceased priest, the beloved Charit. Panagopoulos, whose funeral services were conducted by the Right Rev. Metropolitan Bishop Basileos with ten priests.

A large crowd from all over Chicago flowed into Holy Trinity Church to attend the funeral services of the popular priest, or white presbyter as some one called him, referring to his pure white soul and blameless life. Funeral oration were delivered by the Right Rev. Bishop Basileos and by Father Averkios. Wreaths were deposited by the parishes and by the Ladies' Societies, namely, the newly launched Lodge of Gapa; "Hearth", the Association of Mothers; and that of St. Barbara decided instead of wreaths to distribute the money for flowers to poor Greek families, who suffer this year especially, and so to mitigate their misfortune, confident that Father Panagopoulos' soul will cheerfully approve of the unfading flower of kindness.

III C



GREEK

The Greek Press, Dec. 4, 1929.

ST. ANDREW'S CHURCH.

Last Sunday evening the second annual dance of the women's club of St. Andrew's was held in the hall of the church. All Chicago seemed to be there. Among the ladies we saw Mrs. Pofantis, Raklics, Chiagouris, Minagiotis, T. Valos, Terzakis, Karagiannis, Annes, Papatheodore, Miss Fernos, Mrs. Kontos, Pappas, Misses Kotsionis and Chirigos, Mrs. Gana, Damianos, Kotsonis, Papageorge, Chronopoulos, A. Karagianis, Theodore, Kakarakis, Johnson, Chamales, Paleologos, Grania, Becharas and Misses Bouloukos, Filiotis, Mitos and others.

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GREEK

The Greek Press, Dec. 4, 1929.

ST. HELEN'S DANCE.

The dance given by St. Helen's club of St. Constantine Church and Korais School was a great success. Among those present were: Mr. Seriadis, Mr. Kalpakin, Mr. Karlas and his sister Athanasia, Mrs. Trakos, Dr. Touloupan and his sister, the Matzopoulos sisters and many others. We congratulate Mrs. Zathas, the President Mrs. Koutsoalis, and the Secretary Helen Dalkos for their indefatigable work.

III C

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The Greek Press, Nov. 27, 1922.

WPA (LL) PROJ 30275

ANNUAL KOIMISIS DANCE.

The annual dance of Koimisis Tis Theotokou will be given Wednesday, December 11, at the Majestic Hall, 247 Madison Street.

What we know of previous picnics and dances given by the Koimisis Church assures us that this will be an event no one ought to miss.

III C

GREEK

The Greek Press, Nov. 27, 1929.

WPA (ILL.) PROJ. 30.7

RELIGIOUS HOLIDAY.

Saturday, November 30, is the holiday of the Apostle Andrew and the church which is named for him, on Hollywood and Winthrop Avenues, will hold a special mass. Friday evening there will be an Esperinos at 7 o'clock and on Sunday evening there will be a dance in the hall. Every one is invited.

III C
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The Greek Press, Nov. 20, 1929.

GREEK

ST. ANDREWS DANCE.

The annual dance of the women's club of St. Andrews will take place on December 1, at the Church, 5658 Winthrop Avenue. Proceeds are for the benefit of the school.



III C

GREEK

Chicago Greek Daily, Nov. 21, 1929.

ASSOCIATION OF ST NICHOLAS GREEK COMMUNITY
OF CHICAGO

The dedication of St. Nicholas will be celebrated Thursday, Nov. 28, Thanksgiving day, at 5957 S. Peoria St.

This most dignified celebration will be conducted by the Most Reverend Metropolitan Bishop Basileos.

III C

The Greek Press, Nov. 6, 1929.

GREEK

ST. ANDREWS WOMEN'S CLUB.



Last Wednesday, October 30, the Greek Women's Club of St. Andrew's gave a dinner for its members and friends. The food was donated by various members under the direction of the chairman, Mrs. Kontos. The banquet took place in the hall of St. Andrews church.

After everyone had enough, Mrs. Hatsi Dimiteiou the priests wife, presented a large banquet to the new president, Mrs. Lambros. She then presented a gold cup to Mrs. T. Valos for her patient and progressive work.

A program followed in which Mrs. N. Nikolopoulos played the piano and Misses Ladas and Theodore rented a dialogue. The women responsible for this successful event were:

Mrs. Kontos, E. Tsirilos, Tselos and G. Annie.



The Greek Press, Nov. 6, 1929.

GREEK

Officers are : Mrs. Lambros, president; J. Papras, vice-president; F. Chirigos, secretary; and Mrs. K. Terzakis, treasurer.

Among those present were: K. Stauropoulos, Fermos, Tsamales, Kalogeropoulus, Rifakis, T. Valos, F. Chirigos, P. Lambros, J. Pappas, Terzakis, Hatzidimitriou, Kontos, Chelos, Annis, Develekos, Kakarakis, A. Anastou, Pilapas, Andrews, N. Granias, S. Theodoropoulus, Katsoulis, S. Valos, Karastathis, L. Vogionis, N. Nickolupoulos, Kolontouris, Ganas, Paleologos, Karalis, Sarantakis and others.

III C

The Greek Press, Oct. 16, 1929.

GREEK

[GREEK LADIES TO HOLD DANCE]



The Greek ladies of St. James are preparing for a dance on St. James day in the hall of the church. The Ladies Educational Society is co-operating with the church of Evangelismos to make the evening a success because funds are needed to properly maintain the new building.



III C

The Greek Press, Oct. 16, 1929.

GREEK

DANCE AT THE CHURCH OF ST. CONSTANTINE.

Last Sunday evening, the priest of the church of St. Constantine, Rev. Marcus Petrakis arranged for a small dance in the hall of the church for about 100 young people and many parents. Refreshments were served, donated by women of the community.

Rev. Petrakis is always promoting means for keeping the Greek boys and girls interested in the Greek church and Greek community life. He is to be congratulated on the progress and success of the purpose, and we wish him further success in his efforts.

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The Greek Press, Oct. 16, 1929.

GREEK

THE RAVENSWOOD COMMUNITY.

WPA (111) 7001 102.0

With the growth of the city, the Greek people have spread far apart and moved into various communities. Such a community is Ravenswood, where hundreds of Greeks reside and where the church of St. James and the Greek-American school Solon are established.

III C

GREEK

The Greek Press, Oct. 9, 1929.

COMMEMORATION

We are announcing to the Greek people of Chicago that on Sunday, the 13th, the Kimisis Tis Theotukou Church will hold a commemoration of the soul of Oikoumenikou Patriarch Basiliou the Third.

The Board of Directors.

III C
IV

GREEN



The Greek Press, Sept. 27, 1929

ST. BASIL

This is to announce that every Wednesday at 7 o'clock p.m., the church of St. Basil will conduct classes in religion. Everyone who calls himself a good Orthodox Christian should attend these classes.

Archreverend A. Tsourounakis.
Agio Basiliou



The Greek Press, cont. 25, 1929

St. Constantine Church

Our well-beloved friend, Theodore Spiridon, realizing the great need St. Constantine Church has for funds here, with his usual interest in the community taken it upon himself to gather various contributions.

He has succeeded with the following :

Colios Brothers-----	\$100.00	Western Bank & Trust Co.----	25.00
Andrew Karzas-----	50.00	J. McConomy & Co.-----	25.00
Thompson Taylor-----	50.00	Lasserman Bros.-----	25.00
Theo. Spiridon-----	35.00	South Town Produce House--	25.00
John Adinamis-----	25.00	Durand McNeil Horner Co.--	25.00
Franklin McNeil & Co.-----	25.00	White Bakery (Koratzsferis)	25.00
Peter & Gust Kolins-----	20.00	Dolce Bros.-----	20.00
Lechans Bros.-----	15.00	Steele-Medeles Co.-----	15.00
Kollet & Co-----	10.00	Cureo Bros.-----	10.00
D. Draghetti-----	10.00	Cupis Market-----	10.00
Peter Contos-----	10.00	George Spyron-----	10.00
Pantapoulos Bros.-----	10.00	Chas. Klesneckt Bowman Dairy	10.00



The Greek Press, Oct. 22, 1929

St. George's Grocers-----	\$ 10.00	John Bantsolas-----	\$ 10.00
Eust. Miller-----	10.00	Looney and Co.-----	10.00
John Scalamandras-----	5.00	Angelo Sopranas-----	2.70
Contributions of Good Thursday-----	\$167.50		
Anonymous-----	28.00		
Anonymous-----	34.00		
Raffles-----	81.00		
Raffles-----	160.00		
Licenses: raffles & embroidery-----	1,030.00		
Treasury-----	70.00		
Chandelier-----	1,030.00		
	<u>\$3,170.00</u>		

Mr. Spirison is to be congratulated for his help in financing our church.

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GREEK

The Greek Press, Sept. 18, 1929

A REPRESENTATIVE IN CHICAGO

Mr. Spiros Dimitrios, an Athenian professor and general representative of "Panagios Tafos" has been in Chicago for several days.

His purpose in Chicago is to establish a chapter of Panagios Tafos here. This Athenian organization has chapters in all parts of Greece in order to make pilgrimages to Jerusalem and the Holy Land.

Chicagoans are invited to the Sherman Hotel, Friday evening, 8 o'clock, in order to hear Mr. Dimitrios explain the aims and purpose of the club and how he has already started a chapter in New York.

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Saloniki, Aug. 24, 1929, p. 5

GREEK



MOONLIGHT DANCE BY NEA GENEAE.

The society Nea Genea composed of Greek young girls is organizing a unique dance in the open to be given on August 27th, 8 P. M. at Pilsen Park, 26th Street and Albany Ave.

These young girls always have had success with their social affairs, due to the fact that they always present something new and interesting.

Nea Genea is known for its philanthropic doings and financial assistance to our Greek schools.



The Greek Press, Aug. 21, 1929

THE NEA GENEAE DANCE

This coming Tuesday the young ladies of the Nea Genea club are giving their moonlight dance at Pilsen Park, 26th and Albany Ave.

The wonderful inspiration of New Genea to give us a chance to dance under the stars must be supported by everyone.

The endeavors of the young ladies have been such that we must help them out. There is, moreover, a philanthropic purpose behind it.

There is, no doubt, but that the dance will be a success. The Hawaiian music will also add much to the enjoyment of the evening.



The Greek Press, Aug. 14, 1929

THE MOONLIGHT DANCE OF THE NEA G. LA

The organization of young women, Nea Genes, is giving us an unusual evening on Tuesday, August 27. They are organizing a moonlight dance in which the guests will dance under the light of the moon and beneath an open sky.

These young ladies have established one of the best organized clubs in our city. Their philanthropic deeds have met with such approval that we can be rest assured that the Greek men and women will **rush** to Pilsen Park on that evening to show their loyalty to this organization.



The Greek Press, Aug. 7, 1929

THE GREEK ORTHODOX CHURCH EVANGELISMOS

The following is an open letter from the Greek Orthodox Church Evangelismos, 1017-19 N. La Salle Street, Chicago, Illinois.

To our Members:

You are invited to attend a meeting on the 8th of August, 1929, Thursday, at 7:30 P.M., in the auditorium of our Greek school Solon, 2727 Winona Street.

At this meeting we will discuss: (1) The recognition of the Archie Piscopacy of North and South America. (2) Various phases concerning the 35th article of our Constitution. Your presence is necessary.

The President, George Karambelas.

The Secretary, Christ Gregory.

III C

GREEK



The Greek Press, Aug. 7, 1929

NEA GENEAE DANCE

The young ladies' organization, Nea Genea, is giving a Moonlight ball on the evening of August 27th, at Pilsen Park, situated at 26th and Albany Streets.

WIA (ILL) FILE 100-1000

The Green Press, July 21, 1929

SOCIETY LASS AT THE CHURCH

This coming Sunday, July 21, at Hoinisis Theotokos Church, 3559 E. Harrison Street, there will be a special mass by the ambassador of the Panagiotou S. Theodorou Leopoulos, Mr. Panteleimonos, Archispiratiki Litourgas.

Everyone is invited to be present at this special mass.

Board of Directors of the Church.

III C
III H

Saloniki, June 1, 1929.

GREEK

RAVENS' INVASION - B

IS THE VATICAN A CHRISTIAN INSTITUTION?



EDITORIAL.

In our previous publication we have written of the descent of the Vatican birds of prey upon Greece. They came under the instruction of the Pontiff, disguised as Greek priests, and began to spread their heinous propaganda. These Jesuits and Ounites are a real menace to the Greek race. Not only the government of Greece, but Greek people the world over, must take drastic measures to defend themselves from the rapaciousness of these carnivorous birds of the Vatican.

These articles are written for the Greeks of America, who must stand united and ready to defend the religion of their race. As you are aware, that many efforts of unseen powers to undermine the structure of our religion in America have been made, you are counselled to be on your guard when approached by these so called Greek Catholics. Our Mother church has nothing to do with these pseudo-Greeks, who call themselves Greek Catholics.

GREEK

Saloniki, June 1, 1929.



The Roman Church as a Christian institution could have been and could be yet a great factor in Christianity, if she were democratic, and worked, in cooperation with the other Christian faiths for the welfare and peace of mankind and upon the principles of Christianity, as taught by Jesus Christ.

Unfortunately the Vatican inherited all the vices and traditions of the Roman Empire and being unable to utilize the Roman Legions, the Vatican sent out the Jesuits and its clergy, to mentally and physically subjugate the human race. Is the Vatican a Christian institution? Judge for yourself.

The Pontiff of Rome, who maintains that he is the only representative of Christ upon earth, aspires to **Imperial** rights, political predominance over all Catholic countries, and wants to impose his will upon non-Catholics with **un-christian** methods.

GREEK

Saloniki, June 1, 1929.



How can he represent Christ, who was democratic, who walked with the people, and who decried the rogues of religion, the hypocrites and the Pharisees?

The Pope, after signing a treaty with Mussolini and deciding to visit various Italian cities, made up a private train, worth a million dollars, equipped with up to date luxurious extravagant equipment and bearing the Imperial emblems. What a difference between the modesty and meekness of Christ, riding a donkey, and the arrogance, boastfulness and Mega Lomania of his representative, traveling in a private train with the pomp and display that no world master or emperor had ever dreamed of in past history. Thus the Vatican endeavors to build its power upon the illiteracy and fanaticism of the common people, and gradually has become the most mysterious organization in the world.

Is the Vatican a Christian institution? Is the Pope the representative of Christ? The answer is for you to find, after you weigh the evidence impartially.

The time will come when the Catholic people themselves will uproot this mysterious organizations.

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GREEK

Saloniki, May 18, 1929, p. 3

ST. CONSTANTINE'S CHURCH CELEBRATES ITS ANNIVERSARY.

We inform our parishes and all the Greeks of Chicago and suburbs that on May 21st we will celebrate the anniversary of our church St. Constantine.

On Monday night the eve of the festival, a mass will be held and grand vespers will be sung by the arch-priest of the church, Rev. M. Petrakis, assisted by pastors from other Greek churches. After the Vespers, the traditional bread-cutting of the Greek ladies society St. Helen will take place.

On the day of the ceremony, the panegyric liturgy will be performed by Rev. Petrakis assisted by Rev. Muzakiotis, pastor of the Greek church at South Bend, Ind. (who will deliver the panegyric oration), Rev. Doulgerakis, pastor from Racine, Wis. and Rev. A. Arcadios, arch-deacon of the diocese.

The friend of the poor, Greek ladies society, St. Helen, will hold its annual celebration at the same time.

All Greeks of Chicago and the suburbs are invited to attend the festivity of the church and show appreciation of the noble work done by St. Helen's society.

The Office Of The Church.

THE NEW GREEK CEMETERY.

The Greek diocese in Chicago for a long time has aspired to the acquisition of a Greek cemetery. This desire has been gratified and the Greek communities of Chicago have a Greek Orthodox cemetery. It is bought for \$100,000. and composed of eighty acres, situated fifteen miles west of Chicago on Wolf Road between Lake St. and Grand Ave. It is now at the disposal of the Greek masses.

The center of the cemetery will be beautified by the erection of a Church of Byzantine rhythm, at a cost of \$50,000.

The cemetery is divided into 10,000 lots, and will contain 80,000 graves. Near and around the proposed church are the burial places of our priests and members of their families, on another part of the ground plot, 1,500 burial places are dedicated to paupers of our communities.

III C

GREEK



Saloniki, April 20, 1929.

Part of the gains of the cemetery will be deposited in trust as a perpetual care fund.

The above sketch in the picture shows the magnificence and beauty of the new church which is going to be built as soon as funds are available.

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GREEK



Saloniki, April 6, 1929

NEWLY FORMED SOCIETY

p. 4.- Young girls composing the choir of St. Basil's church, formed a new society, under the title Grecian Friendly Union. The aim of this new society is to assist the church and the school of St. Basil. The elected officers are as follows: Miss Koula Nestoridou, president; Miss Maria Lencesis, vice-president; Miss Despina Siebi, secretary; Miss Eugenia Michalacopulos, treasurer.

III C

The Greek Press, Feb. 5, 1929.

GREEK

NEW PRIEST AT ST. BASIL CHURCH.

Rev. John Zografos has come from Cleveland with his wife to become priest of St. Basil Church. His first mass was attended by members of St. Basil community and many other Greeks.

III C .

GREEK



The Greek Press, Jan. 23, 1929

NOTICE

The Greek Ladies Educational Society, Solon, raffled a radio at their dance, which was won by Christ Sarlas. Mr. Sarlas donated the radio to the church.

The Greek Press printed in its columns the generous deed of Mr. Sarlas and the number of the ticket. Several days ago a Mr. J. Motsopoulos presented the ticket with the winning number at the church and demanded the radio. The problem will have to be solved between the church and Messrs. Motsopoulos and Sarlas. May the best man win!

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GREEK



Chicago Greek Daily, Jan. 4, 1929.

THE REGULATION OF THE NEW CALENDAR

The question that has arisen with the adoption of the New Calendar and the division of Orthodox Christians into New Calendar and Old Calendar camps is to be regulated definitely and once for all in a manner satisfactory to the Old Calendarites.

The Old Calendar followers, we mean those who are acting in good faith, have presented as their sole objection the point that a question of such importance ought to have been regulated by a common decision of all Orthodox churches and not by that of the Patriarchate of Constantinople only, which has been endorsed by the majority of the churches but not by all.

The contention of the Old Calendar followers has been proved to be justified, and therefore it has been considered necessary to call a Pan-Orthodox Convention which is to decide by a common resolution the matter of calendar regulation because with the decision of the Ecumenical



Chicago Greek Daily, Jan. 4, 1929.

Patriarchate there are some matters in connection that have not been regulated, among which is the Easter Sunday celebration date. That, with the adoption of the New Calendar, continues to be celebrated in accordance with the Old Calendar.

. This contention of the Old Calendarites has been proved to be true in part because time has shown that Easter Sunday ought to be celebrated according to the New Calendar, and to accomplish this a Synod will be necessary, since the celebration was established by a Synodic resolution, and by another such it must be regulated now.

In any case this specific decision is to be taken by the Pan-Orthodox Convention to be convoked, in which all Orthodox churches will participate, and it will thus partake of the nature of a Synod. It is not easy to have an Ecumenical Synod with the situation in which the Ecumenical Patriarchate at present finds itself, and it is not to the interest of the Greek Church either.

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Chicago Greek Daily, Dec. 19, 1928

OUR ECCLESIASTICAL QUESTION IN THE GREEK PARLIAMENT

p. 1.- Representative Modes put the question, the other day, before the body of the Greek Parliament, regarding our Ecclesiastical problem, and the validity of the rites performed by the irregulars.

This inquiry sprang up on account of a report of Greeks from America to the Parliament asking for a solution of our church problem. Numerous reports, memorandums, and telegrams were sent to the Government, the Holy Synod and the Parliament. Nor is this the first time that an inquiry has been presented to the parliament upon this famous question. However, no attention was paid to it, nor will it be resolved in the future, apparently, so long as a solution is being sought by reports and memorandums.

Former Minister of Foreign Affairs, Mr. Michalacopoulos, who was entrusted by the Government with the solution of the problem made the statement in a press report sometime ago, that our Ecclesiastical question was a thorny one and it would be advisable for the Greeks of America to solve it by themselves.

Chicago Greek Daily, Dec. 19, 1928

In addition it was said that inasmuch as all the Greeks of America are Americans, the question is American and the Greek Government cannot interfere! All of which means that Mr. Michalacopoulos, as Minister of Foreign Affairs, who undertook to solve the Ecclesiastical question, did not even know what it was all about, because if he had he would not have made such a statement. As it seems, he was ill-advised by clever individuals, so that he formed a one-sided opinion and did not bother to acquaint himself with the point of view of the opposite side.

Now then, in such a case, when the Minister of Foreign Affairs, who, supposedly, investigated the matter more than anyone else, acquits himself in such a fashion, how is it possible for the Greeks of America to expect from the Greek Government and Parliament the solution of their problem by means of reports, memoranda and telegrams?

The only correct thing that Mr. Michalacopoulos said is that the question is a thorny one, and he who would undertake to solve it would have his hands torn, because the clever and perverse exploiters of it, the renegades and apostates, dividers of the Greeks of America, who for the sake of thrones

Chicago Greek Daily, Dec. 19, 1928

and dollars are indifferent, as to whether churches and communities crumble, so long as they can fatten themselves. So far they have succeeded in entangling the whole question so badly it will require long and persistent work in Athens, in order to enlighten the Greek Government as to the real situation of community church affairs here.

Reports and referendums are not sufficient to lift the yoke which Priests, Bishops, Consuls, and even Ambassadors have hung on to the neck of the Greeks in America.

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Chicago Green Daily, Dec. 3, 1933

THE DAILY OF THE COMMUNITY ASSUMPTION OF THE VIRGIN MARY

o. 1.- The progressive community, Assumption of Virgin Mary, is holding its annual dance at the Sherman Hotel tomorrow. We call it a progressive community because it really has taken many great steps forward in a short period of time since its establishment, and its officials work with much zeal for the erection of the new church and school which are to serve the needs of our Nationals residing on the West Side.

The lot upon which the building is being erected is situated in a beautiful location. The Executive Council, Mr. John Hollicornes, president and all members of the community are worthy of congratulations for their untiring efforts for the order and harmony prevailing, and for what they have accomplished so far.

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GREEK

Chicago Greek Daily, Dec. 4, 1928.

THE VICIOUS CIRCLE

p. 1. -- The former Greek Minister of Foreign Affairs, Mr. Michalacopoulos, who, as we know, undertook while he was in office to solve the ecclesiastical question, now advises the Greeks of America to solve it themselves.

This advice of Mr. Michalacopoulos's is like the procedure of the doctor who, unable to do anything for his patient, abandoned him to his own powers of resistance, or to nature, as the doctors say, or to God's mercy, as some express it.

We have frequently given the same advice and encouraged various leaders of our community to come to an understanding on the method of solution, not because we believe that they can solve the ecclesiastical question by themselves, but in order that they may realize what the ecclesiastical question is and know what they must request of the Greek government, letting it know at last what the Greeks in America want. For as things

Chicago Greek Daily, Dec. 4, 1928.

now are, the Greek government does not know what we want, and we do not know ourselves, and the whole affair has become a vicious circle, as vicious and as villainous as are the filthy monks who ride on the back of the Greek people of America.



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Saloniki, Nov. 17, 1928, p. 8

GREEK

THE POPE DREAMS OF DOMINATING THE EAST.

The Greeks of Chicago and the world over are informed of the diabolical schemes of the Vatican to subdue and subjugate the Greek Orthodox Church and extend its dominating powers over Anatolia.

The infernal religious propaganda which is carried on for centuries in all parts of the world by the Vatican of Rome, was openly and officially acknowledged by the Pope last week.

The Vatican prodigally spends fabulous sums of money to proselytize, non-christian countries, but christian countries, and especially countries of the Greek Orthodox faith from which christendom was spread Westward.



Saloniki, Nov. 17, 1928.

GREEK

The Vatican's activities, executed under cover, are known to the vigilant eye of the Greek Orthodox Mother Church, and the Pope's declaration of a systematic propaganda to prosilytize Orthodox people is ill-advised nevertheless it reveals the insatiable appetite of Rome's monster to swallow, not infidel but Christian lands, and especially Greece, which really is the apostle of Christianity.

It grieves him, says the Pope, to hear of the persecution of the church in Russia, yet due to his intervention with the Bolshiviks, permission was granted him to financially assist persecuted clergymen and freedom to catholic missionaries to propagandize.

The Pope was extremely chagrined by the Czar's death the head of the Greek Orthodox Church, and for the church's fate, tossed hither and thither by a turbulent sea, due to lack of a master-pilot. And for that reason, says the Pope, he considers himself the proper and logical successor.

Saloniki, Nov. 17, 1928.

GREEK



It is true that the Vatican appropriates fabulous sums of money to carry out the Pope's corrupt intentions, but he should bear in mind that Greece will not grant him a fertile field to propagate his diabolical schemes. The Popes in the past and now have spent and are spending colossal sums of money in maintaining missionary apostles in many parts of Greece and especially in certain islands. They have erected educational and religious mansions, but these objective after all becomes more remote, ineffective and unproductive.

It probably is the first time that a Pope has openly and officially declared the activities of the Vatican's propaganda.

Many, undoubtedly, were astonished, but not the vigilantes of Orthodoxy. The Pope's declaration solves a mystery which long ago, was known to the mother of Christianity.

Saloniki, Nov. 17, 1928.

GREEK



The Pope wishes, as he says to substitute the vanished head of the Orthodox church whom he considered was the Czar of Russia, but cunningly he refrains from mentioning the full name of the Orthodox church, the Greek Orthodox church, under whose wings are Russia, part of Poland, Jugoslavia, the schismatic Bulgaria, Rumania, Abyssinia, the Armenians, the Syrians, etc., and headed as always is the case, by a Greek Patriarch as Ecumenical Patriarch of all Orthodoxy.

The Pope now is raising money in America to educate missionaries in a private Vatican college, where the language, habits and customs of various countries in the Near East are taught, thus preparing them to bite off bit by bit the holy Greek church of Christ. Is the money raised for a christian cause? Are the motives of the Pope christ-like? Can he becloud the truth of Christ always? The answers are No! No! No!

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GREEK

Chicago Greek Daily, Nov. 17, 1928.

WPA (ILL.) FRD 30271

PHARISEES AND HYPOCRITES

p. 1. -- Those who have followed our articles on the ecclesiastical matter know very well that our struggle is a struggle against a spurious ecclesiastical regime which has split the Greek communities of America in two and is keeping them divided to the detriment of our racial interests.

Now, if there are some who do not want to know the truth, or who through self-interest support this spurious ecclesiastical creation of the Rodostolian Church, attributing to us malign intentions and asserting that we are making all this noise for personal reasons, we assure them that they are mistaken and are victims of their ignorance.

But the question whether we are sincere or malicious, in itself, amounts to little after all, if what we have published corresponds with the facts and the truth, and we say:

Chicago Greek Daily, Nov. 17, 1928.

WPA (ILL) REC. 100.1

"If we have spoken falsely, let them correct us; if not, why blame us?"

We have stated further that the matter of the dismissal or the resignation of the former pastor of St. Basil's Church, the Reverend Father Paschalakis, is one which we do not consider of any consequence in itself. We only have discussed it to show the plight of the Rodostolian Church.

We have dealt with it in order to demonstrate to the public how insincere are the clergy of the Rodostolian Church among themselves, how deceitful in their relations, how they plot against one another, and what esteem their priests have for their bishops.

The committee of St. Basil's Church have declared that they will go so far as to resign if the Bishop does not dismiss Paschalakis, and replace him by a married priest.

We have just pulled a fold of the stage curtain aside to let the people see the Rodostolian operations behind the scenes. Now they have certainly

Chicago Greek Daily, Nov. 17, 1928.

WPA (ILL) PRG 30478

been disturbed by our revelations, and they are trying to muddy the waters by representing us as distorters of truth and also by contradicting - what? - That which everybody knows.

Isn't it confessed by all that the former pastor of St. Basil's Church, Paschalakis, was also president of St. Basil's Ladies Society, and that we have published the fact, time and again, without being refuted by anybody - and that we blamed the ladies for tolerating such a thing, on account of which many of them resigned?

now they tell us that a lady is president of the society, Mr. Paschalakis having resigned. But it is precisely this fact which manifestly proves that we are right in our contention, and which gives us the right to state that the Greek Daily has put things in their proper place.

When a priest is made president of a ladies' society, do you expect things to go unnoticed and without comment, especially when such a priest is robust and powerful, amiable and jovial, so that everybody wants to see the priest?

Chicago Greek Daily, Nov. 17, 1928.

WPA (ILL) 12/1/28

They blame us for satirizing the matter. But, Pharisees and hypocrites, once you have committed such an error, do you expect us to spare you and in addition to praise you for what you have done?



Chicago Greek Daily, Nov. 17, 1928.

ANNOUNCEMENT

We hereby announce to the Greek communities of Chicago and suburbs, especially to those of the South Side, that the interior decoration of the most beautiful church of Chicago, St. Nickolas's, 5957 S. Peoria Street, is almost completed. Next Sunday, Nov. 18, a holy mass will be celebrated by the head of the independent Greek Orthodox Church of America and Canada, Metropolitan Bishop Basileou. This eminent Hierarch of Orthodoxy will be assisted by the priests of the united Greek community of Chicago. By his wonderful preaching Bishop Basileou has captured the hearts of the faithful and has rapt them aloft to ethereal heights.

Chicago Greek Daily, Nov. 14, 1928.

WPA (ILL) ENG 302/6

THE REASONS FOR THE DISMISSAL OF PASCHALAKIS

p. 1. -- We have cited the reasons given by those on the Bishop's side for the dismissal of the Reverend Father Paschalakis as neglect of duty and the necessity of having a married priest. This last reason, the necessity of appointing a married priest in his place, tells us so much that it is of no use to add anything more.

But for the sake of more elucidation we ask: Why do they want a married priest now? And why did they persist in having an unmarried priest as president of St. Basil's Ladies' Society before?

The reasons given by those around Paschalakis are different for they say that the motives behind his dismissal were the Bishop's petty egotism and jealousy of the Bishop, who knew that the priest enjoyed the esteem of his flock and as pastor was distinguished for his conscientious performance of his duties, and that as president of the

Chicago Greek Daily, Nov. 14, 1928.

Ladies' Society he enjoyed the love and respect of its members.

The dismissed priest and president of the Ladies' Society really was amiable in appearance, handsome in countenance, refined in manner, and a jovial, powerful, and forceful speaker. In other words, he had all the qualifications which a pastor ought to have. The Bishop had assigned to him in addition the duties of president of the Ladies' Society. His reputation was spreading so much that many who did not belong to St. Basil's parish, both men and women, went there to see him.

All these qualities, then, according to Paschalakis's friends, aroused the Bishop's envy, since the attention and the interest of the parishioners were directed towards Paschalakis.

Without assuming any responsibility we simply publish the claims of both sides as we have them from official sources, and let the public pass judgment upon this important question, which has divided the congregation of St. Basil's Church into two hostile camps.

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GREEK



Chicago Greek Daily, Nov. 14, 1928.

THE PLIGHT OF THE RODOSTOLIAN CHURCH

WPA (ILL.) PROJ 30275

p. 1 --- We have dealt repeatedly with the case of the pastor of St. Basil's Church and in continuing to do so, we wish to state that we are not preoccupied with the dismissal of the Reverend Paschalakis from his office. This question by itself is the private concern of the Reverend Mr. Paschalakis, his Bishop, and the church committee, and we are not interested in the private affairs of a Philaretos-owned church nor in the committee which Philaretos has appointed.

Our interest as well as that of the public must be, primarily, for the communal churches which belong to all and are the property of the Greek people of America.

The churches controlled by the Bishop and the Rodostolian ecclesiastical regime, as must by now be understood, have nothing to do with the Hellenism of America. They are organizations foreign to our Hellenism, having gained entrance among us with one main purpose in view, namely,



Chicago Greek Daily, Nov. 14, 1928.

to alienate us from our ancestral habits and customs. That is why the priests who adhere to the Rodostolian regime are trying to introduce the English language into their churches and to perform marriages according to the Protestant ritual.

We have dealt, however, with this case of the pastor's dismissal in order to show how this church is administered, what the relations of priests and bishops are, and how they suspect one another and to show to those who do not know the Rodostolian regime that it was created only for scandals and to keep the Greeks of America divided.

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Chicago Greek Daily, Nov. 13, 1928, p. 1 GREEK



MARRIED PRIEST WANTED.

The dismissal of the pastor of St. Basil's Church is the subject discussion which daily becomes wider.

Many rumors are being circulated against the dismissed priest by Bishop Philaretos's friends, and many more are afloat about the Bishop himself.

We, as a matter of principle, cannot become the carriers of these rumors, and for that very reason we confine ourselves to recording a few positive facts in regard to the matter.

One thing is certain, and that is that the priest was dismissed for neglect of duty. Furthermore the church committee demanded the appointment of a married clergyman to the pastorate of St. Basil's.

Now, what caused the committee to ask for a married priest? We stated the answer the other day, and we here repeat it.

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Chicago Greek Daily, Nov. 13, 1928.

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To the priest besides his pastoral charge the duties were assigned of president of the Ladies' Society of St. Basil's. For this reason precisely it seems that the pastor must be married, namely so that he may act as president of the Society. This is what those about Bishop Philaretos say. Mr. Paschalakis's friends, however, say many other things which we, shall consider in our next issue.

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Chicago, October 11, 1917

Dear Sir:

1. I have been accused of, among other things, being an
agent, regarding our journalistic division being one of, that is,
the "front" of the Chicago Police Department, and of being a
hostile journalistic organization, to reveal the truth of our
work on our journalistic front.

2. I shall continue to call the attention of the public to the
educational question, and to the fact that the strength of our
strength of our position. I shall continue to do so, and I shall
before long--churches, schools and all.

3. We have the same in our hands, and at the same time we have a
highly calm and well-organized position. One who held position
positions in our hands, because we believe that it is a good thing
between members of both sides. We have not had a satisfactory result,
and continue to work for the same, and we are sure that we are



Chicago Free Press Daily, Oct. 15, 1935

After divulging the facts in these columns, in order to show what denlorable condition our children are in, we appeal again to those who hold high positions in our community and are involved in this question to contribute towards the restoration of the residential areas and to devote all their efforts towards realizing their goal to bring the same under the wings of bringing the dream so that our neighborhoods be restored amongst our communities again.

We know that many who have the best and noblest patriotic sentiments have a false impression about the matter. They come seeing the surface and are in the dark with regard to the reality of this sad and denlorable condition, ignorance and fanaticism being the chief agents for their actions.

It is for this reason exactly, that we shall give those who are willing to take up our questions, answer them on their own terms, and admit back to us any questions. If they have a question as to the fact, there is no not to any feeling among us that they are dealing in matters of this nature.



Chicago Greek Daily, Oct. 21, 1930

For this reason we appeal again to the members of our community to come together, and as good patriots, to do all the everything, else the communal and national interests, and not the clergy go to one side.

Set this example and unity of our communities will certainly be accomplished. In this way Chicago would have the honor and distinction of leading the way towards unity of the Greek communities of America.

All good patriots from both sides coming together will accomplish hence, and to their patriotic sentiments we appeal.

S. Kotalis.

(Summary)

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GREEK



Chicago Greek Daily, Oct. 22, 1928.

ON THE CHURCH QUESTION

(S. Kotakis, publisher and editor of the Chicago Greek Daily, had challenged the Right Reverend Father Ioakim, Bishop of Boston, to a public debate on the subject: Why Is There an Ecclesiastical Division of the Greek People in America? This challenge was not accepted by the Bishop, and as a consequence the following diatribe was published by Mr. Kotakis. - Translator.)

We challenge them, not privately nor in a secret meeting with closed doors "for fear of the Jews"; we challenge them to appear before a public gathering, where, in the presence of many people, they might refute our statements and contradict us and furthermore submit their views publicly, in order that the multitude, whom they claim that we lead astray by our writings, might be enlightened.

We have asked for a public discussion so that the people may hear both sides, for we have always considered the ecclesiastical question a public matter, about which all people must learn and be enlightened and not be led in the darkness and error in which they are now purposely kept.



Chicago Greek Daily, Oct. 22, 1928.

Of course it was not possible for these people to accept the challenge to a public debate, the purpose of which was to let the truth about the ecclesiastical question be revealed, for they would have had to answer definite questions propounded to them.

It would not be possible for them to take up our challenge because they would have found themselves in a difficult position and obliged to confess the truth about certain things which they had misrepresented to their friends and followers to keep them in error and divided among themselves. For it must be understood that the followers of the bishops "do not know the truth about the ecclesiastical situation!" They do not know it, but they will learn it. The dignitaries have always distorted the truth, and they charge us with being the dividers and distorters.

This is the reason why they did not accept our challenge, and they will never accept any challenge of which the purpose is to reveal the truth.

Let them not forget, however, that by their silence and their refusal to take up our challenge they have been proved indefensible and have been, after all, exposed before the eyes even of their own followers as afraid of the light and the truth, and that they are the real dividers of the Greek people of America.

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Saloniki, Oct. 20, 1928.

ST. CONSTANTINE CHURCH OPENS ITS DOORS

p. 2.- The dedication of the newly built church, St. Constantine, took place last Sunday and was acclaimed as an extraordinary affair of magnificence, solemnity and grandeur.

After the holy liturgy which was officiated by the Greek holy synod of America, the key to the church was given to Mr. P. Snioutos, who made the official opening of the church. For this honor Mr. Snioutos donated \$1,000 to the church.

The honor of getting the key to open the newly built school, Koraes, was given to Mr. George Lemboesis, for which honor he donated \$300.

Chicago Greek Daily, October 16, 1928.

WE CHALLENGE YOU.

P.3.- The Rt. Reverend Bishop Ioakim of Boston has expressed, by telephone, his dissatisfaction on our public statements, characterizing them as untrue and accuses us of having the division of the Greek populace of America as our objective.

We do not hesitate to make public these characterizations of the Rt. Reverend, because we do not consider the ecclesiastical question to be personal but one rather, concerning the Greeks of America as a whole- nor do we wish to conceal our opposition. On the contrary, we state that if the Rt. Reverend wishes to refute our public pronouncements we shall be perfectly willing to open our columns to him.

Therefore, as his Reverence believes that what we wrote was untrue and that the purpose was to divide Hellenism in America for sake of the truth and for the sake of more effective enlightenment of our nationals, we Challenge him to a public debate in one of the largest halls, that our people may hear and be convinced one way or the other.

We challenge the Rt. Reverend to contradict us, not by telephone, but



Chicago Greek Daily, October 16, 1928.

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publicly because the ecclesiastical question is a vital one and people want to hear the diverse opinions regarding it. We, as a matter of principle, believe that the truth comes out by having opinions on both sides confront one another.

We furthermore state, that if in a public debate we are contradicted, we shall acknowledge our error publicly and shall become ardent supporters of the Rt. Reverend Ioakim's opinions.

And so, to be in order, we again submit to the public the questions which he is duty bound to refute publicly as he has characterized them as false over the telephone.

Inasmuch as you, the Rt. Reverend, have the truth, step forth, to enlighten the public and do not hide from your public.

(The eight points may be found translated by referring to my note of October 13, 1928,- Translator)

Upon all these we have indisputable proofs and we challenge you to refute them in public debate, if you have courage and truth in your favor.

S. Kotakis, Manager, Chicago
Greek Daily.

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Chicago Greek Daily, October 13, 1928.

THE DECAY OF THE RELIGIOUS SENTIMENT.

P.1.- The impious events that were staged at the former Masonic Temple at which place by an election the church was given the name of St. Andrews, prove that the Rodostolian church not only from the beginning of its career split the Greek people of America in two, and continues to keep them divided, but, also, by its actions has laid low religious sentiment and humiliated the Greek Church.

It could not have done otherwise since, from the very beginning, it had deceived its followers.

- 1) Because Meletios Metaxakis first appeared as a Metropolitan Bishop of Athens and, as such, had the communities and priests follow him. Later on, he detached them from the Patriarchate of Constantinople when he was elected as Patriarch.
- 2) The Archbishops and Bishops were declaring that they were dependent on the Patriarchate of Constantinople, in order to draw from it a moral sanction where in reality, they were an independent and self-administered Church, with no relations whatsoever with the Patriarchate.
- 3) They are deceiving the Greek government by letting it believe that the Greeks of America are following them as a whole, while they actually are divided.



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Chicago Greek Daily, October 13, 1928.



- 4) They became the cause of severance of bonds between Greece and the Hellenism of America. There thus, became alienated, ecclesiastically, 500,000 Greeks by establishing, without reason, an independent church alien to the Greek Nation and serving, absolutely, no National useful purpose.
- 5) They have withdrawn from the traditional ecclesiastical authorities of the Greek-Orthodox Church and endorsed the Catholic system by abolishing communities and absorbing their property which according to their constitution would go into the possession of the Bishop, via the churches of St. Basil and St. Andrew.
- 6) They held a liturgy and inter-communication with dignitaries of other religions despite the canons of the Greek Orthodox Church.
- 7) They departed systematically from the formality of the church by performing marriages according to the Protestant ritual.
- 8) They abolished by systematic activity the Greek language from holy rites, substituting English, performing the sacraments in English, and of late translating the holy Mass into English in order to introduce it in our churches.

Of all this we have indisputable proof, on the other hand, their course and objectives have begun to be public knowledge.

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Chicago Greek Daily, October 13, 1928. WPA 411.2 PROC 3027

And now we ask you:

- What your ecclesiastical system represents?
- Is your church Greek?
- Do you have any relations with the Church of Greece?
- Are you dependent upon the Patriarchate of Constantinople?
- To what church are you responsible?

All these questions you are in duty bound to answer for the Greeks of America and determine where do you stand, because even your followers do not know your actual footing. They believe that you are dependent upon the Ecumenical Patriarchate while, in reality, you have nothing to do with it. The most to be regretted is that you have no relation, whatever, with the Greeks of America because your Church is Alien to them.

S. Kotakis.

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GREEK

Saloniki, Oct. 13, 1928, p. 3

THE NAMING OF A GREEK CHURCH AND THE SYMPOSIUM
GIVEN.

The North-Side Greeks held a celebration last Sunday in naming their new church, located at Hollywood and Winthrop Avenues. Present at the ceremony was the Most Rev. Alexander, archbishop of the Greek church in America, Bishop Iokeim of Boston and Bishop Philaretos of Chicago. St. Andreas was the name given to the new Church.

A symposium was given at the Morrison Hotel by the founders of the church in honor of the Greek hierarchs, at which three hundred participated. A collection was made for the needs of the new church and \$10,000. was raised, which added to previous collections makes a total of \$40,000. The executive committee asserts that \$10,000. more are needed for the normal functioning of the church.

The names of the contributors will be published shortly.

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Chicago Greek Daily, October 12, 1928.



THE SAINTS' ELECTION IN CHICAGO.

P.1.- In yesterday's issue we described how the Saints, were put up as candidates at the former Masonic Temple on Winthrop avenue.

Now the parishioners and all nationals of our community understand why this church remained nameless for two years while holy rites were continually being observed. Apparently, the Rector of the church, Hadji Dimitri, was waiting for a suitable time to complete and present his schemes to his parishioners. He had summoned the thierarchs from far distant parts of America to aid in the execution of his plans.

Having carried the primary election at the Morrison Hotel on the night of October 6th, the doors of the church were opened the following morning by Archbishops and all, in order to carry the election, and to determine the god of glory, namely, he who was to offer the most money.

The crowds packed the church to capacity, and a bargaining by the voters began. The leading candidates were our Savior, Jesus Christ, supported by the Priest and Rector of the church, Hadji Dimitri, and the thierarchs; the Apostles were supported by the lawyer, Paul Demos, and others.



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Chicago Greek Daily, October 12, 1928.

{ Incredible as these may seem to you they are facts verified by a thousand persons, who were present. We are just giving you the faintest idea of what transpired. The struggle finally boiled down to one between Christ and his Apostles. A strange election battle!

The more the Rector, Hadji Dimitri was shouting for his candidate, our Savior, Jesus Christ, the more anti-Christ voters were becoming. This vote hunting on the part of the pious Priest created a very bad impression among the congregation. If such a comedy was necessary to give a **name** to this renowned church there was no reason whatever to bring in the name of Christ.

So horrifying and nauseating was the spectacle that many started to express their dissatisfaction. That the name of Christ had no place whatever in such irreverent comedies played to the detriment of religion and the prestige, the Greek church.

In spite of all appeals made by Priest and thierarchs, Christ lost, taking second place in the vote. St. Andrews won the election.

(Summary).



Chicago Greek Daily, Oct. 10, 1926

YOUR ARTICLE DIVIDERS OF GREEK Hellenism

p. 1.- The Ecclesiastical indecencies that transpired in Lowell, Mass., last Sunday, with Vasilios as the hero, and the ridiculing of the religion by the four hierarchs of the Rodostolien church in Chicago, prove the decay and mutilation of the religion of the Greeks of America. Wholly responsible for this condition are the Bishops, Archbishops and the Metropolitan Bishops, who undertook to tend the flock of Hellenism in America and promote religious sentiment.

And we consider the Rodostolic camp equally as responsible as that of Vasilios, because we have never supported the latter. We have the right however, to ask the Rev. Alexander and his associates what were the causes of Vasilios coming to America and their stay here till now? And if they have not the courage to answer, we reply that the reasons were the same as those of their Bishops, namely, purely partisan in essence.

The Venizelist camp repudiated the Archbishops of America and the Bishops of Boston, Chicago and San Francisco, and, on the other hand, the Royalist camp declared Vasilios Metropolitan Bishop of America and Canada.



Chicago Greek Daily, Oct. 10, 1921

Dividers both! And the division will continue. The animosity between the Greeks will continue and the disgrace of religion will go on so long as the causes remain active.

What else do they, the Rodostolic camp and that of Vasilios, represent in America but division?

But even if the ones about Rodostolou who bears the title Archbishop of every Greece in America, claim that they are recognized by the Patriarchate and the Holy Synod of Greece, and, therefore, are the legitimate ones, every one has the right to ask the following question: Of what benefit are your recognition and legitimacy, and the support from the Ambassador and the Consuls, insofar as you have failed, for so many years, now to bring about harmony in our Ecclesiastical matters? In reality you are making things worse from year to year.

And just for this reason, supporters of Rodostolou must be considered as bearing greater responsibilities, and therefore being the only persons responsible for the situation of Ecclesiastical division. Because in spite of the recognition and moral support given by the Patriarchate and



Chicago Greek Daily, Oct. 10, 1923

the official representatives of the Greek government, to the Rodostolians, not only have they failed to establish harmony in the congregation, and restore order in the church, but, on the contrary, they are becoming the cause of division and decline of religious spirit in the Greeks of America.

It is high time to realize that you have shown complete incompetency in the authority you have assumed, and that you are not worthy of any further support from those who placed you in charge over the Greek communities of America and that so long as you remain here there is no hope whatever in uniting the Greeks. On the contrary, you are going to keep them divided, because you were the original dividers and you are going to always remain as such.

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Chicago Greek Daily, Oct. 9, 1925

ABJ. T. : SAC (INGE) OF A S. M. I.

p. 1.- A sensation was created by events published in this column yesterday, regarding the way the name of the formerly anonymous church at Linthorpe Avenue was chosen, the one now called St. Andrews.

All these events were considered incredible at first. Being affirmed by the people present, however, all are expecting to learn from the Greek Daily the details of these events that took place at the Morrison Hotel, where a banquet was given last Saturday, on the arrival of the hierarchs.

The Greek Daily, having gathered all necessary information, will publish, beginning tomorrow, all the details of our religion's disgrace for just a few dollars which, by means of tricks, the ingenious pastor of the Masonic Temple tried to collect, with the cooperation of the four Bishops of the Apostolic Church and in the presence of the Consul General of Greece, who was to officially certify the great event.

(Summary)

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GREEK



Chicago Greek Daily, Oct. 8, 1925

ST. ANDREAS WAS ELECTED, CATHS. FAILED

p. 1.- The mystery of the four hierarchs' arrival in Chicago has begun to be revealed.

The great and unprecedented events in the annals of Chicago that dramatically took place Sunday, Oct. 7th, will remain historic. The chronologists of the church will occupy themselves with them for some time, and undoubtedly the Ecumenical Patriarchate and the church of Greece will take action as soon as they are informed about what has taken place in the anonymous church of the North Side, whose pastor happens to be Mr. C. Demitres. We have no doubt, besides, that the latter is the one who laid out the grand schemes for the execution of which four hierarchs were gathered here to disgrace Greek religion.

Such momentous events cannot be described briefly, we just give a hint in the way of introduction reserving our time for full exposure of undressed events, the importance of which have involved this city, the four props of our Ecclesiastical structure.

WPA (ILL) PROJ 30275

Chicago Great Daily, Oct. , 1928

Our readers know that a year or more ago it was decided to add another church to our community. For this purpose a Masonic Temple was bought, on the North Side at Linthrop Avenue and which, off hand, was changed into an Orthodox church. Despite the fact that for one year, now, holy rites have been going on there, the church has remained un-named, and many were the rumors spread regarding it; rumors to the effect that it was to be dedicated to an "unknown God", to "Baal", and so on, were circulating.

Finally, the mystery was revealed yesterday, in the presence of the four hierarchs, Archbishop Rodostolou, Bishops Philaretos of Chicago, Ioakin of Boston and Kallistos of San Francisco, Consul General of Greece Mr. De-Pasta, and a multitude of pious Christians.

If the name was to be given in some conventional, or traditional manner, it would have been acceptable, but, listen, an election was held and St. Andrew won, while our Savior Jesus Christ ran second. Details will be given in the next issue.

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GREEK

Saloniki, Oct. 6, 1928, p. 3

THE MAGNIFICENT CELEBRATION OF THE GREEK ORTHODOX CHURCH
ST. CONSTANTINE.

ANNOUNCEMENT.

The very Rev. Mark E. Petrakis and the members of the executive council of the church, St. Constantine and St. Helen, inform the parishioners of the South Side and the rest of the Greeks in general, that a magnificent and imposing ceremony will be held at the opening of the church, which will take place, Sunday, October 14th. The new church, which is built upon the fire ruins of the of the old church, is complete in decorations and accessories and includes in its circle the newly-built Greek-American school, Koraes.

In order to dignify the celebration official requests were sent, (and accepted), to the Most Rev. Alexander, Archbishop of the Greek Church in America, to Bishop Ioakeim of Boston, Bishop Kallistos of San Francisco and Bishop Philaretos of Chicago.



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Saloniki, Oct. 6, 1928.



Archbishop Alexander will head the hierarchy in officiating, and will be assisted by the Very Rev. Petrakis and all the orthodox clergy of Chicago. Many eminent philhellenes and friends of Greek Orthodoxy, both clergymen and laymen, will participate in the ceremony.

The celebration will also be honored by the presence of the Hon. G. Depastas, Consul-General of Greece. The holy liturgy begins at 10 A. M. sharp.

Rev. Mark E. Petrakes

Demetrios Stamos,
President.
Em. Kotsonis,
Secretary.

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GREEK



Chicago Greek Daily, Oct. 5, 1928

OUR COMMUNAL ACTIVITIES

p. 1.- The activities of our community proceed apace without much ado, but at the same time without organization and cooperation. Our community alone, abandoned by every religious and political authority, accomplishes such achievements they prove that hellenism in America is full of life. But how much more could it have accomplished had it been under some government care and attention, and under suitable ecclesiastical authority.

These thoughts have been reflected in our mind by the simultaneous execution of four big works in the community of Chicago.

- (1) The construction of the combined church and school in the community of Pullman, the cornerstone of which was laid last Sunday.
- (2) The completion of the church and school of St. Constantine community of the South side, the inauguration of which is to take place next Sunday.
- (3) The erection of the magnificent school, and church on the North side Greek community of the Annunciation, the inauguration of which will take place on Oct. 25th. The new church will be called the St. James.



Chicago Greek Daily, Oct. 4, 1928

(4) The building up of a new church owned by the community on the North Side. This church's name will be given by the highest bidder, among the Godfathers, during the inauguration next Sunday.

The value of these four edifices of our communities according to most conservative figures is about \$500,000. and adding the value of the newly acquired property to that already **existing** brings the amount to around \$600,000.

Furthermore, these new communal accomplishments appear all of a sudden, without being even noticed by the mass, without any special aid, in the midst of religious indifference and disastrous Ecclesiastical division. The two camps have been kept apart from one another, with no affiliation whatever, and hostile to one another.

What is most surprising is that both camps are being fought by representatives of the Greek Government, and the so-called diocese of Chicago, Archdiocese of all America.



Onica to Greek Daily, ct. 7, 1938

When, then, under such circumstances such communal progress is attained, how much more could be accomplished, if there were harmony and cooperation, Ecclesiastical unity and governmental care for the standardization and more perfect organization of them.

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Saloniki, Sept. 29, 1928, p. 1

GREEK



CHICAGO GREEK EPISCOPATE AND GREEK CULTURE FOR THE NEW GENERATION.

The question of Greek culture for the new Greek-American generation, which for a long time hovered in the atmosphere of the Chicago Greek Community, is at last crystalized. It became a material entity with bone and flesh through the energetic and progressive activities of the Right Rev. Philaretos, Bishop of the Chicago Greek Episcopate, who today met with members of the Board of Education of the diocese, at the La Salle Hotel, and laid before them his profound thoughts urging them to cooperate and assist in the proposed program of Hellenizing **our** youth.

The Board of Education of the Diocese which consists of the Very Rev. E. Tsourounakis, the Rev. K. Hatzidemetriou, Dr. N. Salopoulos, Dr. K. Theodorou and G. Alexander, after listening with relief and joy to the proposed program of Mr. Philaretos, **accepted it unanimously and** promised their cooperation and assistance.

Saloniki, Sept. 29, 1928.



GREEK

Besides the profound words of Bishop Philaretos, the introduction of Dr. N. Salopoulos, former Greek Consul in Chicago, who is distinguished in the Greek philological world for his undying love for mother Greece and our immortal language, made a deep impression upon the assembly.

Dr. K. Theodorou, who also spoke with enthusiasm and love for Greek culture, and who is known in the city for his devotion to the Greek-American school Koraes, asked the assembly to elect new officers. The elected officers are: The Right Rev. Philaretos, President; Dr. N. Salopoulos, Vice-President; G. Alexander, Secretary (general); Dr. Theodorou, Treasurer, and apostle of the idea. Council: The Very Rev. E. Tsourounakis and the Rev. D. Hatzidemetriou.

With his proposed program of solid foundation the problem of educating our youth is already solved and shortly will be in operation.

Saloniki, Sept. 29, 1928.



The work of Bishop Philaretos, who has on his side all the healthy element of his Bishopric will become an historical event in the annals of the Chicago Greek community, and his example will be followed by other national and Ecclesiastical Hierarchies of Hellenism the world over.

Owing to the profundity of Bishop Philaretos' educational program and for the benefit of other Greek communities in America, on another page we print the entire program.

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GREEK

Chicago Greek Daily, Sept. 13, 1928, p. 1

THE ECCLESIASTICAL QUESTION IN AMERICA MUST BE SOLVED.

The election in Greece has shown that the Greek people have profited by the misfortunes which have befallen them on account of political passions in the past, and they have risen supreme and united before the threatened danger of political and national annihilation.

They realized their deplorable failing rather late, but they have put an end, through their vote to the confusion of political decay and race subjugation. They have shown once more that they are free people.

In America Hellenism are being gnawed by the plague of ecclesiastical division and national decay. Indifference, hatred, abhorrence, scorn, ridicule, and sneers are directed towards the Orthodox church and the Greek language towards customs, habits, and traditions towards everything Greek. And all this from Greeks. What has contributed to this state of things? The political division, first, and the ecclesiastical division, secondly.

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Chicago Greek Daily, Sept. 13, 1928, p. 1

It would be to no purpose, and withal injurious, to go back to seek the causes of this sad phenomenon among the Greeks of this country. However, we emphasize this:

Since we are separated from the beloved, illustrious and glorious Greecian land by great bodies of land and water, let the connecting link of language, the strong bond of traditions, and the spiritual palladium of the Orthodox Faith, bind us together.

As things are with us today in America, the Greek language is slipping away from the new generation; the church is being deserted; the faith is being undermined; the traditions are being forgotten; and Hellenism is becoming benumbed and lost, from the business point of view. What is the cause? Division, lack of organization and systematic pursuance of our aims.

The main and mortal obstacle towards unity and universal cooperation is the ecclesiastical division.

Chicago Greek Daily, Sept. 13, 1928.



The Rodostolian camp maintains that it is the official, legitimate, and recognized ecclesiastical authority in America. Very well, but how can such an organization of clergymen impose itself upon the people and be recognized by all Greek Orthodox Christians in view of the fact that it has not presented so far any program, any constitution any workable system, nothing concrete, sound, or enlightening? Churches are bought, parishes are organized, catechetical schools are launched circulars are sent. Much is murmured and sung to the detriment of Saint Rodostolou, perhaps groundless and false, nevertheless unanswered. A group of clergymen came together and organized themselves to their own satisfaction, drew their constitution, and appeared thus before the Greek people of America, demanding recognition of, and submission to, this organization. Many of our people stand bewildered not knowing what this ecclesiastical organization represents.

GREEK



Chicago Greek Daily, Sept. 13, 1928.

Hellenism of America demands. 1. A direct spiritual dependence on the Mother Church. 2. Establishment of a Greek Orthodox Theological Seminary in America for spiritual guidance and for the proper training of our future priests. 3. Priests should come from Greece to guide the Greek populace of America, according to the creeds of Orthodoxy. 4. Preservation of the Greek language, the language of God, in the holy mass. 5. Churches and communities to be administered by a mixed committee of laymen and clergymen, proportionately. Real estate and other property to belong to the communities rather than to Archiepiscopal organizations. 6. Establishment and maintenance of Greek American schools and colleges, where the Greek language, history, and the beautiful traditions of our glorious race are to be tonight. Finally, we desire to have an Orthodox Church, Greek, genuine, pure with all its traditions, and governed according to its holy canons and dogmas.

Chicago Greek Daily, Sept. 13, 1928.

To this **and** a congress must be held by all our Greek people to which delegates ought to be elected, who are to meet with the representatives of the clergy and bring about the desired unity. Another aid to unity would be an ecclesiastical Legate sent from Greece to whose authority all communities in America are to be submitted.

In any case, preparatory work for the attainments of the points cited above should begin without delay so that we can go ahead united in the realization of our race's ideals, determined to preserve our precious treasures. Religion, Language, and Traditions. Let us go forward.

Dr. Kleomenis G. Papatheodorou.



The Greek Press, Aug. 28, 1928

MOONLIGHT DANCE

Last night the young ladies of the Nea Genea gave us a wonderful dance. The unusualness of the dance made us all glad.

The beautiful park, the decorated hall, the warm evening, the moon, the stars, the beauty, the joy and happiness surrounding everyone,--all these made it an evening that will not be forgotten for a long time.

The young ladies of the Nea Genea have a right to be proud of their affair because of its enormous success.

It is only a few minutes before the Greek Press is to go to the printers, yet we cannot refrain from adding the names of these young ladies who deserve so much praise. The officers are: Stauroula Flouda, president; Basiliki Batsaki, vice-president; Angeline Markoutsas, secretary; Helen Kardara, treasurer. The members are: Konsantina Soulantzis, Bas. and Sophia Stamos, Tasia Tsamou, Mary Hoida, D. Chronis, Mary Psihalinos, K. Mitsoula, P. Manios, S. Mouzakiotis, M. Collins, B. Spirrisson, Georgia Chronis, D. Kefaliotis, D. Chronis, G. Barrelas, Amalia and Catherine Bossina, Christina Georgakopoulos, Froso Georgakopoulos,



The Greek Press, Aug. 28, 1928

Georgia Giannopoulos, Theodora Doukas, Catherine Thaniotis, E. Kardara, Helen Lampros, Venette and Joanna Lempesi, A. Markoutsas, E. Mitos, B. and T. Petrakis, P. and A. Petropoulos, and Helen Passialis.

Chicago Greek Daily, May 9, 1928.



MOTHER'S DAY

P. 1. Next Sunday, May 13th, the New Generation Society of young women will celebrate Mother's Day.

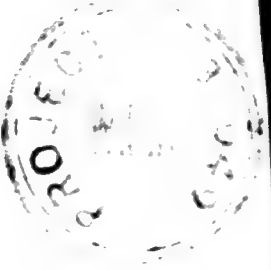
The second Sunday of May has been set aside in America as Mother's Day.

There are many holidays set aside in America, but Mother's Day is the sweetest and the holiest one we have. There is nothing sweeter and holier in the world. Even the most savage and brutal of men experiences the sweetest emotions when hearing the name of mother, and the remembrance of her gives him the happiest moments of his life.

The consecration of this holiday among Greeks is also an imperative duty, and the good girls of the new generation deserve the heartiest congratulations for proving by this action of theirs, the noble sentiments, respect, and love which they cherish for the sweetest and most sacred being in the world.

The Mother's Day festival which the girls of the New Generation Society are celebrating for the second time, this year, will be held at the Morrison Hotel, Sunday, May 13th, at 3 P.M. The program will be varied with speeches, recitals

Chicago Greek Daily, May 9, 1928.



and songs. Tea will be served and dancing will follow.

The most select members of our community will be there, we are informed; and we have no doubt that they will show their love and respect for their mothers by contributing toward the full success of this splendid celebration.

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Saloniki, May 5, 1928, p. 3

GREEK



THE PATRIARCH.

TO THE GREEKS OF AMERICA.

The Most Rev. Alexander, archbishop of America, received the following telegram from His Holiness the Ecumenical Patriarch.

TELEGRAM

The holy national initiation for our faithful followers in America was performed with appropriate ceremonies. This conveys the blessing of the Mother Church.

Patriarch Basil.

III C
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Saloniki, April 14, 1928, p. 1

GREEK



ON THE ECCLESIASTICAL QUESTION.

In order to eliminate the slightest doubt of the veracity and authenticity of our statement regarding the ecclesiastical question, we print below the Encyclical of the Holy Synod of the Church of Greece, acknowledging and recognizing the Ecumenical Patriarch's appointment of the Most Rev. Alexander as head of the church in North and South America.

This illuminating document was sent by the Hierarchy of the Church of Greece, through the Greek foreign office, to the Greek Ambassador in Washington, and through the consuls became known to all communities all over the country.

In very plain language the Encyclical emphasizes the fact that marriages, baptisms, or any other religious service performed by non-canonical priests, are null and void.

Saloniki, April 14, 1928.

The Greek consuls in America are instructed to inform the Greeks of the land that the Greek government, which acknowledged and recognized the Patriarch's mandate in the appointment of Mr. Alexander as head of the church in North and South America, declares that marriages performed by non-canonical priests are illegal.

It would have been an utter impossibility for the Greek government not to recognize the doings of the Ecumenical throne, the center of Orthodoxy which was revered by all the generations of Greece and continues to be revered as such by all the governments of the Orthodox nations.

Saloniki, April 14, 1928.

The worst part of the irregulars' fiasco is that while they refuse to recognize the regular church authority, they nevertheless recognize a Basil, ex-Metropolitan Haldeas, who is deprived of his office and is excommunicated. (Photographic copy of the official Ecumenical primitive document of the excommunicated Basil we have here in our files).

If the holy patience and great tolerance of the regular authority was exhausted and the irregulars were degraded, would they be able then to perform sacraments?

It would be a great service to the Church and to our race if the dispute is ended and all abide by the Patriarch's mandate.

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Saloniki, April 14, 1928, p. 1

GREEK

WPA (ILL.) FROL 30276

THE HOLY SYNOD OF THE CHURCH OF GREECE.
TO THE GREEK ORTHODOX COMMUNITIES ABROAD.

Athens May 19, 1924.

No. Doc. 1022. - Serv. 414.

The Holy Synod, of the Independent Church of Greece was officially informed by the Ecumenical Patriarchate of the creation of Archepiscopates and Episcopates through the far flung empire of Orthodoxy and the termination of the Patriarchate's Tome of 1908.

Thereby, at the convocation of May 16, A. D. the Synod, with infinite reverence to the Ecumenical Throne and with untold desire to cooperate and abide by the age-old canonical orders resolved to recognize the termination of the 1908 Tome and revert the supervising authority of all the Orthodox churches abroad to the scepter of the Patriarchate. This resolution, the Holy Synod commands the clergy and the pious laity to accept and that the authority of the Ecumenical Patriarchate be respected as the highest ecclesiastical authority.

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GREEK

Saloniki, April 14, 1928.

WPA (ILL. 700) 6025

Especially the Holy Synod very ardently commends to the Greek Orthodox church in America, to recognize as the only canonical authority the established Archepiscopate and its bishops and to terminate the division of the church which tends to diminish the respect and reverence of the people towards the church.

Otherwise religious services performed by non-canonical priests have no validity without the sanction of the regular spiritual authority and the bishopric blessing.

Therefore, in the future, all the Greek churches abroad, for ecclesiastical questions, must appeal not to the Holy Synod of the Church of Greece, but to the Ecumenical Patriarchate and its authorized representatives.

And God's love and peace be upon you and guide you to promote christianity and every virtue in glory of His name. Amen.

III C
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Saloniki, April 14, 1928.

GREEK

WPA (112) 100 30276

Athens', Chrysostomos, President.
Zante's, Dionysios
Fokidos, Ambrosios
Cefalonia's, Damaskinos
Larissa's, Arsenios
Messenia's, Meletios
Mantineia's and Kynourias, Germanos
Patras, ' Antonios
Syros, Tenos & Andros', Athanassius
Leukados & Ithaka's, Daniel Demetrados' Germanos
Thereae's, Agathangelos
Naupaktias & Eurytania's Ambrosios
Ydra's & Spetson, Procopios
Thebae & Levadias, Synesios
Kalavryton and Aegealias, Timotheos
Arta's, Spyridon

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Saloniki, April 14, 1928.

GREEK

Paronaxia's, Hierotheos
Fthiotidos, Iakovos
Trikis and Stagon, Polykarpos
Gytheion and Oitylos, Dionysios
Corinthos', Damaskinos
Cythera, Dorotheos
Akarnanias', Constantinos
Chalkidos, Gregorios
Trifylia's and Olympis's, Andreas
Karistia's, Panteleemon
Elia's , Antonios
Gortynos and Megalopoleos, Polykarpos.

WPA (ILL) PROC 114

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GREEK

Saloniki, March 31, 1928.

DECLARATION AND FRIENDLY **ADVICE.**

EDITORIAL.

Many of the irregular Greek priests in Chicago, I am informed, were disturbed and embarrassed, and made an uproar on account of my article last week, regarding the ecclesiastical question. To those who were dissatisfied with the article, I solemnly declare that no means or power will be able to stop me from publishing the truth, to advocate right and to advise the Greek public not to fall in errors which would have disastrous consequences.

That is the duty of a publisher, as I understand it. That is exactly what I have done in the past and shall continue to do in the future. I am not frightened or dismayed by any one, and if one can show me wherein I am without right or reason, I will gladly congratulate and compensate him for his services. On the other hand, if the naked truth which I advocate refuses, by common sense reasoning, to be clothed with the bejeweled togas of unrighteousness, then the ax of right and truth will fall where it may.

GREEK

Saloniki, March 31, 1928.

Fortunately, I live in a land where freedom of the press and defence of right and truth are the corner stones of this great United States. Hence, for the dignity of the press, and my obligation to the public, it is my imperative duty to exercise such influence. I would remind the irregular priests that there is a civil and penal law here in this country which prosecutes those who appropriate rights not belonging to them, and they have the right to seek the protection of that law if need be.

Therefore I advise these non-canonicals, for their own interest first, for the sake of harmony, amity and peace, for the spiritual welfare and progress of the Greeks in Chicago and for the dignity and prestige of the Greek church, to cease their non-canonical attitude and actions, and recognize the regular ecclesiastical authority. Their persistence will benefit none; on the contrary it will be detrimental to all.

GREEK



Saloniki, March 31, 1928.

It is true that in their efforts to recognize the prevailing authority, the irregular priests will meet impediments and obstacles from the irregular parishes, but this can be overcome by organizing a brotherhood among themselves, and with united front, ask the councils of the parishes to accept the Ecumenical mandate.

For that reason, I undertake to organize that brotherhood and invite the priests, who wish to participate, to send their names and addresses to me. Of course they will remain unknown to the public until the organization of the brotherhood is complete; then their resolution will be published and their names signed.

This is, I think, a beneficial and dignified way to end the division of our church, which tends to disrupt the edifice of our faith. If we do not do it, and do it quickly, we will all repent when it is too late.

C. Salopoulos.

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Saloniki, March 24, 1928, p. 1

GREEK

IMPORTANT NOTICE TO GREEKS OF THE
UNITED STATES.

I, the undersigned, Venetsanos Panagopoulos, native of Kouvala, Trifillias, Greece and for many years a citizen of Chicago, hereby assert that on January 11, 1925, I was married by Rev. Daniel Golemis, priest of the Chicago Greek church.

The Greek consul in Chicago informed me that I was not in order when I intended to go to Greece on the Ahepa's excursion. It was necessary to be married again, and, in order to do that, I had to get permission from the diocese and that the ceremony had to be performed by a canonical priest. This latter ceremony took place March 9, 1928.

I call attention to the Greeks of America that my misfortune may be to your benefit, because many of us do not know the existing difference between regular and irregular Greek priests.

Venetsanos Pangopoulos.

Saloniki, March 24, 1928.

GREEK



Notice of the Editor.

This newspaper many times in the past published articles regarding the ecclesiastical question, that divides the Greek Church in America, and, taking exceptions to the above printed notice of Mr. Panagopoulos, we inform the public of the following facts:

The Ecumenical Patriarchate in Constantinople from time immemorial had jurisdiction over all the Greek churches in the world. This prerogative for some time was given to the Holy Synod of Greece. But lately it was withdrawn, and the Patriarch has appointed the Most Rev. Alexandros, Metropolitan of Rodstolou, as archbishop of the Greek churches in North and South America, and three Bishops, one each for Boston, Chicago and San Francisco. These appointments were **acknowledged** and recognized by the Holy Synod of Greece and the Greek government.

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Saloniki, March 24, 1928.

WPA (ILL.) PROJ. 302

According to the Greek law a marriage is legal when it is performed by a canonical priest, and here in America canonical priests are those who are under the jurisdiction of the archbishop and the three bishops. Marriages performed by any other priest (not regular) are illegal and void. Churches and priests who do not recognize the authority of the Ecumenical Patriarch, are not canonical. Archbishop Alexandros undoubtedly will unite the churches and peace and harmony will prevail again.

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Chicago Greek Daily, Feb. 10, 1937

"A 'GREAT' LITERARY LITERATURE"

1.- The first of the series of literary events for the Greek community was the school of the Greek literature. The attendance was very high and the quality of the work was excellent. The prizes offered by the society, and the judges found themselves in a difficult position in selecting the winners.

The second of the series of literary events was the school of the Greek literature. The attendance was very high and the quality of the work was excellent. The prizes offered by the society, and the judges found themselves in a difficult position in selecting the winners.

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GREEK

Chicago Greek Daily, Jan. 23, 1928.

PHILARETOS VIOLATED THE ECCLESIASTICAL CANONS

p. 1.

We dealt in our last issue with a grave scandal in which Bishop Philaretos with his presbytery are the principal actors. The scandal is due to the Bishop's violation of the Church canons in conducting in common with a heretic bishop and heretic priests, in a heretic church, a ritual ceremony, though he is aware that the Greek Orthodox Church does not admit into her fold nor recognize those who adhere to other dogmas, that our Church is truly faithful.

We characterized this action on the part of Bishop Philaretos as a grave ecclesiastical scandal, involving grave responsibilities and penalties. We proceed today to justify our characterization according to the Church canons which he so shamelessly violated along with the priests whom he induced to join in that violation. Here is what Canon 45 of the Apostles says:

Any Bishop or presbyter or deacon who shall pray with heretics shall be cursed.





Chicago Greek Daily, Jan. 23, 1928.

Moreover, Canon 33 of the Synod of Laodicea reads:

It is not becoming to pray together with heretics and schismatics.

In view of these particular interdictions we ask any one who is able to read the above canons: Did Bishop Philaretos and the presbyters along with him violate the canons of the Church? Who ever gave them the right to make such close contact with heretic bishops and clergymen in violation of the Church canons? What are the reasons for such conduct? For certainly there must be some reason for this attitude of theirs, which doubtless they dare not avow. But their offense is so manifest and their attitude is so arrogant, that they plainly will not heed anyone as long as there remain many credulous persons among our compatriots who follow them and believe that whatever they do is well done.

To whom do they owe an apology for their conduct?

Their ecclesiastical creation depends on no ecclesiastical authority.

Chicago Greek Daily, Jan. 23, 1928.

They are outside all jurisdiction whatsoever. Neither the Holy Synod of Greece nor the Patriarchate of Constantinople has the least authority over them in spite of their assertion that they are dependent on the Patriarchate in order to deceive the people and calumniate those who ignore them.

And yet these persons are violators of the Church canons, excerpts from which we have cited above. Who is to judge and try them? Who ever judged and tried the priest Hazidimitri for blessing a Protestant marriage?

Lo, the results of the establishment of an independent Church in America! Let its supporters take a look at it.

It is high time to realize into what chaos they are bringing the Greek populace of America, these self-appointed ecclesiastical leaders, and what sinister schemes they are weaving which they have fortunately begun to put into effect early enough to make it possible for us to understand



Chicago Greek Daily, Jan. 23, 1928.

them easily, namely:

To loot the property of the communities and to govern them arbitrarily;
and

To desert the Orthodox religion and bring our churches under the jurisdiction of heretics, with whom they have begun to associate themselves, conducting holy rites in conjunction with them so as to pave the way and accustom our people to such procedure.

These sinister schemes of the Rodostolian Church and these systematic activities of Bishop Philaretos and his patron priest Hazidimitri we were unwilling to let pass without protest, and we have no doubt that their supporters finally will realize that these people are serving their own interests for the sake of which they are capable of doing anything.

S. Kotakis.

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GREEK

Chicago Greek Daily, Jan. 21, 1928.

GREAT ECCLESIASTICAL SCANDAL.

The scandal of the Priest Hazidimitris, known in our community as he who blessed a Protestant marriage, was scarcely forgotten when, lo! we find ourselves before a new and greater scandal. This time the perpetrator is not simply the Priest Hazidimitris, but Bishop Philaretos.

The event is of a recent date and was recorded in the American papers, so there is not a particle of doubt as to its accuracy. Bishop Philaretos assisted by his priests, administered a holy rite with the Episcopalian Bishop as if the unity of Episcopalians and the Orthodox church was an established fact!

This act committed by Bishop Philaretos and his priests is a phenomenon in the annals of the Orthodox church, and constitutes a violation of Ecclesiastical canons, entailing severe penalties. So much for the Bishop and his priests as well.

The question of unity of the Episcopalians with the Orthodox church is a question of greatest importance, which has held the attention of both churches for more than



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Chicago Greek Daily, Jan. 21, 1928.

one hundred years. However it is still pending, the Orthodox church not retreating before the Episcopalian demands. Just a few months ago the representatives of the first Orthodox church emphatically declared at a general conference, that the Orthodox church does not stand for compromises and retreats, and that it will persist in its doctrines. The representatives of the Orthodox church then withdrew from the gathering.

That attitude met the approval of Orthodox Christians on the whole, and the Episcopalians were compelled to retreat. For it is the Episcopalians who need to be recognized by the Orthodox church, which will endow them with validity. And now the question arises: By what right does Bishop Philaretos, as a dignitary of the Orthodox church, come into such close contact with them and administer rites, praying along with them in their churches, in spite of the stand taken by the Orthodox world as a whole against Episcopalians?

On account of this we call this act of Bishop Philaretos and his priests an Ecclesiastic scandal, the consequences of which will be grave if proper measures are



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Chicago Greek Daily, Jan. 21, 1928.

not taken by the higher Ecclesiastic authorities in time. The proper measures must be applied by all Orthodox Christians of our community, in which a mere Bishop dares without authority and in spite of all the canons of the Orthodox church, to act as this Bishop did.

Let them behold the partisanship that this Ecclesiastic creature has brought into being. Let them, who in their ignorance allowed such a thing, also realize what the grave consequences are of recognizing a Bishop, who co-operates with heretics in ignoring higher authorities and acting according to his whim, pulling with him priests and laymen into a split with the Orthodox church.

This scandal proves beyond further objectives of the Rodostolian church, the purpose of which is to unite by a succession of Ecclesiatic scandals her Christian followers with a heretic church. All this is done regardless of the Orthodox church. On this most important question, the authorities of the Orthodox church must take a stand towards these heretic churches.

We will not let this Ecclesiastic scandal go by in silence, and we have no doubt that



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Chicago Greek Daily, Jan. 21, 1928.

the sentiments of every Orthodox Christian will be aroused, regardless of whether he recognizes Rodostolou and Philaretos or not. It is not any longer a question of partisanship. Our Ecclesiastic question is a purely dogmatic one, and inasmuch as Bishop Philaretos committed himself to act on which is against the canons of our church, the question that presents itself is whether this Bishop deviated from the canons of the Greek Orthodox church and whether his followers may any longer be considered members of our Orthodox church, if they also have violated these canons.

S. Kotakis.

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GREEK

Greek Star, Jan. 20, 1928.

GREEK BISHOP LEADS RITES

The spectacle of a Greek Orthodox Bishop taking the leading role in an Episcopal service was witnessed Tuesday at 8:30 P.M. in the Church of the Redeemer, Fifty-Sixth street and Blackstone Avenue, at a meeting of the Catholic Club of Chicago.

Bishop Philaretos Johaniides, D. D., of the Greek Orthodox Church of North America, was the preacher at the service. He pontificated at the benediction of the blessed sacrament, said to be the first instance in which a Greek Orthodox prelate has taken part in such a service.

Dr. John Henry Hopkins, rector of the Church of the Redeemer, and Rev. F. R. Mitchie, rector of Christ Church, Sixty-Fifth street and Woodlawn avenue,

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Greek War, Jan. 28, 1937.

were other participants in the service. Present also were several priests and laymen of the Greek Church.

George Alexander, director of religious education of the Greek Orthodox Magazine for the Archdiocese of North America, was another speaker.

This service is pointed to by church officials as an indication of the growing friendliness between the Greek Orthodox and Anglican communions. Union of these two great Branches of Christendom was discussed by Bishop Philaretos in his address.



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SALONIKI, October 15, 1927



The Cornerstone of St. Constantine.

Last Sunday the cornerstone of the new church of St. Constantine was laid by the Holy Rev. Alexander of New York, Archbishop of all the Greek churches of North and South America. The thousands of Greeks after listening to the words of the Prelate rushed to the donation desk, and the result was that \$16,000 were raised for both the church and the Greek School, which latter will be in the same building. The Prelate praised the Greeks for their devotion to both their adopted country, America, and to their Mother country, Greece. Archbishop Alexander also maintained that Greek Religion and the Greek tongue indispensable to the Greeks of America.



SALONIKI, October 8, 1927

Convocation of the Greek Holy Synod of North and South America.

The Greeks of Chicago and vicinity, for the first time in the history of the Greek church, will witness the forthcoming convocation of the Holy Synod in the Metropolitan Diocese of Chicago. There will be present the Holy Rev. Alexander from New York, Archbishop of all the Greek churches of America, who is the highest Prelate of North and South America; the Right Rev. Philaretos, Bishop of Chicago; the Right Rev. Ioakim, Bishop of Boston; and the Right Rev. Kallistos, Bishop of San Francisco. Priests of all the Greek churches of Chicago and vicinity, and members of their executive committees will participate in the convocation.

The dignity, austerity and the Idealism of the Greek Rite will be depicted in this forthcoming celebration. The General Greek Consul of Chicago will honor the Church with his presence also.

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GREEK



Chicago Greek Daily, Oct. 7, 1927.

MASS AT ST. NICHOLAS

St. Nicholas Church, 5957 South Peoria Street, announces for October 9 a holy mass by Archimandrite Ambrosios Mandilares. The assisting priest will be Father Daniel Gavril.

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GREEK

Chicago Greek Daily, Oct. 6, 1927.

WPA (111) 10275

TAKING ADVANTAGE OF THE PATRIARCHATE

(Editorial)

p.1.--Moved by the arrival in our community of a representative of the Ecumenical Patriarch, namely Archimandrite Thadamou Lekkas, who has been sent by the Patriarch to request financial assistance of the Greeks of America for the manifold needs of the Mother Church, we should like to ask a reasonable question of the Reverend Father Philaretos: How is it that the Patriarch, instead of asking him to secure this financial aid through the medium of the American Archdiocese, which is supposed to represent the Patriarchate, assigned this task to Archimandrite Lekkas?

For us, assuredly, the answer to this question is clear beyond the shadow of a doubt. We know well enough that the Archdiocese of North America and its bishops have no connection whatever with the Patriarchate and constitute an independent organization.

Chicago Greek Daily, Oct. 6, 1927. WPA (ILL) PRO 30276

This question, however, is always present in the minds of those who believe their bishops' assertions that **they** are an extension of the Patriarchate, and to these believers it is Bishop Philaretos's duty to give an answer.

We are well aware that the founders of this independent ecclesiastical organization are in the most unscrupulous manner making use of the name of the Patriarchate in order to avail themselves of its authority and prestige. However, as soon as the Patriarchate finds itself forced to request aid from the Hellenism of America, the leaders of this independent church organization turn deaf ears to its entreaties.

Again we have the right to ask these holy fathers: What attitude are you going to take toward the Patriarch's representative? For the legate received his appointment nearly six months ago and is thus coming to America after the lapse of more than adequate time for them to have learned of his impending arrival.

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Chicago Greek Daily, Oct. 6, 1927.

WPA (ILL) FILE 3722

Yet the Archdiocese of North America, though it maintains that it is an extension of the Patriarchate, has not said a word to the Greeks of America about his coming. This, of course, gives rise to doubts. Perhaps the Patriarch failed to inform the Archdiocese that he had appointed a representative, or perhaps the Patriarchate is not aware that it has an Archdiocese in America. However, if the Archdiocese has been informed, then it apparently has turned a deaf ear to the prayer of the Patriarchate and has kept its action secret, thus interposing obstacles to the dispute of the representative and obstructing the execution of the commission intrusted to him by the Patriarch.

To-day the representative of the Patriarchate is present in Chicago, and according to what we have learned he is busily securing contributions for the Patriarchate. That is to say, the legate is in the territory governed by Bishop Philaretos, who maintains that he is a bishop under the jurisdiction of the Patriarch of Constantinople.

Chicago Greek Daily, Oct. 6, 1927.

WPA (ILL) FILE 302/5

Accordingly, if Bishop Philaretos is really a bishop connected with the Patriarchate, it would be profitable for him to clarify his position with reference to the Patriarchate's representative and to inform Orthodox Christians whether Archimandrite Lekkas is really the Patriarch's representative. Does the legate have authority to collect funds for the Patriarchate?

The Patriarchate informed the Archdiocese of the appointment of Father Lekkas as its representative. Perhaps Father Lekkas is taking advantage of the name of the Patriarchate and is acting without its consent. Bishop Philaretos must understand that it is his duty to inform the Hellenism of America what his position is with reference to the Patriarch's representative, for Archimandrite Lekkas might be profiteering in the name of the Patriarchate, and Bishop Philaretos by remaining silent would connive at this profiteering.

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Chicago Greek Daily, Oct. 6, 1927.

WPA (ILL) PR 107701

The Hellenism of America is justified in its desire to know who the people are who are taking advantage of the Patriarchate.



SALONIKI, Aug. 27, 1927

The Power of the Tongue, By the Most Rev. Gregory Nylonsdski.

The tongue is the organ of the "Logos" (the word). The divine John tells us, "In the beginning was the word, etc." The power of the tongue is a divine gift to the human race. Apostle Jacob says, "The tongue is the bridle, the rein, through which we tame or untame, the fire which is able to start a conflagration. The living word is spoken only through the mouth of the Prophets and Apostles. The power of the tongue does not depend entirely upon eloquence, which eloquence is a gift of God to few of us, but upon the power of the speaker to express his thoughts, emotions, etc., a single word of sympathy and love will suffice to stem the approach of a cataclysm. It is not necessary for us to use high and scientific words in order to effect our purpose. One word followed with tears and revealing the emotions of the speaker, will be more beneficial than a whole book written by an author."

When the husband comes home fatigued from his daily labors, where he might have had jeers and humiliation, a single tender word from the mouth of his wife will suffice to make him cheerful, happy, etc. The same is true with the husband towards his wife.

SALONIKI, August 27, 1927

The Power of the Tongue.

A great writer once said, a well chosen word has often sufficed to check a running army, change defeat to victory, and save an Empire. Therefore, my dear children, the power of the tongue plays a great role in our lives, not only in great and specific occasions, but also in every day life, private or public. A tender and sympathetic word towards everyone, will help to change the whole structure of our present civilization.



SALONIKI, August 24, 1927

The Elevation Of Our Clergy.-

Many times we have spoken for the betterment of conditions of our clergy. No well thinking person could deny that our clergymen are to a certain extent the guides and guides of our nation. Are they paid well, in order to maintain the dignified and solemn characteristics of that school? Our clergymen are not paid well. We appropriate great sums of money for trivial and insignificant affairs of display, but for the maintenance of our priests we show the attitude of the miser. Owing to this inconsideration our priests cannot afford to attire themselves according to the demands of our church. We must either pay the priests well or we must reduce their number so that the remaining might be paid well.

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GREEK

Chicago Greek Daily, Aug. 17, 1927.

RHODOSTOLOU LEAVES IN HASTE
FOR NEW YORK

The Right Reverend Alexander Rhodostolou came to Chicago yesterday and left almost immediately for New York, despite the fact that a meeting had been set for this week in Chicago, the first meeting of the Holy Synod and the self-governing churches of America.

This hasty departure and the consequent postponement of the bishops' meeting have given rise to various rumors, one of which is that Archbishop Alexander and his bishops are very uneasy over the impending arrival in New York of the new legate, the Reverend Father Hresanthos. We received the news of the coming of Trapezountos Hresanthos from a private source yesterday. However, we were unable to ascertain the exact time of his arrival.

The hasty departure of Archbishop Alexander and the postponement of the Synod meeting strongly suggest to us that something is being cooked up in clandestine fashion, and the more clandestine the cooking the stronger the smell.

The Contradictor

WPA (ILL.) PROJ. 30275

Chicago Greek Daily, Aug. 15, 1927.

WPA () 100 1111

OUR ECCLESIASTICAL MATTERS

p. 1. Fortunately our church matters still seem to interest God who, with so much kindness, comes to awaken us from our torpor and injects new life and energy within us.

Accordingly, great activity is presaged for this week, since to the prelates that are coming to Chicago there will also be a fourth - His Holiness of San Francisco. In order to welcome them, however, it is highly probable that Vasilios, too, will come here, thereby making Chicago the center of all the ecclesiastical matters in America.

Five prelates in all will be in Chicago; no insignificant fact, to be sure.

Now, how does it happen that all five are coming to Chicago? Perhaps it is just pure coincidence, or perhaps it is premeditated, - they are going to get together to form a ecumenical synod which will solve all ecclesiastical problems.

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WPA (ILL) PH 111273

Chicago Greek Daily, Aug. 15, 1927.

Many are discussing this impending meeting. Well-informed circles believe that great deeds will be accomplished in our community. We assure our readers that we will always be prepared to report on any of these great deeds.

The Contradictor.

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GREEK

Chicago Greek Daily, Aug. 9, 1927.

WPA (ILL) FILE 9474

THE SENDING OF THE LEGATE

p.1. The news which the telegraph transmitted to us today, about the appointment of the metropolitan Mr. Trapezountos Hresanthou as legate of Greece's Holy Synod for the Greek churches in America, comes as a supplement to our news of the day before yesterday about the recalling of Alexandrou and Vasiliou; for, since the recall of these two ecclesiastical leaders has been decided upon, Greece should also send a prelate to unite the two positions which will have been vacated.

In reference to the sending of Mr. Hresanthou here as legate for the American Orthodox Churches no doubt the reader remembers that we wrote about such a step long ago. We are sure this demonstrates how truthful the information in the Greek Daily is concerning ecclesiastical matters. It also proves that we have finally succeeded after a great struggle to bring the attention of the Greek government and the patriarchate to our church problems.

Chicago Greek Daily, Aug. 9, 1927.

GREEK

WPA (ILL) PROJ 3077

This news of today is of superlative importance for the Hellenism of America because even if it doesn't entirely solve our church problems it is, at any rate, a step in the right direction, and, without a doubt, it - this news - will be received by everybody with delight.

We are limiting ourselves today to the few comments which we have just made. At a later date we will write again on this important theme.

The Contradictor

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GREEK

Chicago Greek Daily, Aug. 3, 1927.

123 (ILL) P...

THE COMMUNICATION FROM THE LACEDAEMONIANS

p. 1- The Chicago League of Lacedaemonians came forward today with a communication expressing the opinions of its members on our ecclesiastical problems. This communication will be found on the second page.

The Lacedaemonians were moved to indite this letter by the publication in the Greek Star of an article censuring the Laconian deputy, Mr. Petrakakos. They present their ideas on our church problems, disapproving of the ecclesiastical policy of Rodostolos and Consul General Depasta, denying Mr. Lambros's right to interpret the ideas of the Lacedaemonians, and finally endorsing the policies of Mr. Petrakakos.

The Chicago League of Lacedaemonians in commenting on our ecclesiastical matters demands a quick solution of the scandalous controversy which has distressed us for so many years. Like the Greek Professional Men's Club, it openly expresses opinion of our church affairs, and the statements of

Chicago Greek Daily, Aug. 5, 1927.

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these two organizations are worthy of note because in them the Greek community at large reveals its position in an important controversy. The parishes have for a long time been expressing their opinions on this subject. It would be highly beneficial if all clubs would assert themselves and give to the public their ideas on the subject of the Rodostolos churches.

We congratulate the members of the League of Lacedaemonians on their frankness, and we hope that the other clubs will follow their example.

The Contradictor.

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GREEK

Chicago Greek Daily, Aug. 2, 1927.

WPA (ILL.) PROJ.

THE RESULTS OF THE CONSECRATION OF BISHOPS AT SAN
FRANCISCO AND THE RESPONSIBILITY OF THE GREEK AMBASSADOR

(Editorial)

p. 1- In one of our preceding articles we discussed the reasons why the silence of Ambassador Simopoulos tends to make our ecclesiastical problems more complicated instead of easier to solve. And the solution of our church problems is earnestly desired by the Hellenism of America, which indeed is fully justified in its wish to be informed of what the ambassador knows. The people want their church activities to resume their normal course after their interruption by the powers in Greece, which caused schisms here apparently sanctioned by the Greek Government until recently, when that Government deemed it best to find a remedy for this scandalous state of affairs. Accordingly, after serious study of the problem, the Greek Government has come to the conclusion that the only way to solve it is to dispatch a legate from the Holy Synod to America.

We did not hesitate, even in the face of the consecration at San Francisco then impending, to characterize the silence of the Greek ambassador as

Chicago Greek Daily, Aug. 2, 1927.

WPA (ILL) PROC 5072

criminal, inasmuch as the new bishopric increases our church disunity and complicates even more our ecclesiastical disorders. Indeed, we foresee grievous consequences, which it would be to Mr. Simopoulos's interest to avert by timely intervention.

Everybody knows, the ambassador as well as anybody else, the reason for Mr. Philaretos's antagonistic attitude. Vasilios established himself in Chicago, winning over parishes which until a short time ago had refused to acknowledge him. After his success in Chicago he established himself in New York, and now he will doubtless find followers in San Francisco after he has been consecrated as bishop.

We must bear in mind that the creation of these independent churches under Vasilios is nothing more or less than a protest against the partisan selection of Alexander Rodostolos as Archbishop of North America. We greatly fear that this protest will become more vigorous, and that the breach will be widened with the lapse of time, for Vasilios, encouraged by the support which he has received, may attempt to carry out the scheme proposed by the league of laymen and clergymen of his

Chicago Greek Daily, Aug. 2, 1927.

WPA (ILL.) PROJ. 30275

parishes in a meeting in Washington and following the example of the Rodostolos churches, ordain three bishops. If this was done, imagine what chaos would prevail, and how difficult hereafter would be the task of restoring harmony in the Greek parishes of America!

It is precisely for these reasons that we characterized the silence of Mr. Simopoulos as criminal silence. After all, it is not proper for an ambassador who went to Greece and conferred with all the important people on our church matters and exchanged views with them to return in silence and to maintain that silence persistently, as if he were unaware of the existence of our ecclesiastical problems.

Wishing to avoid serious consequences, we have emphatically called Mr. Simopoulos's attention to the danger, and today we again address him, urging him to avert, if there is still time, new complications.

S. Kotakis.

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GREEK

Democrat, Aug., 1927.

WPA (ILL) PROJ. 30275

THE ECCLESIASTICAL QUESTION IN AMERICA

P. 2.- The ecclesiastical question which has kept Hellenism in America from progressing all these years, has finally come to an end if we are to believe a telegram which has recently been received from the Holy Synod of Greece and the Ecumenical Patriarch.

After the Royalists and the Venizelists finish their little argument there won't be much of Hellenism left here or elsewhere. The Greeks have been kept back by this very reason.

Those in Greece believe that the Ecclesiastical question has come about because we want to break away from our mother country. This is not true. We love Greece and her troubles are our troubles. When a house burns down, the inhabitants feel the loss very keenly. That is the way the Greeks of America feel about Greece.

Now that there is an opportunity offered us, we must take it, shake hands and make peace.

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GREEK

Chicago Greek Daily, July 30, 1927.

WPA (ILL) PRO. 1278

FROM GREEK CHICAGO - THE DEATH OF JOHN IGGLEISIS.

p. 2 - On Tuesday before last, July 19, the life of John Igglesis ebbed away after a serious operation in the clinic of the Mayo Brothers at Rochester, Minnesota. The body was brought to Chicago for interment.

Mr. Igglesis came from Mytilinon on the island of Samos and had been established in our community for many years. He was a devout Christian and a man of deep sincerity, esteemed by all, and his death **caused** great sorrow not only to his wife, Mrs. Athena Igglesis, of the Mallis family, but also to his numerous friends and to all his fellow countrymen.

A splendid funeral service was conducted in St. Basil's Church in honor of Mr. Igglesis. The benediction was chanted by the Reverend Father Philaretos, who extolled the virtues of the deceased in words replete with philosophic meaning. Father Philaretos was assisted by two priests, the Reverend Fathers A. Pashalakis and Demetrios Vainikos.

Costly wreaths sent by numerous relatives and friends adorned the casket, and after the service Father Philaretos was thanked by Mr. Igglesis' particular friend, Mr. Demetriadis for his soul-stirring oration.

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GREEK

Chicago Greek Daily, July 30, 1927.

WPA (ILL.) PROJ. 311.1

THE CRIMINAL SILENCE OF THE GREEK
AMBASSADOR AND THE CONSECRATION OF
BISHOPS AT SAN FRANCISCO.

(Editorial)

p. 1.. In one of our former articles we wrote about the unjustifiable silence maintained by Ambassador Simopoulos with reference to the decision of the Greek Government in regard to our ecclesiastical matters; and we characterized this silence as a gesture of disdain. This characterization of ours was very mild in view of the effect of silence on so important a problem as that of our church disunity. Now, though the rumor of the impending consecration of another bishop at San Francisco has been confirmed - which, of course, will increase the disunity and widen the breach in American Hellenism - the ambassador persists in his silence, a silence which can no longer be called disdainful but is rather to be termed criminal.

It is an indisputable fact that the Greek Government has revised its decision, which would have revolutionized the present state of affairs, and according to the Greek newspapers and the United Press the Minister of the Church and of

Chicago Greek Daily, July 30, 1927.

WPA (ILL.) PROJ 30273

Education at Athens has determined to dispatch a legate from the Holy Synod of Greece to reorganize the paralyzed Greek Church in America under the rule of bishops. Such was the news received by telegram from Athens about a month ago and subsequently confirmed by the Athenian Press. Thus the report is not a rumor but is based on facts of which Mr. Simopoulos has complete knowledge. We have therefore repeatedly invited Mr. Simopoulos to make an announcement by any method which he chooses to employ, orally or through the newspapers, to the Hellenism of America, not to satisfy our curiosity but to enlighten us and most important of all, to anticipate the impending consecration at San Francisco which will increase the dissension in the Church.

The archbishops themselves fail to perceive how detrimental their mere presence in America is to Church unity, and that the fact that they are here is the cause of all the dissension in the Church, for the "paralysis of the churches in America," to quote the Greek Minister of the Church and Education. And yet in the face of all this the indifferent ambassador maintains his silence, thereby promoting church disunity, and in consequence his silence must be termed criminal silence.

It should not be difficult for Mr. Simopoulos simply to announce that the Greek

Chicago Greek Daily, July 30, 1927.

WPA (ILL) PROJ 30275

Government has taken our church matters under consideration and will hand its decision to him later. After all, this latest consecration of bishops at San Francisco is going to make the problem more complicated, and his silence will be more difficult to maintain.

Now it is indisputable that if the consecration of Messrs. Philaretos and Alexopoulos takes place in spite of the protests of the majority of the Greeks in America and even of the National Herald - this will be due principally to the fact that the Government of Greece pays no attention to these protests. And as long as the Greek Government is supposed to be taking our church problems under consideration and is contemplating the dispatch of a Synodical legate to America, we are impelled to ask Mr. Simopoulos whether the impending consecration at San Francisco has the Greek Government's approval. If the Greek Government has given its approval, we should naturally like to know how it was possible to obtain such approval when Mr. Simopoulos well knows that the Government is still studying our church problem and has not made any definite decision.

In view of all these considerations it certainly is the duty of Mr. Simopoulos to break his criminal silence, which has become an embarrassment to American Hellenism. We are sure that the evil would be averted if the ambassador would

Chicago Greek Daily, July 30, 1927.

WPA (LL) PRO. 107

only speak. We assure him that this silence, if he persists in it, will be criminal silence.

S. Kotakis.

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GREEK

Chicago Greek Daily, July 9, 1927.

WPA (ILL) PRO 11271

WHAT IS THE PRESENT CONDITION OF OUR
ECCLESIASTICAL AFFAIRS?

(Editorial)

p. 1- Many people are inquiring, especially in recent telegraphic communications from Athens: What is the present condition of Greek-American ecclesiastical affairs?

This is a perfectly legitimate inquiry, now that Mr. Simopoulos has returned from Greece, for it is well known that he went to Athens to discuss the affairs of the Church, and people are impatient to hear from the ambassador what the result of the discussions was, and what decisions were made about solving the church problem.

We wrote some time ago, in accordance with information received from Greece, the accuracy of which we have not the slightest reason to doubt, that the opinion of the Greek Government had prevailed, and that consequently the Holy Synod of Greece would send a legate here to whose

Chicago Greek Daily, July 9, 1927.

WPA (ILL) 2002 1218

jurisdiction the churches of America would submit. This information has been verified by the latest telegraphic intelligence, which is more specific in its information that the Minister of the Church and Education and the Metropolitan of Athens have conferred and have agreed to send a legate from the Holy Synod to America for the purpose of reorganizing the paralyzed Greek churches of America. But this information, however confident we may be that it is reliable, is open to doubt as long as it is not officially promulgated.

In consequence we believe that it is about time for Ambassador Simopoulos to break his silence and come forward with a statement to America's highly interested Hellenism, thereby satisfying the legitimate desires of those who expect an official statement from the mouth of the official representative of the Greek Government, an absolutely reliable source of information.

We should like to state here that Mr. Simopoulos in the past has appeared to be willing enough to issue statements on all subjects and has responded promptly when energetic action has been required, and all this stands in strong contrast to his present persistent silence.

Chicago Greek Daily, July 9, 1927.

WIA (ILL) PRO 30271

However, we know well enough that the appointment of a legate from the Synod will take place after the return of the Minister of Foreign Affairs, Mr. Michalakopoulos, to Athens, and it is highly probable that Mr. Simopoulos is postponing the disclosure of what information he has until he is in the more advantageous position of having facts to bear out whatever he has to say to America's Hellenism.

As for us, we shall rely on the information which we originally received relating to the submission of the Greek churches in America to the ecclesiastical administration of the Holy Synod of Greece and the dispatch by the Holy Synod of a legate to America. We are sure that little time will elapse before this information is officially verified by the representative of the Greek Government.

S. Kotakis.

SALONIKI, June 25, 1927



Byzantine Music

The Greek Churches of Chicago are very much criticized, for getting away from Byzantine music. Such criticism is not only for Greek Churches of Chicago, but for all the Greek Churches in general.

It is true, that the Greek church of today is not using real Byzantine Music, but we cannot say with authenticity that Byzantine Music was given us, as pure and chaste as it was created originally. What we have today is a crude translation. The key to the original Byzantine Music is still to be found.

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GREEK

Chicago Greek Daily, June 23, 1927.

WPA (LL) PROJ. 30275

WHY KEEP SILENT ABOUT THE PROTESTANT WEDDING?

p. 1-We have repeatedly challenged both Father H. Demetri and the archbishopric to explain an occurrence which is unprecedented in the history of the Orthodox Church, that is, the performance of the marriage ceremony by Orthodox priests according to the Protestant ritual in one of our churches because the bridegroom was a Protestant.

In our columns, however, we have generally limited ourselves to narrating the facts in the case (for instance, we have printed the names of the priests who officiated) and to echoing public opinion, but the Bishop has kept silent, showing that the clergy are guilty of all of which people accuse them.

That which we should like to tell them today is that this affair is not going to comply with their wishes and retire to oblivion; before long they will have to render an account of their actions even though at the present moment they appear to be both defendants and judges empowered to pass sentence on their own actions.

Chicago Greek Daily, June 23, 1927.

WPA (LL) PROJ 30275

Fortunately a telegraphic communication from Greece announces that the Synod intends to dispatch a legate to America, and the cablegram adds among other things the Synod's opinion that the Greek Church in America has been afflicted with paralysis, but the Synod likewise assures us that it will very soon make an end of all these disorders, and that those who derive profit of our religion will be put in their proper places. For we have been informed that Father Demetri was very generously rewarded for conducting this Protestant wedding.

We challenge Father Demetri to disprove what we have said, especially our statement that he received a liberal fee.

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GREEK

Chicago Greek Daily, May 31, 1927.

OUR CHURCH PROBLEM

(Editorial)

p. 1- Father Averkios Demakopoulos gave us a new surprise on the day before yesterday when he declared his recognition of the religious hegemony of Greece's Holy Synod, thereby renouncing his support of the Archbishopric, the authority of which he had recognized only a month ago.

When our three newspapers recognized the Bishop, the Reverend Father Philaretos, we wrote that this recognition of him was not of much significance, since it was not the first time that he had been recognized, and it would not be the last. To-day we make the same statement with reference to Father Demakopoulos's change of attitude because such shifts in policy have been observed before, and there is no end to them. Since, however, we censured our newspapers for shifting their support from Greece's Holy Synod to the Archbishopric, we find it expedient, if we mean to follow the same line consistently, to praise Mr. Demakopoulos made a serious error in recognizing the Archbishopric, for by so doing he opened the way to ecclesiastical strife and disunion, which as long as it remains will keep





Chicago Greek Daily, May 31, 1927.

America's Hellenism divided into factions. Fortunately he saw his mistake early and returned to the establishment. If all the priests who foster the present ecclesiastical disunion by recognizing the Archbishopric would follow in the footsteps of Averkios Demakopoulos, all discord would instantly cease; there would be no ecclesiastical problem, and the Holy Synod of Greece would send a synodical legate as it has done in the past. And if the opposite thing were to happen, that is, if all the priests in America unanimously recognized the Archbishopric in North America, again there would be no ecclesiastical problem to contend with. When, however, the priests array themselves in two opposing camps, of which one recognizes the Archbishopric, and the other repudiates it, they create a state of affairs which detracts from their ecclesiastical dignity and fails to inspire the veneration and the confidence which the laity normally feels for its pious directors. To Father Demakopoulos's perception of this fact we ascribe his sudden conversion to that ecclesiastical authority by which all America's Hellenism should be governed.



Chicago Greek Daily, May 31, 1927.

After the return of Father Demakopoulos to the regular establishment it would be extremely beneficial not only for the priests who still dissent but also for the dissenting newspapers to follow in his steps. Indeed, it was these newspapers which brought Vasilios to Chicago and acknowledged him as their ecclesiastical head. Now then, if we term the recognition of the Archbishopric an "error", then we must use the word "crime" to label the recognition of an ousted priest. And if we say that the Archbishopric of North America should not have a place among us because it divides Hellenism in America, we must likewise declare that the existence of Vasilios in America creates a schism and necessitates the correction of those priests who follow him and of the parishes which admit him in their churches.

As for us, the Archbishopric and Vasilios have become to us symbols of factious discord; they have no place any more among the Greeks of America. All those who desire the unity of Hellenism in America should pray and work for the expulsion of those who create ecclesiastical discord.

The Contradictor.

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SECRET

WPA (ILL) PROJ 30275

SALEMAN, May 7, 1967

"Honorable Men: In a Corner There Are No Friends."

The Tennessee Patriarchate, organized and condemned Basil Campbell, former Metropolitan Bishop of Haldia, who until now had been officiating in Chicago, for being a traitor.

This outrage and its consequences are absolutely repulsive for the people, not only of the clergy, but also for the welfare, harmony, and religious growth of the State. The Metropolitan of Haldia is obliged to report to the Synod of Chicago, in order to maintain its unity and obedience to the Mother Church.

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FREE



Chicago Daily Mail, May 1, 1927

THE ROMANISH CASE IN CHICAGO

The Ecclesiastical question in Chicago unfolds itself swiftly and events succeed one another so as to keep the public in a state of suspense, just as in the movie drama when the film is projected and the subject matter interesting.

So with our Ecclesiastical question in Chicago. It begins as a matter of that nature, with a scandalous charge, however, and with very honorable consequences for our ecclesiastical officials.

The election over the persons of the officials of our Roman Catholic Diocese has been concluded, when, all of a sudden, the interest of the public is drawn towards the call to the other persons for trial in the Diocese.

And, to keep the spectator's mind as to whether the accused will appear or not, the public reads a clear statement that they refuse to appear before the court and to not recognize the Diocese and the Bishop.

Chicago Free Press, April 1, 1944



In haste as the reader can imagine, I have endeavored to analyze with such swiftness that I have not had time for a full analysis, criticizing, or commenting about them. In addition to the fact that the occasion of it was prompted by some important events.

And now, get ready for the last event, the more important and the one that, of necessity, gives an indication to our ecclesiastical world of Chicago.

Basileos has Arrived in Chicago

This is not the first time that Basileos has visited Chicago. But whenever he has he never stayed and never was administered any rite, because the doors of our churches were hermetically closed to him.

Now, however, things have changed, and Basileos, by a special invitation extended to him here and under his benedictions to the public that asked for them. Basileos will administer holy services in the church of St. George, today and tomorrow.

This is the last piece of news which we record for information of the whole Greek colony of Chicago.



Chicago Press, April 1, 1937

Dear Sirs:

The undersigned, rectors of the Chicago Press, Charles, March, public-
st, unequivocally, that we never recognized in the past, nor do we now,
as spiritual or ecclesiastical authority, the self-styled bishops, agents,
or representatives of the corporation, "The Archbishops of North and
South America" or any other corporation under the statutes of the State of
New York.

We further state that we never did, nor do we now, have relation what-
ever with the above named corporation, their representatives, or
agents. That the said corporation and the self-styled bishops, agents,
or representatives never held, nor hold now, any jurisdiction, either
spiritual, ecclesiastical, or any similar relation over us.

Respectfully,
Norton Pansopoulos
J.B. Pansopoulos
Walter I. Messers.

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ARPE



Chicago Greek Mail, Nov. 7, 1937

Statement

The undersigned presidents of Greek communities of the Greek colony in Chicago announce, in a most emphatic manner, that statements made by Mr. Philaretos in the private church of St. Basil to the effect that he is being recognized by the communities of Chicago are false, and that no such understanding ever was given to him.

The communities, which we have the honor to represent, continue to adhere to their decision recognizing as their higher ecclesiastical authority the Holy Synod of Greece, and they shall continue to do so because that is the desire of the Greek people of Chicago.

- 1. Kokkinis, president of Holy Trinity Church.
- 2. N. Karavelas, president of Church of the Annunciation.
- 3. Philanbours, president of St. George.
- 4. Kolionoulos, president of Church of the Assumption.
- 5. Kokkinis, president of St. Nicholas Church.

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Saloniki, April 30, 1927.

THE INSUBORDINATE PRIESTS ACKNOWLEDGE
THE DOMINION OF THE CHICAGO DIOCESE

With great pleasure and delight the Greek churchgoers of Chicago, acclaim the decision of the insubordinate priests, who after extensive study, and deliberation accepted the encyclical order of the Ecumenical Patriarchate, and recognize the authority and jurisdiction of the Chicago Diocese. The decision is of great importance from the standpoint of our religious beliefs. For a time, members of the laity took sides with the insubordinate priests, and the division of the church was threatening.

The Greek population of Chicago is united again under the Mother Church.

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GREEK



Saloniki, April 23, 1927.

NOTICE OF THE ECUMENICAL PATRIARCHATE

The Holy Synod of the Ecumenical Patriarchate, in whose dominion belong all of the Churches of the Greek Orthodox Religion the world over, appointed the Holy Rev. Alexandros, as Archbishop for North and South America; his diocese to be established in New York City. The Holy Synod also appointed two Bishops, the Most Rev. Philaretos for Chicago, and the Most Rev. Ioakeim for Boston. All priests in America in order to be Regulars, must be under the jurisdiction of the Archdiocese and the two Bishops.

Chicago Greek Daily, April 15, 1927.

THE GREEK ORTHODOX CHURCH OF ST. NICHOLAS

NOTICE

p. 2- We should like to bring to the attention of our pious compatriots the fact that on this coming Saturday, April 16, at 7 P.M. grand vespers will be sung in the new and magnificent Church of St. Nicholas, located at the corner of Sixtieth and South Peoria Streets. Vespers will be sung by all the regular Greek priests of Chicago and suburbs; the sacred singers of five churches - Holy Trinity, Annunciation, St. George's, Mortal Sleep of the Virgin Mary, and Holy Trinity of Gary - will sing the admirable chants with poetic solemnity and expressiveness on the eve of Palm Sunday. After the vespers the hymn to the Virgin Mary will be sung.

On the morning of Palm Sunday the ceremonies will commence at 9:30 A.M., with holy mass at 10:30 A.M. The vigils throughout Holy Week will commence at seven o'clock sharp every evening.





Chicago Greek Daily, April 15, 1927.

We request our pious compatriots to respond and come to discharge their religious obligations on all these holy days.

From the Office of the League of
Chicago Greek Parishes.

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GREEK



Saloniki, April 9, 1927.

The New Church. Agios Vasilios.

Over two-thousand Greeks of both sexes, young and old, participated in the celebration of the designation of the New Greek Church, situated at Polk and Ashland Blvd. The 1,450 seats of the church were occupied long before the beginning of the ceremony, 600 or more were compelled to stand in the aisles of the Church. The predominating figure amongst them was the Right Rev. Alexandros, of New York, Archbishop of all Greek Churches in the United States; who with the Most Rev. Philaretos, Bishop of Chicago and many of the clergy, officiated at the holy liturgy. The name of the new church was designated as Saint Basil.

Chicago Greek Daily, March 19, 1927.

AN INVITATION TO THE LEAGUE OF GREEK PARISHES
IN CHICAGO

p. 4- Members of the League of Greek Parishes in Chicago are invited to an extraordinary general meeting in accordance with article 41 of the constitution. This meeting is to take place on Sunday, March 20, 1927, at 3 P. M. in Holy Trinity Church, which is located at 1101 South Peoria Street. The purpose of the meeting is to discuss the purchase of a new church, and consequently it is all-important that every member of the League make it his business to attend.

Nickolas Kokkinis, president.

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GREEK

Chicago Greek Daily, March 19, 1927.

THE MOVEMENT TOWARD SEPARATION CONTINUES

THE SIMULTANEOUS PURCHASE OF THREE CHURCHES IN CHICAGO

(Editorial)

p. 1- Undoubtedly Orthodox Christian people will leap for joy today, both the influential Patriarchate of Constantinople and the Holy Synod of Greece - the Most Holy Patriarch of which, Alexander Kos Meletios, will especially rejoice - when they hear the great message which in these columns of the Greek Daily will be promulgated throughout the Orthodox world. The Greek community of Chicago has acquired three new churches within the space of one week!

This is no trivial matter; it merits the attention of all those who follow the development and the progress of Orthodox Christianity, and who from such observation derive conclusions and form opinions. These conclusions and opinions, interpreting the significance of what has been achieved, will naturally be very favorable; leaders of the Orthodox faith will heap

Chicago Greek Daily, March 19, 1927.

blessings and eulogies on the founders of these three new churches, institutions of which the purpose is to glorify and bless the name of our Lord and to teach devotion, harmony, and love for our fellow-men.

This really cannot be considered a small or insignificant event. Here we have the actual conversion of three churches of other denominations into Orthodox churches. Thus on the South Side we see a Swedish Protestant church transformed to a Greek Orthodox church; on the North Side a Masonic Temple now houses an Orthodox congregation; and a Hebrew synagogue on the West Side turns to Orthodox Christianity.

Unfortunately, however, this achievement, this news which serves as the basis for many consoling and cheering conclusions, is not so great as it appears. A study of the causes for the acquisition of these three church buildings will result in anything but joy and satisfaction.

First of all, this fact is apparent to every one, that because of the limitations imposed by the immigration laws, we do not now have many immigrants from Greece, and consequently there is no justification for

Chicago Greek Daily, March 19, 1927.

the simultaneous foundation of three Greek Orthodox churches. However, that which really alters the significance of this news is that neither Christian zeal nor the urgings of faith caused the purchase of these three new churches but the hatred, the passion, and the spirit of revenge which serve petty interests and cultivate the seeds of separation. Aye, it is the vicious demon of separation rearing his head again, that demon who has plagued America's Hellenism for so many years. With his experience he is certainly in a position to guide and encourage his devotees, the separatists.

More specifically, these churches were not purchased in order to fulfill the community's requirements, for there are two churches on the North Side and two on the West Side, and as for the South Side, though its church has burned down, church services continue, since another place has been rented. No, the community required no new churches, but the archbishopric, having no parishes of its own in Chicago, decided to form some out of the existing parishes, and with this intention Archbishop Alexander came to Chicago and formulated a plan for founding new parishes and purchasing churches in order to break the agreement reached in the ecclesiastical settlement of Chicago's Greek community whereby all the

Chicago Greek Daily, March 19, 1927.

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churches except that one which was burned, St. Constantine's, acknowledged the religious hegemony of the Holy Synod of Greece. This, and this only, is the reason for the archbishopric's founding these churches. In other words, separation and discord are being fostered in Chicago's Greek community in order to fulfill the saying, "Those who come without peace leave discord behind."

And now, O purchasers and proprietors of your new churches, open their doors and come out in all your glory that the world may pay homage to you, but remember one thing, one fact which remains indisputable: you have no places except those which you have purchased, for the parishes of Chicago's Greek community have closed the doors of their churches to you.

S. Kotakis.



Chicago Greek Daily, Feb. 17, 1927.

NEA GENEAL BALL

The Ladies' Society of the North Side, Chicago, the "New Generation", is giving a masquerade ball, at Tricnon, on Feb. 21st. Proceeds go towards philanthropic projects.

All Greeks of Chicago must attend this occasion.



SALONIKI, January 15, 1927

The Greeks and the New Calendar.

WPA (H.L.) PROJ. 30224

The Greeks of Chicago, with the exception of few, eulogized the action of the Greek Government and the Church in adopting the Gregorian Calendar, which is the calendar of our adopted country and the rest of the civilized world. Nevertheless, the Greek Church of Chicago is in a dilemma, of what to do with those few who still adhere to the Julian Calendar. Of course, everything new has opposition at the beginning.

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GREEK



Saloniki, January 8, 1927.

The New Church of the North Division.

The Churchgoers of the New Church were honored by the presence of "The Most Rev. Bishop Philaretos." The tremendous crowd participating in the celebration of Epiphany were very much impressed by the dignity and profound words of Bishop Philaretos. The Bishop ordered the immediate formation of Sunday School classes for the children, and urged the parents to send their children to the newly created Sunday School, so they would be imbued with the religious and moral principles of the Orthodox Church.

III C

Saloniki, Dec. 25, 1926.

GREEK



THE BIRTH OF CHRIST.

A new born babe in the manger. A star shining in the East. A few shepherds had seen it hover over the stable, were led thither to wonder, then worship.

Three wise men guided across deserts by another pointing straight to Bethlehem, came and brought gifts of gold. A primitive setting, the step-father, a carpenter; the mother, a woman of the people, the shepherds, simple and unlearned folk; the cradle a manger where the beasts of burden ate; the mother's couch, the straw on which the beasts slept.

But Kings came also. Robes of royalty mingled with the skins of the herdsmen, men of high degree and those of low, met at the same place in the stable at Bethlehem, and knelt at the same lowly shrine.

Saloniki, Dec. 25, 1926.

GREEK



It was democratic. It was a leveler of many traditions that had pictured the coming of a conqueror, a man who would lead tens of thousands of charioteers and swordsmen to the subjugation of a world, beneath the feet of those chosen to rule that world. It was a rude awakening from dreams of broadened realms, increased power, a mightier throne, and power in the destiny of the human race at the beck of one.

The world was weary of the Roman Legions traversing up and down the world, and laying other people under tribute to the Emperor. It had sickened of free men made slaves for the pleasure of their victors. It was nauseated with the sight of roped women and men following the chariots of Caesars, Pompeys and Syllas, of Spartacus fighting to the death the gladiator, his own Kin, for a Nero, or a Domitian, to smile.



GREEK

Saloniki, Dec. 25, 1926.

The world felt ashamed, that in the capital of this great empire the gold statue of the horse of Caligula, had incense burned before it. The incense did not typify faith, but a display of religion. The world was satiated with the bestiality of gorged Rome, and the sophistries of the Greek philosophers. No setting for the emergence into a better state could have been more wisely chosen by the Creator. The manger, the stable, the bewilderment of Joseph and the helplessness of Mary, in a trying situation, constituted a negation of all that Rome then stood for. The might of Rome, built upon the purely physical, fell, and an edifice of the spiritual was built that day. The man born in the manger won the kingship over all Kings.

No wonder that Herod, the then Roman governor, quaked in his sandals and felt the earth tremble. No wonder he sought the death of this infant. Herod saw the coming of the cross as a substitution for the Roman standard.

Saloniki, Dec. 25, 1926.

GREEK



The might of everything material, fell, in the past and will fall in the future, if it is not upheld by spiritual faith and culture. The Greeks of this country owing to their feverish desire to acquire the almighty dollar, due to keen competition, forget divine duty towards themselves and others so that spiritual development is neglected for the sake of material gain. In Building big and beautiful Churches, and decorating them with golden Irons will not give us spiritual culture, and going to Churches, to be seen by others, will not alter the fact. The giving of money for public charity, for the sake of publicity will not make us Christians. Participating in celebrations of rituals and pompous ceremonies will not give us a particle of spiritual advancement. We attempt to deceive others, and others deceive us. We play a game of hide and seek.

Saloniki, Dec. 25, 1926.

GREEK

Let us be true to ourselves. Let us, at least, follow our progenitors in sincerity and integrity. The ancient Greeks although not knowing the real God of the world and being idolaters, as Socrates in his apology to the Judges called them, were nevertheless sincere in the belief of the twelve Olympian Gods.

The Saviour of the world brought light instead of darkness; He brought truth instead of illusion. Let us follow the star of truth in spite of ~~when~~ it may lead us. The teachings of Christ not only will help us to acquire spiritual wealth but will also help us to acquire material wealth through being sincere with ourselves and others. In our daily struggles, in our business, in our domestic affairs, and in everything, if we are true to ourselves, others will soon know it and esteem us accordingly.

Christmas stands for Truth, Love, Charity and Joy. Let us follow the Star of Bethlehem.



III C

GREEK

Saloniki, Dec. 25, 1926.

THE DANCE OF THE COMMUNITY OF SOUTH-SIDE



The hope and wish of the South-Side Greeks is to raise money in order to rebuild the St. Constantine Church and school, hence we are giving our 17th annual dance at the Trianon, Dec. 27th, for that purpose. The South Siders as well as the rest of the Greeks are urgently invited to be present at the dance, which will be enriched by a vaudeville program.

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GREEK

Saloniki, Dec. 25, 1926.

NEW CHURCH.

We respectfully inform the Greek people of Chicago, that the North-Siders have established a New Greek Church at Winthrop and Hollywood Aves.

The Christmas rituals will be honored by the presence of G. De Pastas, Consul General of Greece. Canonical Priest of the New Church is Rev. Constantine Hatzedemetriou, teacher of the Ecumenical Throne.



III C

GREEK

Saloniki, Dec. 25, 1926.

WPA (L.L. 1926) 10/15

THE CHURCH OF THE SOUTH-SIDE ST. CONSTANTINE.

The Greek residents of the South-Side are informed that Christmas mass will be held at the hall of Midway Masonic Temple. The holy ritual will begin at 10:30 P.M.

St. Constantine Church.
Committee.

Chicago Greek Daily, Nov. 12, 1926.

AN INVITATION FROM HOLY TRINITY CHURCH TO THE LEAGUE
OF THE GREEK PARISHES IN CHICAGO

p. 1- Members of the League of the Greek Parishes in Chicago are invited to Holy Trinity Church on Thursday, November 25, to exercise their electoral rights according to the forty-sixth and forty-seventh articles of the constitution. Holy Trinity Church, in which the League has its offices, is located at 1101 South Peoria Street, and on that day - the day of the election, November 25 - it will be open from 9 A.M. to 9 P.M.

The following persons are candidates for the office of controller:

(1) Dimitrios Diaggelis, (2) Theodore Laskaris, (3) Aristides Mourikis, (4) Nick Basiouris, (5) Constantine Bousios, and (6) Themistocles Haliotis.

There are twenty-three candidates for the office of adviser:

(1) Elias Athanasopoulos, (2) John Antonopoulos, (3) Anastasios Apostolopoulos, (4) George Apostolopoulos, (5) John Dimitrakakis, (6) Gregory Dimopoulos, (7) Dimitrios Kasaris, (8) Dimitrios KalabROUTINOS, (9) Basil Karagiannis, (10) Steve Karagiannis, (11) Steve Katigiannis, (12) Dimitrios Kleronomos,

Chicago Greek Daily, Nov. 12, 1926.

(13) Anthony Kleros, (14) Nick Kokkinis, (15) Christ Kotsionatos,
(16) Spiros Constantatos, (17) George Lourdis, (18) Athanasios Roumpos,
(19) Nick Sabbeas, (20) Antonios Stamatopoulos, (21) Hercules Tsekinis,
(22) Athanasios Tsolakos, and (23) Anthony Fragkias.

We wish to remind the honorable members that they should not vote for more than five controllers nor for more than fifteen advisers. If they do otherwise, their ballots will be considered void.

The Examining Committee.

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GREEK

Chicago Greek Daily, Oct. 6, 1926.

WPA (ILL) ARC 227

A DANCE GIVEN BY THE YOUNG LADIES OF THE SOUTH SIDE

p. 1- This year's dancing activities will begin with a dance to be given by the young ladies of the South Side at the Palmer House on this coming Monday, Oct. 11.

This group of brilliant young ladies bears the encouraging name New Generation and has always helped the community by its activities. This delightful evening dance which they are arranging will benefit the Greek public as usual, for not only the enjoyment of the dance is to be considered but also the fact that the proceeds of the affair will be used for charitable purposes. These young ladies of the South Side have always devoted the profits of their gala occasions to national and philanthropic enterprises. We are always ready to write to any length about the activities of this group.

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GREEK

Chicago Greek Daily, Oct. 6, 1926.

VASILIOS IN CHICAGO

p. 1- The Greek community in Chicago remains in its original position, that is, it holds to the religious organization to which it has adhered from the beginning, regarding the Holy Synod of Greece as its spiritual head. In view of this fact it would be strange if any one of our four churches took under consideration an ousted bishop such as Vasilios Komvopoulos, who recently distributed bills informing us that he would talk at some hall on the South Side. This talk took place on the day before yesterday.

The result of this speech was merely to lower Vasilios' reputation and public standing, for besides the fact that his listeners were so few that they could be counted on the fingers on one's hands, not one priest chose to attend this meeting which Vasilios held, and only Liakopoulos participated in it, so as to complete the festival.

After such disdain displayed by the Greek community to the ousted Metropolitan we consider it unnecessary to write anything about the remarks which he made.

The Contradictor.

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SALONIKI, Sept. 11, 1926

The Church and the School of the South Side.

p. 2. The erection of the new building, the St. Constantine Church and School, is but a matter of time. The committee, headed by Bishop Philaretos, reports amount of money already on hand and donors as follows: Andrew Karzas and Co., \$10,000; The Nea Genea (Young ladies society), \$5,516; Wm. Argiris, 804 E. 67th St., \$2,000; Stamos Bros., 9153 Commercial Ave., \$1,000; John Bantsoles, 2361 E. 67th St., \$1,000; Kontos Bros., 6304 S. Halsted St., \$1,000; Peter Giovanis, 3000 Shields Ave., \$1,000; The St. Helena Greek Ladies Society, \$1,000; Paul Demos, 160 N. LaSalle St., \$1,000; George Spiros, 325 E. 51st St., \$1,000; George Lembesis, 75th St. & Cottage Grove, \$1,000; Goe. Pittas, 5128 Evans Ave., \$1,000; J. Krigos and Tom Tsikos, 1374 E. 63rd St., \$1,000; Evan Nomicos, 313 Washington Bank Bldg., \$1,000; Peter Contis, 758 E. 47th St. \$500; Peter Primis, Hammond, Ind., \$500; Colombia Ice Cream Co., \$500; Peter Miller, 6700 Stoney Island Ave., \$500; George Bouzanis, 815 W. 69th St., \$500; George Christopoulos, 313 Washington Bank Bldg., \$500; George Leggis, 720 W. 63rd St., \$500; Pantopoulos Bros., 11101 S. Michigan Ave., \$500; Katsantonis Bros, \$500; John Ahamnos, 75th St. & Cottage Grove Ave., \$500; John Georgakopoulos, 326 E. 63rd St., \$500; Evan Papas and Bros. 227 E. 61st St., \$400; Achil. Angelopoulos, 51st & Cottage Grove Ave., \$320; Harry Rekas, 6234 Langley Ave., \$300.

SALONIKI, Sept. 11, 1926

Next Monday, Sept. 20th, Mr. Andrew Karzas will give a dance at the Trianon, for the benefit of the Church and School of St. Constantine. The dance under the auspices of the American Hellenic World Journal, with the cooperation of Greek ladies societies and a committee of eleven members.

III C

GREEK

IV

Chicago Greek Daily, Sept. 4, 1926.



THE NEEDS OF OUR COMMUNITY

p. 1- The Greek community in Chicago, largest of the Greek communities in America and distinguished for its patriotic sentiment, is not in a very pleasant condition from the communal aspect. The North Side, embroiled in court with its former rector, has expended more than a few thousand dollars, and still the litigation is not ended. The West Side has been in need of a new church for a long time and realizing it has labored toward that end, but so far it has not succeeded in accomplishing its object. The South Side has been literally without church or school since the burning of its church.

Unfortunately it will cost many hundreds of thousands of dollars to build these churches; and the economic situation is not very encouraging to the attainment of this end. However, neither the West Side nor the South Side can remain without a church because the West Side's existing church is not only insufficient for its future needs but in the condition in which it stands is no honor to the Greek community; and as for the South Side the

Chicago Greek Daily, Sept. 4, 1926.

erection of a church is a matter of absolute necessity.

Because of our great concern for Hellenism in Chicago we have not undertaken to deal with this subject heretofore; on the West Side the erection of a church was so sure that it seemed an accomplished fact, and we therefore did not think that it would be to the interest of the community to deal with this matter, for we feared that a public examination might place obstacles in the way of its achievement. We took the same attitude with reference to the South Side district. But this condition of churchless districts cannot continue, and since so much time has passed without accomplishment, we have decided that it is our duty to abandon our reserve and to proceed with a thorough investigation of the matter. We propose to arouse the interest of the members of the community so that the object in view may be achieved; that is, the erection of churches on the South Side and on the West Side.

Now we wish to have it understood that we have stirred up this subject so important to our interests for only one purpose, - to lighten the work of the committees which undertook this very strenuous and difficult task.

Chicago Greek Daily, Sept. 4, 1926.

On this matter we will first try to get the opinions of those members of our community who have taken part in communal work before; they are in a position to give opinions and to drive at the mark.

We shall begin this thorough investigation within a few weeks, and we are confident that we shall help to hasten the church-building. It is something which has been considered absolutely necessary for a long time. The reason why it has not been accomplished is that interest has been lacking. People do not show the interest which is necessary for the execution of large community projects. In fact, though one observes much progress in the private enterprises of Chicago Greeks, one does not see such progress reflected in their communal undertakings. Now it must be understood that it is not permissible for so prosperous, flourishing, and successful a community to lag behind in its communal problems, and it is no credit to the enterprising and businesslike Chicago Greeks to consider churches, schools, hospitals, and clubs - institutions which always advertise the race before foreign people's eyes - as unworthy enterprises.

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GREEK

Chicago Greek Daily, Sept. 4, 1926.

WPA (LL) 100-1070

We believe that it is about time for us to rouse ourselves from the stupor which has overwhelmed us and to begin to take an interest in community projects. Without these projects it is impossible for us to appear as a large, flourishing, and prosperous community, - a community which claims to be first among Greek communities in America.

S. Kotakis.

III C

GREEK

Chicago Greek Daily, Aug. 28, 1926.

ST. GEORGE'S GREEK ORTHODOX CHURCH, CHICAGO

Notice is hereby given to pious and Orthodox Christians that the annual celebration of the Feast of the Assumption of the Virgin Mary will be held in the community Church of St. George, 2701 Sheffield Avenue, on August 28.

SALONIKI, Aug. 14, 1926

Announcement of the Archdiocese.

p. 7. Owing to the great multiplicity of collections for religious and other purposes, the Archiepiscopacy deems it advisable to guard and protect the public from unauthorized persons, Greeks and others, who, under the guise of religion, victimize the Greek communities.

No civilian, or clergyman, has the right to solicit contributions unless he possesses proper credentials from the Archdiocese.

Alexandros
of
United States
+

Saloniki, July 17, 1926, p. 5

THE YEAR, AND THE THIRTEEN MONTHS.

We are informed that the Greek Orthodox Church which never permits itself, either by tradition or prefixed canonical rules, to become stagnant, but always follows the necessities of the times has consented to participate and enter willingly the anticipated discussions on the changing of the Greek calendar.

The Greek Orthodox Church has always maintained the indisputable fact, that in changing the date of a certain religious event, religion is not altered.

Whether Easter Sunday, for instance, is celebrated on the first or second Sunday of April would not alter or change the religious significance of the event. The Greek Orthodox church always has advocated unity of action and function amongst the Christian Churches of the world.



SALONIKI, July 3, 1926

Greek Young Men's Christian Association, The National Joy.

p. 7. Taking as a model the Young Men's Christian Association of America, which functions successfully, not only in the United States, but all over the world, a similar organization was formed here in Chicago through the initiative of Deacon M. Mazokopakis. The name given to the Chicago organization is National Joy. The aims of the organization are revealed by Mr. Mazokopakis, and Mr. S. Katsantonis, the president of the Association in their addresses which we will quote a little further on.

Officers of the organization that were recently elected are: S. Katsantonis, president; Van Nomikos, vice president; J. Semidalas, treasurer; A. Garoufales, secretary; Geo. Katsinis, ass't secretary; Nick Poulos, ass't secretary; Wm. Kartzas, Mark Mamalakis, and Peter Eliopoulos, directors; M. Mazokopakis, honorary president.

The Deacon in addressing the youth, said, "Human beings have always built their hopes upon an upright thinking youth. For that reason, every nation and particularly Greece, from the ancient epoch, endeavored with devotion and love to create, cultivate, and develop, healthy minds and hearts amongst the youth.

SALONIKI, July 3, 1926

By doing that Greece was always rewarded with the abundant production of virtuous and upright thinking citizens.

Many virtues bejeweled the Greeks, but outstanding of these were devotion to God and undisputed love of country. Our predecessors, who came from Greece, were always devoted to their divine duty. They always carried with them the Vestal fire and kept it inextinguishable, as a symbol of their loyalty. Even though they were far away from their Mother country, they did not cease to cultivate the ideals of their race.

Our race is not becoming old and ready to die. The sentiments, feelings, and thoughts of our ancestors are manifested today.

You are, the verification of this. You! the founders of the Greek Young Men's Christian Association, the National Joy. You! the blooming flower of your noble ancestral tree. In you, and in your heart, the inextinguishable Holy-Fire, gives and will give light to the coming generation.

Your noble endeavors, and your devotion to the National Joy, are followed with our sympathies, respect, and pride.



SALONIKI, July 3, 1926

Mr. Katsantonis, in a brief and concise speech said, "It is not quite a year, since seven or eight members decided to form the National Joy. Today the membership is over two hundred.

With religion as a basis and Morality as its aim, the National Joy cannot do otherwise than succeed. There is not a single Greek, who did not, and does not, praise and assist this Association.

This Brotherhood, on the 10th of June, gave a dance at the Sherman Hotel, for the purpose of raising funds to rebuild St. Constantine's church. The result was crowned with great and unexpected success. Associations of this kind, that tend to mold the youth, to follow the right road, are always assisted and supported by all.

Saloniki, July 3, 1926, p. 1

VARIOUS NEWS



The vigilant eye of the Vatican's propoganda during the Eucharistoc Congress, was turned to the press, and its desired purpose fulfilled.

From every part of the land, the publicity was abundant. The Cardinals, from all the Continents, wearing their showy attire, and their expensive gems, were the center of all eyes and activity. A chinese Cardinal who is considered (if any one believes the publicity) the Rockefeller of China, participated in the magnificent ostentention.

Well done indeed. The Pontifical Prince of the Eucharists was in constant contact with His Holiness the Pope during the four days convention. The Pontif never stopped during the four day Congress, sending daily blessings to Chicago, for its reception and interest in the Eucharistic congress. Very wisely, methodically and mechanically, the Pontif was introduced to the other dogmas, to be acclaimed and recognized as the only representative of Christ.

GREEK



Saloniki, July 3, 1926

At the time the Papal nuncio here was deifying Roman Catholicism and urging other Christians to come and receive the blessings of the Pontif at the celebration; the Pope blazoned to the four corners of the earth that a Greek Patriarch, who came to Rome for that purpose, received his blessings.

In our previous edition we wrote with authority, about the false annoucement of the Pope.



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Saloniki, June 26, 1926, p. 1

GREEK

THE EUCHARISTIC CONGRESS AND THE VATICAN.

In my previous publication I have written the essentials and non-essentials of the Eucharistic Congress. I emphasized, the imperative duty of the Greek Church as well as all the Christian Churches to participate in the Eucharistic celebration as one Christian family.

But the systematic and scientific propaganda of the Vatican, to dominate Christendom and become St. Paul's successor and Autocrat of all the Christians of the world, must be exposed for the sake of record. Future generation of Christendom will be astounded by the intrigue, and deliberate falsifications and prevarications of the Vatican.

The prince of the Vatican, Cardinal Bonzano, on the first day of the celebration, read the Papal annuncio, with which the Pontiff of the Vatican asks the unification of all the Christian Churches, and the recognition of the Vatican's head as the only leader of Christendom, and consequently the absolute terrestrial representative of Jesus Christ.



Saloniki, June 26, 1926.

GREEK

Things might have been good and successful for the unification of Christendom, if the history of the Vatican was not besmeared with deception hypocrisy, intrigue and falsification of the truth. A reporter of The Chicago Daily News under date of June 21st sent the following telegram:

Pope Pius the XI on the occasion of the day, announces the ratification of the newly elected Greek Patriarch undoubtly, the object of the telegram was to creat an impression that a Greek Patriarch went to Rome to take the oath of allegiance to the Pope, and be blessed by the Pope.

No Greek Patriarch in the history of Orthodoxy ever went to Rome to take an oath of allegiance to the Vatican. The intelligent, informed and sane mind knows, that the Greek Patriarch does not swear allegiance to the Vatican.

The truth is, than an Armenian monk named Mogagad of the Armenian Benedicts of Antioch, went to Rome to receive the blessing of the Pope.

Saloniki, June 26, 1926.

GREEK



Such falsifications are only small incidents in the past and present history of the Vatican, which is beclouded by untruths, intrigues and non-Christian methods and activities.

If the Pope in Rome was willing and ready to alter the present system, and stop advocating the perpetuation of monarchies, and retilize the colossal wealth of Catholicism for educational and philanthropic purposes, the unification of the Christian Religion would be realized in a very short time.

N. Salopoulos.

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GREEK

Chicago Greek Daily, June 26, 1926.

WPA (ILL) FILE 10271

HOW LONG IS HELLENISM GOING TO REMAIN DIVIDED?

p. 1- Hellenism can benefit from the splendid congress organized by the Catholic Church if it will learn this lesson, - that only by uniting will it be able to command respect in this country.

The religious sentiment continues to be very lively, and it will continue to be so in the future. For this reason the bonds between Greece and the Greeks in America must be tightened; they must not be allowed to remain lax, thus causing incalculable harm to our national interests which partisan blindness will not let us perceive.

The establishment of the self-governing American Church, which pretends to be under the jurisdiction of the Patriarch of Constantinople, is the result of party differences; more specifically, the establishment of that independent Church by the ousted Metropolitan Vasilion is due to factional discord, and it gave rise to those partisan speeches which were made by Archbishop Melitiou.

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GREEK

Chicago Greek Daily, June 26, 1926.

WPA (ILL) 100-10275

The existence of both Churches has no other effect than to perpetuate the the division and the dissipation of our national strength.

It would be hard to express, as the Church of Greece knows, how wholehearted our support of the Archbishop's regime would be if we had the slightest hope that it could unite Hellenism in America. Unfortunately, however, its efforts toward this end have failed, and factional strife continues, continually waxing stronger. Thus the Archbishopric, in spite of its official recognition by the Greek hierarchy and the support granted to it by the Greek Government, has up to this time failed to effect a union of the Greeks in this country.

Well, as long as a large number of Greek Orthodox churches refuse to recognize the Archbishopric, preferring to follow an ousted Metropolitan instead, and as long as the majority of the priests in those churches and of the communities which support them remain independent, upholding a leader who broke away from the authority of the original ecclesiastical order because he did not wish to comply with its decree and go to Athens, - as long as these conditions prevail, there will always be obstacles to unity.

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GREEK

Chicago Greek Daily, June 26, 1926.

WPA (ILL) PROJ. 30774

That is how things are; and it is time for the Patriarchate and for the Greek nation to examine conditions with more sagacity and to prevent the division of Hellenism by finding a way to facilitate unity and peace in the Greek Church of America.

We believe that the best solution and the easiest way to effect the establishment of such peace and unity is the way followed by the Church of Greece and the Patriarchate of Constantinople when they came to an agreement on the restoration of the former status quo; only by the dispatch from Greece to America of a legate of the Holy Synod will all the churches and their priests be persuaded to submit to one ecclesiastical order.

We believe this, that Hellenism, having had enough of these quarrels and dissensions, desires to find a way to adjust its differences, and that the constituents of the Archbishopric and those of Vasilion no longer desire because of petty personal interests to oppose a solution that will make possible the union of Hellenism and the restoration of ecclesiastical prestige.

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GREEK

Chicago Greek Daily, June 26, 1926.

WPA (111) 25.1.11.11

We do not believe that either the Patriarchate or the Holy Synod of Greece is enthusiastic over all the dissension which has harassed the Greek churches in America for so many years; neither should the Greek Government be satisfied with such conditions. However, it is time for them to realize that the Patriarchate, the Holy Synod, and the Greek Government are themselves responsible for the perpetuation of this discord, and that only by their cooperation and intervention will union be made possible. They have created the present ecclesiastical situation in America by failing for the last three years to subject the churches of America to their administration; and these independent churches comprise no small number of communicants.

How much longer shall you delay?

S. Kotakis.

Saloniki, June 19, 1926, p. 1

THE SYSTEM, AND THE RESPECT FOR IT.

Chicago, including its small and big stores, banks, hotels, transportation, civic institutions, etc., is in feverish preparation, for the four day celebration of the Eucharistic Congress Convention.

The eyes of the world, including the dignitaries of Catholicism, who were sent here by the Papal Throne from the five Continents of the Globe, and of this great Republic, which is free from Ecclesiastical intolerance, are focused upon the celebration, with devotion and due respect to the colossal church institution called Roman Catholic.

One million people in New York welcomed the delegates of the Vatican, and two million people here in Chicago, either through devotion or curiosity honored with magnificence, the arrival of the delegates of Catholicism. The city of Chicago, including all religious denominations and the Jews, was decorated with the Papal banner, and dignitaries of othe dogmas were assisting and aiding the celebration of the Catholics.

Saloniki, June 19, 1926.

GREEK



And why all that? Because the systematic power of the Catholic Church is imposed on and felt by millions of people, not only within its circles but everywhere. The preponderance of the Catholic element, the devotion of its members, the almighty power of money, and, above all, the centralized systematic power and authority of the Vatican, are potent factors for the building up and maintaining of such an imposing magnificence and effect. That wonderful system emanates from the centralized Tribunal of Catholicism in Rome and its mighty leader, the Pope, who reigns over the Vatican, although he is imprisoned in it.

This self imprisoned almighty Emperor of the greatest Christian Empire of the world, through his systematized and ruling power, governs Catholicism the world over, with such awe and respect that his scepter of authority and preponderance is felt and recognized by other dogmas as well. The imposing power of Catholicism is feared and respected everywhere.

Saloniki, June 19, 1926.

GREEK



This has been written for the sake of comparison. Orthodoxy, being the mother of all dogmas, and the tradition of the Greek race, which race, was the first one to adopt Christianity and spread it by means of the Greek tongue, (in which the Gospel was written) was, until the 15th century the dominant Christian world dogma of the Byzantine Empire. However, today, with 250,000,000 subjects and the wealth of these subjects, Orthodoxy has suffered and is suffering the greatest of tribulations and trials within and without.

Where is the Ecumenical Patriarchate and its power? Who governs, the great Orthodox Empire of North Russia? The Patriarchate? No, it is governed by Jews. What are the deeds of Orthodox people within and without the domain of the Church? Mutual discord, and division. What is the attitude of our Patriarchates, towards religious harmony and mutual activity? It is known, very well known, by all.

Saloniki, June 19, 1926, p. 1

Why, the existance of so many Patriarchates, why, the division, why not have, one Ecumenical Patriarchate? We know, that in unity there is strength, and that the mighty strength of unity is felt and imposed upon that forsake and deserted 130,000,000. Russian Orthodox subjects and their Patriarchate? Where is the power, that would have stopped Kemal Pasha from his sacrilegious activities such as the slaughtering of thousands upon thousands of Christians?

The strength of the 250,000,000 subjects of Orthodoxy should have been sufficient to impose its iron grasp upon the sacrilegious if Orthodoxy were ruled and governed by one Patriarchate and not seven, as now is the case.

The Catholic Church, separated from the Greek Mother Church in the 9th century, became the largest and the strongest Church of all, in spite of the opposition of other dogmas, and it has the best organization to serve the needs of its objectives.

Saloniki, June 19, 1926.

GREEK



According to the Christian Canons, all the rituals, rites, celebrations and performance of sacraments are done by the simplest and natural means, without pomp or any ostentation, nevertheless the rite of the Encharists, today, presents a magnificent, showy aspect, with which, according to the prevalent spirit of advertisement, the Catholic Church demonstrates the mighty power of its dogma, and acquires new subjects.

But the Vatican is a separate religious institution, governed by its own laws and leaders, without being under the political idiosyncracies of national political leaders, and for that reason, its systematized power is felt the world over.

The Greek Church, unfortunately, is under the supervision of the government which government changes its powers ever so often, and, accordingly the system of the church.

Saloniki, June 19, 1926.

GREEK



Let us systematize this religious institution, otherwise its followers and devotees would be estranged and separated. Let us hope, the seven Patriarchates of Orthodoxy would be united, and by that unity the Greek Government would be requested to relinquish the governing power of the Church. Such procedure would be beneficial to the government, to the Church, and to the people in general. Let us have a system that shall acquire the respect of all.

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Saloniki, May 29, 1926.

HIS HOLINESS, MELETIOS METAXAKIS.



GREEK

The Greeks of America and especially the Greeks of Chicago rejoiced upon the election of Mr. Meletios, as Patriarch of Alexandria and Metropolitan of Athens. His Holiness, the former Ecumenical Patriarch of Constantinople, has many friends and devotees in Chicago, and he is known all over Orthodoxy for his character of steel.

His ascension to the throne, is looked upon as a protective shelter to all the Churches including the Independent Church of Greece.

The Greeks of Chicago will celebrate the event, as a victory for Christendom.

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Saloniki, May 22, 1926, p. 7

GREEK

INVITATION.

The Greeks of the South Side, and every Greek in general who is interested in the Church of St. Constantine, are invited this coming Sunday, May 23rd to take an active part in the plans for building a new church and school.

The place of the meeting will be at the site of the burned Church, 6105 Michigan Blvd. The session will begin at 2 P.M.

From the Office.

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GREEK



SALONIKI, May 8, 1926

A Letter to the Editor of Saloniki.

Honorable Sir, kindly publish my letter in your newspaper for the benefit of all concerned, and I beg to be held responsible for the veracity of its contents.

The Patriarchate of Jerusalem, being in debt \$3,000,000, decided to send Archbishop Panteleimon, to the United States, to collect contributions for the Agios Tafos of Jerusalem. This Holy Father Panteleimon, fortified with credentials from the Patriarchate, came to America and found a very rich field for the purpose.

This Theologian and Hierarch of that branch of the Greek orthodox church, decided to immortalize the Scribbers and the Pharisees, became shrewd and cunning and for the sake of the almighty dollar, divided the Greek church of America. He built in New York a branch of the Jerusalem Patriarchate. The gullible Greeks of America, believing that the Greek church was indivisible, as long as it was headed by a hierarach of the seven Patriachates of Orthodoxy, followed him and generously contributed to the unfortunate Patriarchate of Jerusalem,

SALONIKI, May 8, 1926

which was \$3,000,000 in the red. The money, already collected, was not sent to the Patriarchate, but was and is used to keep this Archbishop and his clique in luxury in the American Metropolis.

This is not a new practice of the clergy of Jerusalem. They undertake to build and run monasteries, and other branches of such institutions. It usually takes rivers of gold to keep these monasteries and their branches going. At the end of much extravagance they usually send the bill to the Jerusalem Patriarchate.

Oh! gullible Greeks of America, do not send any more dollars to this Holy Father, who is one of the many that caused the Patriarchate to be \$3,000,000 in debt. The Ecumenical Patriarch requested the Patriarch of Jerusalem to recall Archbishop Panteleimon.

Respectfully yours,

Vasil Vasiliadis.

Newly arrived Greek from Jerusalem.

Teacher & Church singer of the Community

Address: 379 Coggeshall St. of St. George. New Bedford, Mass.

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GREEK



SALONIKI, May 1, 1926

A Letter For Publication.

For the benefit of all concerned, this Newspaper publishes a letter sent by Mr. Ant. Mizalis, a resident of Foun Du Lac, Wisconsin. It states:

"A Greek, living a good many years in Manitowac, Wisconsin, went to Greece. While there he fell in love with a girl and decided to marry her. He applied to the priest of his native town and also to the Episcopate of his county for a license; it was refused. On the ground that he did not have a certificate from the priest of his parish, asserting that he is a member of a Canonical church. The poor Greek had to postpone his marriage until he got the required certificate."

Is the populace responisble for the division of the church in America, or the clergy? Why should we hold the church-goers responsible and not the church itself? Of course, both the populace and the church are right. The thing which is not right, will soon be adjusted by the coming of the Plenipotentiary Extraordinary, of the Ecuminical Patriarchate. The High Prelate knows where the wrong lays. But in the meanwhile, the Greek and his girl must wait for the certificate.

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GREEK

SALONIKI, April 24, 1926

Chicago Greeks and His Holiness Gennadios.

p. 1 During the short sojourn, of the Metropolitan and his entourage, composed of eminent and noteworthy personages of the Greek Metropolis, the Greeks of Chicago became uncontrolled in showing their hospitality for the distinguished visitors from their former mother country.

The committees, from the various churches, created a stampede, at the quarters of the visitors as to which one would be the first to offer hospitality to the distinguished visitors. The sentiment was so great, and the crowd so huge, that traffic was stopped for blocks. The sentiment was wholly attributed to the desire of the Greek-Americans to hear and see the eminent sons of their former mother country.

Such a display of emotion is characteristic of the Greek element, but it was enhanced by the thought that the real mission of the visitors was to study the methods of the running of the Young Men's Christian Association and to adopt them for similar institutions in Greece which are now being built.

SALONIKI, April 24, 1926

The Greeks of Chicago are proud to learn that their mother country is adopting American methods in the supervision of institutions for the youth of Greece.

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GREEK

Swift Arrow, April 23, 1926.

GREEK PRIMATE SEES PLANT

Gennadios, Greek Primate, Metropolitan of Greece, the second highest Ecclesiastic in the Greek Orthodox church, paid the Swift and Company plant a visit on Friday, April 16.

Although the Orthodox church dignitary and his party were in Chicago only for a short visit, he expressed a desire to see the Swift plant and learn something about the company whose foods and products he had seen even in Greece. He expressed great interest in the things he saw on the plant, and asked many questions, which were answered by those of the party who spoke both Greek and English.

Included in the group were Col. George Kondikakis. He was awarded thirteen medals during the war, and his brother, it was said, was the first Greek soldier to die in the war. Others were Commodore Constantine Melas of Saloniki, Vilamoss, an American citizen, who has lived in Greece for several years, Philaretos, Bishop of the Greek Orthodox church in Chicago and San Francisco, Paul Demos, C. P. Mammon and Mr. Marshall and Chris G. Panagos of Swift and Company.

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GREEK



Chicago Greek Daily, April 19, 1926.

MISSIONS FROM GREECE

We continue our discussion of missions from Greece and consider it our duty to describe the situation of Hellenism in America as it actually exists to those in Greece as well as to those who compose the mission here, so that they may not deceive themselves by imagining that the Greeks of America, divided among themselves, can contribute to whatever cause those in Greece desire them to help.

We consider it necessary, since the Most Reverend Father Gennadios and the gentlemen who, along with him, compose the mission are here, to present the situation to them as it really is, so that when they return to Greece, they will be able to interpret things accurately. For we do not believe that if they had had the slightest idea of the situation, they would have crossed the ocean, headed by a church dignitary who, regardless of right or wrong, had already drawn up a plan to visit the churches of one camp and to refuse his blessing to the other, ignoring its churches.



Chicago Greek Daily, April 19, 1926.

There is no need of criticism or comment to make people realize the result of such an attitude on the part of the leader of the mission, nor is it necessary to emphasize how injurious it is to the purpose for which the mission came.

If they had been aware of the existing situation, either they would not have decided to come to America, or they would know how to face it, for those who know the facts always find a way to meet them, and only those who do not know them or do not want to learn them find themselves in predicaments.

What has taken place in Chicago is a strange phenomenon for the Greeks of America, not seen since pre-war times. To wit, all parishes, together with their executive councils and priests, are to participate in the reception of this mission, to organize a very splendid supper in its honor, and to show a sincere desire to cooperate for the success of the mission.

Chicago Greek Daily, April 19, 1926.

What has broken up our cooperative action over here and again provoked dissension and chaos? The ignorance of persons in Greece and of those who come from Greece about persons and things here.

Yes, gentlemen, just as yesterday you broke up the concord and cooperation of the Greeks of Chicago and chilled their eagerness to contribute toward your project, even so have those in Greece split the unity of Hellenism in America by dividing it and, worst of all, by keeping it divided.

. The wrong conception has prevailed in Greece about the break in church bonds between Greece and the Greeks of America. The recognition of the diocese established here for partisan reasons is equivalent to a national crime, and whoever thoughtlessly and heedlessly in any way promotes the continuance of interrupted relations between the churches in Greece and the churches here is an involuntary contributor to this error.

Chicago Greek Daily, April 19, 1926.

And therefore any Greeks whatsoever, whether on official mission or not, who come here and do not investigate the situation, or who do not want to understand it, are voluntary contributors to this national crime and are wholly responsible for this dissension of the Greeks and the failure therefrom resulting of every national and patriotic purpose toward which they might greatly contribute.

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GREEK



SALONIKI, April 17, 1926

Arrival of His Holiness Gennadios.

p. 1. The Metropolitan of Thessaloniki, His Holiness, Mr. Gennadios, with his entourage, arrived in Chicago. The reception committee, headed by the president of Y.M.C.A., Mr. Francis, escorted the distinguished visitor to the La Salle Hotel. A dinner was given by the United Greek Societies in honor of the Prelate and his entourage. The dinner was attended by 700 including the Mayor of Chicago and many personages.

Noted among the speakers were the Most Rev. Mr. Philaretos, Bishop of Chicago; the Mayor, Mr. Paleologos Mammonas, and Mr. Francis the Master of Ceremonies.

SALONIKI, April 17, 1926

Ecclesiastical Announcement.

The Greek cathedral of St. Constantine, through its first priest, Rev. Mr. Petrakis, announces that next Sunday, our visiting Prelate of the Greek church, His Eminence Gennadios, Metropolitan of Saloniki, will officiate at the above said church, assisted by Bishop Philaretos; Father Petrakis; and Rev. Mazocopakis, archdeacon. Mr. De Pastas, consul General of Greece, and eminent members of the laity, will participate in the holy liturgy.

The participating worshipers will have the opportunity to hear the eloquent orator and Right Worshipful Hierarch of the Church of Saloniki.

Due to the fact that the Cathedral has not sufficient room to accomodate the anticipated multitudes, ladies with children are requested to stay at the women's quarters of the church.

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GREEK

Chicago Greek Daily, Apr. 15, 1926.

METROPOLITAN BISHOP GENNADIOS'S MISSION IN CHICAGO

Metropolitan Bishop Gennadios arrived to-day in Chicago accompanied by Constantine Mela, a shipmaster of the Greek navy, and G. Kontikaki, a colonel of the Greek army, who, with an official mission from the Greek Government and the Greek church, have come to America to express gratitude for aid rendered by Americans in the establishment of refugees and to help strengthen the friendship between the two countries, as well as to stir up the interest of Greeks here in the Y.M.C.A. institutions of Greece.

The object of their mission is undoubtedly most important, and the persons assigned to it are worthy of the task placed upon them.

The Greeks of America, who have always shown their ardent interest for every Greek mission, will undoubtedly in this case also display their Greek sentiments and try with all their might to contribute toward the success of the aim of the Most Reverend Metropolitan Bishop Gennadios.

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GREEK

Saloniki, Mar. 20, 1926.

ACTIVITIES OF THE COMMUNITY OF THE "ASSUMPTION OF
THE VIRGIN MARY

The society of Greek ladies leave nothing undone to facilitate by the raising of funds the erection of a school and the beautification of the church.

At their last meeting they decided that the necessity of raising money for beautifying the sepulcher of the Savior was urgent; so the sum of \$1,250 was raised for that specific purpose. Mrs. Katherine Soferis presided.



SALONIKI, March 13, 1926

Plenipotentiary Extraordinary of the Patriarchates of the Greek Orthodox Faith Comes to America.

p. 1. The ecclesiastical affairs of the Greek churches in America, and the litigations of the various communities before the Bar of Justice, became a very painful wound to the Mother Church. The idea of terminating the ecclesiastical anarchy in America has become a reality now. High dignitaries of the church, in collaboration with the Greek government, submitted a request to the Ecumenical Patriarchate of the Orthodox Faith that it act to terminate the anarchy of the Greek church in America. His Holiness, the Ecumenical Patriarch, at a full session of the Holy Synod, granted the request, appointing the Metropolitan of Saloniki, Mr. Gennadios, legate of the Grand Church, and Plenipotentiary Extraordinary of Orthodoxy, to go to America and restore peace to the litigans, counsel the clergy, and elevate the solemnity and dignity of the Church to its former state.

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GREEK

Chicago Greek Daily, P. 1, Mar. 11, 1926.

OUR CHURCH QUESTION

The negotiations between the Holy Synod of Greece and the Patriarchate of Constantinople, regarding the dependence of the orthodox churches in America still goes on.

The Holy Synod of Greece having made the mistake of resigning from the administration of the churches of America, is now seeking to attain from the Patriarchate restoration of the former regime. The latter claims that it has declared the church in America independent and is, therefore, unable to grant the request.

We think that the Patriarchate is right, because it substantially has nothing to do with the so-called independent church here, which is using the Patriarchate's name just for the sake of imposing itself upon the communities dependent on it and of converting others not belonging to it, under the pretext that it serves the interests of the Patriarchate.



GREEK

Chicago Greek Daily, March 11, 1926.

The only valid argument that the supporters of the independent church ever advanced was that the churches of America must be dependent on the Patriarchate of Constantinople for the sake of the Patriarchate's support. This, their strongest argument, proves to be a bluff; since we have the statement of the Patriarchate that the Church of America is independent, and that the former has no jurisdiction over it whatsoever. The case resolves itself, in other words, to a dog which has lost its master.

The answer of the Patriarchate, however, clears up the situation completely and gives perfect freedom of action to the Holy Synod of Greece:

- (a) Because it never officially resigned its rights over the churches of America;
- (b) Because Hellenism in America never ceased to recognize it as its highest ecclesiastical authority;
- (c) Because the communities that recognized the so-called Church of America, recognized the Ecumenical Patriarchate and not the independent church. Consequently, they were deceived in regard to their dependence, for they still continue to believe that they are dependent on the Ecumenical Patriarchate;
- (d) Because the Church of Greece did not resign her rights in order that the Patriarchate should transfer them to other churches separate from her; and finally,

Chicago Greek Daily, March 11, 1926.

(e) Because the Church of America has no moral authority whatever over the Greek churches of America which do not want to recognize it, nor any control over those priests who do not wish to submit to its supervision.

Therefore, inasmuch as the Church of America "was conceived in sin and was brought forth in iniquity by her Mother", to quote the Scriptures, it is imperative for the Holy Synod of Greece to assume its rights without any consideration for the so-called Church of America. It is an imperative duty, because the peace and harmony of Greeks in America demand it.

Nobody doubts that when the Holy Synod of Greece sends its Ecclesiastical Legate, he will be recognized by all, and the Saint of America will be left out in the cold holding the title of the resplendent holiest diocese of North and South America of former times.

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SALONIKI, February 20, 1926

Dance Benefit for the Church "Assumption of Virgin Mary".

The dance given last Sunday at the Sherman Hotel by the Greeks of the West Side, for the benefit of the church and school, the Assumption of Virgin Mary, was attended by 2,000 Greek-Americans.

Each of the participants wore a red rose, given gratis by beautiful Greek maidens attired in national costumes. The beautification of the great hall, bedecked by cut flowers of every description, the tinted reflections of the lights, the smiling faces of all, the ever present youth, and the tantalizing music, presented an aspect of splendor that even the minions of the Sherman House stood aghast.

About 11 o'clock, Mr. K. Paleologos, in a brilliant and oratoric speech, brought out the potentialities of our present day endeavors and sacrifices in building up churches and schools. The dance and hilarity proceeded to the early hours of the morning.

P.S. Dear Greeks, a few more dances of this kind and we will have churches and schools in every part of the city.

N. Salopoulos.

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GREEK



SALONIKI, January 16, 1926

Collection of Funds to Build a Church and School on the West Side.

The newly organized Greek American Community of the West Side, of the City of Chicago, is very active raising money for the erection of a church and school, which will be called Assumption of Virgin Mary.

Noted among the members of the society are Mrs. Angelica H. Nicolopoulos, Mrs. Demetra A. Nicolopoulos and Fotini Karaka Tsanis. \$810 has been already raised.

In order to increase the sum of contributions the Community gives its first annual dance, Sunday, February 7, at the Sherman Hotel.

The appointed committee for the dance invites all the Greeks of the West Side and vicinity to take part in the forthcoming dance.

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SALONIKI, January 2, 1926

Christian Association of Greek Youth, The National Joy.

One of the most important Greek organizations in this country is the National Joy, which tends to become similar to the American Y.M.C.A.

The present teachers and lectures of the institution are aiming to give the members, Christian and social culture, naturalization and mutual assistance.

In last Sunday's election of the Association, the following officers were elected, S. Kotsonis, president; E. Nomicos, vice president; J. Simigdalas, treasurer; and N. Poulos, general secretary. On the Board of Directors are G. Katsinis, B. Karagianis, M. Mamalacos and P. Eliopoulos.

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GREEK



SALONIKI, January 2, 1926

Debasing the Greek Language.

With the influence and the financial backing of the Vatican, a degenerate Greek, pseudo professor, came recently to Athens, to pursue the abominable activity of debasing the Greek language, and the Greek orthodox church and faith.

The financial means, which, this degenerate possesses is \$50,000.00 which he spends right and left. This money emanates from the Vatican City of Rome, which very much resents the Greek language of the Gospel, and longs for its alteration.

This froglike, Franco-Levantine, Greek, who went to Paris from Constantinople, educated himself in the brothels of Paris, renounced his Greek religion and his country, Greece, and become a Catholic serf of the Vatican. In this City with the inexhaustible supply of money at his command, he endeavored to persuade the Greeks of Paris to change their religion and become puppets and serfs of the Catholic church, leaving nothing undone, that should be done, to Catholicize the Greeks of Paris. As long as the appropriated money lasted, his pupils helped him spend it. Leaving Paris he soon made an appearance in

SALONIKI, January 2, 1926

Athens where, with the help of 50,000 American dollars, he succeeded in forming a clique, to fight against the Greek language and the Greek orthodox religion. His cohorts audaciously yelled, "Vive Jean Psihari Le Sankoule De Paris!" following him everywhere as long as the dollars lasted.

This dishonorable being published some books under the instruction and guidance of the Catholic church, which books he distributed gratis among his followers. Some of those books made their appearance here in Chicago. Only one glance through this book is sufficient to cause the reader to realize the ugliness and the strangeness of the written language; it is the language of the Vatican, the language that the Vatican wants the Greeks to learn and speak.

A distinguished Englishman of letters named Joseph McCabe speaking at the auditorium of the Catholic church said, "For twenty years I was a professor at the Vatican, teaching ministers, I, therefore, know what is Catholicism; it is the most mysterious organization in the world. In England Catholicism is advocated and supported by H. G. Wells and Mr. Chesterton, under the auspices and financial assistance of the Vatican. These two men published a newspaper for the Catholics.



SALONIKI, January 2, 1926

"In France I met, besides others, a Greek named John Psihari, who advocates Catholicism. This Greek makes himself conspicuous, owing to the fact that he is small in height and his frog-like face makes a display of professional education; in reality he is not educated."

Now, my dear Greeks, if and when you see a book of this degenerate Greek, take a look at it, convince yourself of its ugliness and depravity, and then burn it up. The Greek language and Greek religion will remain unaltered if we really are the sons of Greece. The above mentioned imitation of a human being cannot be a Greek.



SALONIKI, January 2, 1926

The Church Dance.

The Greek church, the Assumption of Virgin Mary of the West Side Division, gives its First Annual Dance, on the 7th of February, in the Grand Ballroom of the Hotel Sherman.

The parishioners of the church are urged to participate in the dance and make it a success. It is beyond doubt that other Greeks from various parts of the city will participate.

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GREEK



Saloniki, Aug. 8, 1925.

NEW GREEK CHURCH ON THE WEST SIDE
"KOIMISIS TIS THEOTOKOU"

p. 2.- The Greek community on the far West Side of the City, not wishing to drag along behind the progress of other Greek communities in Chicago, resolved to have its own church and school. For that reason the South East corner of Harrison and Central was bought and the new church "Koimisis tis Theotokou" was built. On August 15th the church will be sanctified in a holy liturgy officiated by the Greek bishop and assisted by the hierarchy of Chicago.

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Chicago Greek Daily, Feb. 16, 1925

THE GREEK CARNIVAL AT TRIANON



Tonight the masquerade dance by an Association of young women, the New Generation, will take place at the Trianon, for the second time, and this one promises to be more successful than the one of last year. It is not simply one of the usual dance programs that draws little attention. It is an official Greek carnival (of Lent) that reminds us of how they enjoy themselves in Greece. It takes on a national character and proves loyalty to the Patria (ancestral customs).

This dance is given not by the older immigrants who long for the fatherland, and try to reproduce its various religious and social ceremonies in order to satisfy their racial sentiment, it is taken up by the new generation, which by so doing, proves that it is animated by a still more ardent racial sentiment, by making every effort to present a program perfect and complete. We hope that it may draw the interest and admiration of the American public, and establish, at the same time, a Greek-American fete, in Chicago, to be adopted in American Society.



Chicago Greek Daily, Feb. 16, 1925

Comments of the Publisher

Motivated by the above facts, we take the opportunity to emphasize that the Greeks of America ought not only to avail themselves of every opportunity presented of the above kind, but also to even create such, in order to show themselves to Americans and force the American public to take notice. . . . On that account we must all make greater efforts to bring about such social demonstrations, because it is by such actions that a nation is recognized than by the actions of the individual. . . .

We must, principally, present ourselves as a Greek mass, capable of creating much, and then we have no one to fear and no one will dare to speak unjustly of us.

If, on the contrary, we neglect to present ourselves as Greeks, either as individuals or groups, we show up the depressing side and the meanness of our character, and we become objects of disdain.

We cannot, on the other hand, hide away our nationalism because they know us and no matter how much we try to disavow ourselves we will never succeed. Why not, then, express ourselves as Greeks since we have all the means and opportunities?

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Saloniki, Nov. 15, 1924.

WPA (ILL) PROC. 302/5

THE DEATH OF THE ECUMENICAL PATRIARCH.

p. 1 - Constantinople, Nov. 14. Ecumenical Patriarch Gregorios, who had been ill for more than a month, died to-day after an operation.

The deceased Patriarch, who exercised authority over the Greek Orthodox Church of America, was the very well-known former Metropolitan Karchedonos. He succeeded Patriarch Meletios and was elected for his many virtues, his ability, his patriotism, and his good judgment. The Greek churches of Chicago will hold masses for the deceased prelate of the Greek Orthodox Church.

Saloniki, Oct. 11, 1924.

WPA (ILL) PROJ. 30275

ASSOCIATION OF THE GREEK COMMUNITIES OF CHICAGO

Holy Trinity Church Notice

p. 3. The members of the Association of the Greek Communities of Chicago, in accordance with article 45 of the charter, are invited to the annual general meeting on Sunday, October 26, 1924, at 3 p. m., in Holy Trinity Church, 1101 South Peoria Street.

The purposes of this general meeting are: (1) to submit the annual budget and financial report; (2) to hear the report of the auditing committee; and (3) to discuss several other subjects relevant to the progress and general welfare of the community.

Chicago, October 7, 1924

N. Kokkines, President

P. S. We hereby notify the members of the Greek community that those who wish to be candidates for election as members of the council or of the auditing committee in the election of next November must submit their applications in writing

Saloniki, Oct. 11, 1924.

WPA (ILL) PROS 30274

between October 15 and October 31 to the present auditing committee at the offices of the Association, 1101 South Peoria Street, in accordance with article 46 of the charter.

GREEK

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Saloniki, Sept. 13, 1924.

WPA (ILL) PROJ. 80273

"AUTUMN BREEZE"

p. 3- Nea Genea (New Generation) an association of young women, will give its third annual dance on Monday, September 22, in the magnificent and luxurious Trianon dance hall.

The young ladies of Nea Genea, who in past years have displayed such activity and zeal for the success of their dances, will surprise us this year with their "Autumn Breeze," an affair that will live in the memory of the community for a long time. Therefore, all to the Trianon on that evening! For the proceeds will go to build a school on the North Side.

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GREEK

Saloniki, Sept. 13, 1924.

WPA (ILL) FRU 10218

THE RIGHT REVEREND ARCHBISHOP CHRYSANTHOS, METROPOLITAN OF VERROEA,
COMES TO AMERICA.

p. 1-Because of the daily increasing discord in the Greek communities of America over ecclesiastical questions the Patriarchate has decided to send here as its exarch the Metropolitan of Verroea, Archbishop Chrysanthos, a wise and energetic churchman, to study local conditions.

The ecumenical Patriarchate, which observes with painful emotion the condition of our colony in its desire to form an unbiased opinion on existing problems and to find ways and means to restore to Greek communities their former order and concord, is dispatching its exarch to work with prudence, impartiality, and absolute justice and so effect the return of the peace and the tranquillity which have been lacking in Greek communities since the untimely decree was issued degrading the Metropolitan of Haldea, Bishop Vasilios.

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Saloniki, Sept. 13, 1924.

WPA (ILL) FILE 10773

The astonishing result of that decree has been that the former Metropolitan of Haldea, instead of being shunned by the faithful, has been made a hero and the leader of a well-organized opposition, which is taking a strong hold on our communities.

This is what the Right Reverend Archbishop Chrysanthos has to smooth out.

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GREEK

Saloniki, Aug. 2, 1924.

THE GREEK ORTHODOX DIOCESE OF CHICAGO.



p. 1-On June 24, 1924, by an impressive ceremony in the Church of St. Constantine, the Right Reverend Bishop Philaretos, D.D., was installed as Bishop of the Diocese of Chicago according to the charter of the Greek Archdiocese of North and South America.

Bishop Philaretos also has temporary jurisdiction over the Diocese of San Francisco, which he will govern until it installs its own bishop.

The Greek Archdiocese of New York and the Dioceses of Boston, Chicago, and San Francisco form the Greek Orthodox Church of North and South America under the sovereignty of the Ecumenical Patriarchate of Constantinople.

This sovereignty was transferred to the Holy Synod of Greece by the decree of 1908. In 1922 the decree was revoked, and it was recognized and officially acknowledged by the Church of Greece that the Greeks in America and elsewhere are again under the jurisdiction of the Ecumenical Patriarchate.

Saloniki, Aug. 2, 1924.

Under the jurisdiction of Bishop Philaretos are fifty-two priests and fifty-three Greek communities.

Bishop Philaretos has already shown that he has administrative ability combined with zeal and diligence.

He visits every week one or two of his communities, and he does everything in his power to inspire interest in religion and to elevate the moral tone of the faithful.

He is especially interested in the church's music, in the discipline of the clergy, and in the appearance of his churches.

Saloniki, Aug. 2, 1924.



In order to have closer communication with his Diocese he has established an admirable system of correspondence and regularly sends out encyclical letters and instructions.

The offices of the Diocese are temporarily in the church of St. Constantine, where he has so organized his office staff that it operates with great efficiency.

In the same office is the primary spiritual court for the discipline of the clergy and the regulation of marital relations and divorces.

The secondary court is the Synod, consisting of the Archbishop of New York and the bishops of the archdiocese.

The highest ecclesiastical tribunal is the Court of Appeals in Constantinople.

Saloniki, Aug. 2, 1924.



Under the spiritual guidance of Bishop Philaretos is the Union of Greek Clergymen, with over fifty members, which renders valuable service to the Greek laity of this district.

The financial needs of the Diocese are supplied by the ecclesiastical treasury, which is supported by the fees collected by priests for marriages and baptisms.

The Diocese of Chicago and the Diocese of Boston have cooperated to support several students of the defunct Theological School of St. Athanasius in the continuation of their studies in the Episcopal Seminary of Nashotah, Wisconsin, of which Bishop Philaretos received his degree of Doctor of Divinity.

The Bishop also cultivates friendly relations with the clergy of other denominations and does everything possible to elevate the standards of the Greek clergy in America.

Saloniki, Aug. 2, 1924.

One of the Bishop's dreams is to establish a home for the Greek orphans of his Diocese.

With Bishop Philaretos and his now proved ability to guide them the Greeks of Chicago will undoubtedly endow and support the Diocese in return for the spiritual service which it renders.

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GREEK

Saloniki, July 19, 1924.

WFA (LL) P-40-10-1

AN ANNOUNCEMENT BY THE GREEK CONSULATE.

p. 3-We hereby notify all the Greek communities of our district of the contents of the following communication from the Minister of Foreign Affairs of Greece to the Greek Minister at Washington, D. C.:

"The Holy Synod of the Ecumenical Patriarchate, convened as the highest ecclesiastical court, has degraded the Metropolitan of Haldea and assigned him again to the rank of layman."

L. Matles, Consul General of Greece in Chicago.

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GREEK

Saloniki, July 19, 1924.

ANNOUNCEMENT BY THE GREEK CONSULATE.

p. 3-The Greek consulate of Chicago hereby notifies the Greek communities of its district that according to a communication received by the Greek minister at Washington, D. C. from the Minister of Foreign Affairs of Greece, the Holy Synod of the Church of Greece has recognized the revocation of its late decree, and that hereafter all the Greek communities outside Greece will again be under the spiritual jurisdiction of the Ecumenical Patriarchate.

In communicating this order the consulate also announces that the Holy Synod by its order No. 1022 of May 19, 1924, by which it recognizes this revocation, also abolishes the office of exarch in this country and so leaves all the Greek communities here free to recognize the archdiocese and its bishops.

Therefore the only recognized ecclesiastical authority will be recognized as legal in Greece, and any of others will be null and void.

Chicago, July 10, 1924.

L. Matles, Consul General of Greece.

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GREEK

Saloniki, July 19, 1924.

WPA (ILL) PROJ. 30275

INVITATION FROM TRINITY CHURCH.

p. 3- We invite the members of the Association of the Greek Communities of Chicago to a general meeting according to article 41 of its constitution on Sunday, July 27, 1924, at this church, 1011 South Peoria street.

The purposes of this meeting are: To consider the budget for the next three months; to consider the final plans for the new buildings of the church and the school; and to discuss various other projects beneficial to the community.

N. Kokkines, president,

Chicago, July 19, 1924.

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Saloniki, July 5, 1924.

WPA (ILL) P. 1011

DEGRADATION OF ARCHBISHOP VASILIOS BY ORDER OF THE HOLY SYNOD

p.-1-.....Order of the Holy Synod of the Ecumenical Patriarchate for the degradation of Vasilios Komyopoulos, Archbishop of Methymnes and Metropolitan of Haldea.

To wit: They Holy Synod, judging the accused in absentia finds him guilty as charged and announces: That by unanimous vote the Holy Synod finds that he is guilty of act against the canons as charged and must therefore be punished of these violations; That the Synod by a majority vote imposes the penalty of degradation from the office of archbishop and from the rank of clergyman and restores him to the class of the laity; That the Synod orders the service of this decree on the degraded clergyman by the Greek Archdiocese of North and South America and through publication of the decree in one Greek newspaper and one American newspaper in America; and That the Synod gives him the privilege to use legal means to defend himself before its tribunal.

Indited, announced, and done on the same day, whereto witness: The Patriarch of Constantinople, Kyzikou Kallinikos, Nikaeas Vasilios, Halkidonos Ioakim, Derkon Constantionos, Pringeponeson Agathagelos, Neokaesaraeas Hambrosios, Philippoupoleos Veniamim, Philadelphias Fotios, Varnes Nikodemos, Selyvarias Eugenios, Phodopoleos Kyrillos, and Aneon Thomas.

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Saloniki, July 5, 1924.

The Patriarchate, May 17, 1924.

The First Secretary of the Holy Synod,
Diaconos Dorotheos Georgiades.

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GREEK

Saloniki, May 17, 1924.

METROPOLITAN OF HALDEA DEGRADED

P. 1 - The Ecumenical Patriarch of Constantinople has sent the following telegram to the Greek Archbishop of America, by him transmitted to Bishop Philaretos of Chicago: "Metropolitan of Haldea, formerly of Mythemnes, is demoted from rank of archbishop and lowered to the class of layman. Ecclesiastical decision follows by mail. Ecumenical Patriarch Gregorios."

It is well known that the Metropolitan of Haldea, Vasilios, who came to the United States about two years ago without the permission of the Patriarchate, was the cause of many scandals in various Greek communities. By his actions he lowered the dignity and the prestige of the Greek Orthodox Church. Ordered by the Patriarch to return, he disobeyed in a manner unbecoming to a clergyman.

Although he was ordered to desist from his official activities, he continued to perform the functions of an archbishop and ordained as priests various idle and illiterate drones.

For this reason his punishment by demotion was not only just but imperative.

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GREEK

Saloniki, May 10, 1934.

GREEK ORTHODOX CHURCH OF ST. CONSTANTINE

(announcement)



p. 1- Chicago, May 5, 1934. Resolution Adopted by the Administrative Council, on May 1, 1934.

In quorum and on motion of Mr. Giannakopoulos, the council unanimously decided to conform to the telegraphic order of the Holy Synod concerning the dependence of St. Constantine's Church and to announce this to the congregation.

The church will always comply with the orders of the Holy Synod of Greece concerning religious matters.

The telegraphic communication of the Holy Synod, which was transmitted by the Minister of Foreign Affairs, Mr. Rousfos, to the consulate, reads as follows:

"No 1377. General Consulate of Greece, Chicago, April 7, 1934.

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Saloniki, Apr. 26, 1924.

WPA (ILL) PRO. 202-6

CHICAGO GREEK COMMUNITY

Announcement of Holy Trinity Church

P.3--We invite all the members of the Greek community to the regular general meeting and at the same time to a special general meeting for the Socrates Greek School on Sunday, March 4, 1924, at 3 P. M. in Holy Trinity Church, 1101 South Peoria Street.

The purposes of the general meeting of the Greek community will be:

- (1) the submission of accounts for the last six months;
- (2) the discussion of various projects designed for the progress of the community; and
- (3) the submission of plans for the erection of a new church and a new school on the community's property.

The purpose of the special general meeting for the school will be to discuss the insufficient facilities of the buildings of the Greek school.

Chicago, April 18, 1924.

The President of the Greek Community of Chicago, N. Kokkines.

The President of Socrates Greek School, Evangelos Tsioles.

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Saloniki, April 12, 1924, p. 2

GREEK



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REGRETABLE INCIDENT IN ST. CONSTANTINE CHURCH PROVOKED BY
PUBLISHER OF GREEK DAILY.

OUR DUTIFUL ANSWER.

In the Daily's issues of March 26, 27, 28 and 29, the publisher, Mr. Sp. Kotakis, published a lot of myths and vagaries regarding the unpleasant incident in the church of St. Constantine where our National Holiday was celebrated. Undoubtedly Mr. Kotakis does not as yet realize that he was the cause and perpetrator of the unpleasant occurrence.

The official program, of the celebration of the Anniversary of Greek Independence, was published and of which the Consul General was informed to attend.

In the program it was fixed that the religious speech would be delivered by the Right Rev. Philaretos, and the panegyric speech by Mr. Michael Galanos.

Saloniki, April 12, 1924.

GREEK



As usually is the case, the Consul General is supposed to deliver a speech, which he did. Also in the program was announced that the pupils of Koraes school will participate and sing in the doxology and national hymn.

The program was approved and confirmed by the executive council of the church. It was formulated, with the consent of the Bishop, by Dr. K. Theodorou, chairman of the council, who suggested that Mr. Galanos, while in Chicago, be invited to deliver the panegyric speech. The Bishop agreed to the suggestion.

On such important holidays it is a known and accepted fact, that the program of the celebration must function precisely as it is fixed. But Mr. Kotakis, who appeared at the church during the last moment, declared that he wanted to speak.

GREEK

Saloniki, April 12, 1924.



The president of the church informed Mr. Kotakis that it would be impossible, owing to the fact that he was not on the program, and that he (the president) did not wish to abuse the patience of the people by adding one more orator on the already crowded list of three. Mr. Kotakis insisted that he wanted to deliver a speech announcing the declaration of Democracy in Greece. The president endeavored to avoid a commotion advising Mr. Kotakis that such an action would indicate that he, Mr. Kotakis, is very much enthused and interested in the event in Greece, and that the Consul General was not. He further advised the militant Mr. Kotakis, that the people already heard the news of the event, through newspapers and other public announcements, and that the Consul General would announce the event when he would be officially notified.

Saloniki, April 12, 1924.

GREEK



Unfortunately, Mr. Kotakis, the veteran of many speeches who knows all the rules and regulations governing such events, became boisterous and when the audience began to murmur its disapproval, the Bishop, for the sake of peace discipline and dignity of the church, beseeched Mr. Kotakis to change his mind.

The publisher categorically refused to retreat from his purpose, and then the president of the church informed him, in stern Greek, that under no consideration he would permit Mr. Kotakis to speak, because the order and discipline of the church was in the hands of the executive council who would not tolerate any disturbance.

Mr. Kotakis remained unmoved in his determination to create a scandal, and when Mr. Galanos was taking his place to deliver the panegyric Mr. Kotakis, disregarding order and decency, jumped upon a pew and began to speak.



Saloniki, April 12, 1924.

to the dismay of the audience, the president and the council, their faces red from indignation, again implored him to stop, but Mr. Kotakis ignored them and continued to speak, until some people in the audience near him lost their patience and compelled him to cease talking.

This is the naked truth and all the audience witnessed it. In regards to Bishop Philaretos, who endeavored to frustrate disorder, no one present will say otherwise save Mr. Kotakis. The stories published in the Daily against the Right Rev. Philaretos, holding him responsible for the incident, are not true but are purely vagaries.

The rest of the stories of the incident are not worthy of an answer.



Saloniki, April 12, 1924.

Mr. Kotakis for some reason does not consult his reason when he publishes accusations, and it appears that he does not read his newspaper either. A few months ago, not only did he publish many articles praising the character and the hierarchical guidance of the bishop, but he also delivered a surprisingly fiery speech at the La Salle Hotel, in behalf of the newly created bishop.

We wish to believe that Mr. Kotakis was in a state of psychical turmoil when he dictated those articles of vituperation which some opportunity-seeking sharks of scandal, utilized for their own interest and gain.

GREEK

Saloniki, April 12, 1924.

We wish further to believe that in the immediate future Mr. Kotakis will recognize his error and wish then that he had not published those myths and vagaries.

The Executive Council
K. Theodorou, President
E. Kotsonis, Secretary.

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GREEK

Saloniki, March 15, 1924, p. 1

GREEK ORTHODOX DIOCESE OF CHICAGO.

Pious Clergy, Honorable Presidents of the churches and all the Greek Orthodox people of the Dioceses of Chicago and San Francisco.

With joy I inform you of the mandate by the Ecumenical patriarchate regarding the change of the calendar. A telegram was sent to the Chicago Episcopate, by His Holiness The Patriarch stating it was decided that beginning March 23rd the old calendar will be adjusted to the new one, and that specific details will follow in an encyclical.

Simultaneously the Greek Legation in the United States was commanded by the Secretary of State (minister of foreign affairs) to inform me that The Church of Greece is abiding by and complying with the decision of the Ecumenical Throne, and consequently our National Holy Day of March 25th will be celebrated according to the new calendar.

Christmas and all other holidays of fixed dates that is like St. Basil, Epiphany, John the Baptist, the Three Hierarchs, St. George, St. Demetrius, Koimisis tis Theotokou, St. Nicholas, and other similar holidays will be held in accordance with the new calendar.

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GREEK

Saloniki, March 15, 1924.

Exceptions, will be made in holidays of unfixed dates as Easter and others depending upon Easter's date as Pentecoste, Ascention, etc. which will be celebrated according to the old calendar.

We are certain that the mandate of The Ecumenical Throne will delightfully be greeted by the Greek people in America, who were very anxious for such exchange

The Grace and Mercy of God in trinity be with us all.

Chicago's Philaretos.





) Chicago Greek Daily, Oct. 13, 1923.

M. GALANOS TO SPEAK AT ST. CONSTANTINE'S

The executive Counsel of St. Constantine's Church, announces to the parishioners, as well as to all fellow Greeks, that the distinguished theologian and church orator, Mr. M. Galanos, has arrived in Chicago and will speak next Sunday at St. Constantine's Church. The Executive Counsel invites all to be present.



Chicago Greek Daily, Oct. 13, 1923.

[CANDIDATES FOR CHURCH AND SCHOOL COUNCILS]

Notice is hereby given to the South Side Community members, that, as per article 45 of our constitution, the ones willing to put up a candidacy for counselman of the church or school, should do so by submitting a petition during the period 15th to 31st of October. Petitions ought to be submitted in writing by every one desiring to do so, or, by three members of the Community in behalf of a fourth one.

ex-Counsel.

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Saloniki, Oct. 6, 1923.

THE ASTONISHING SUCCESS
OF THE GREEK YOUNG WOMEN'S
CLUB, "THE NEW GENERATION"

Amusement lovers had an unforgettably good time, August 24, 1923, in the magnificent Trianon Ballroom. The very progressive association, "The New Generation," which is composed of Greek girls exclusively, from the South Side of Chicago, held an affair there.

More than fifteen hundred couples danced on the floor of that beautiful ballroom, while an equal number sat in the comfortable chairs of the Trianon, watching the dancers.

The assiduous concern of the members of the association, prior to and during the dance, the attractive ballroom of the Trianon, and the wholehearted moral and material support of our fellow countrymen contributed to the wonderful success of the dance, and made possible the complete enjoyment of those who attended.

WPA (ILL.) PROJ. 30275

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GREEK



Saloniki, Aug. 11, 1923.

THE ASSOCIATION OF THE GREEK COMMUNITY OF CHICAGO'S PICNIC FOR THE BENEFIT
OF HOLY TRINITY CHURCH, SUNDAY, SEPTEMBER 2, 1923, AT FOREST PARK

A great crowd of families and individuals is expected to be present at this affair. There will be an abundance of food and drink for all.

Transportation is very convenient. Take the Garfield Park branch of the Metropolitan Elevated straight to Forest Park. No one should be absent.

This picnic must be, as it always has been, a great success.

Tickets are for sale for \$1 each at all Greek centers.



Evening Post, July 21, 1923.

CONSECRATE NEW BISHOP AT GREEK ORTHODOX RITES

RIGHT REV. PHILARETOS JOANIDES CROWNED WITH MITRE

With one of the most colorful ceremonies ever witnessed in Chicago - a ceremony lasting more than three hours and replete with old-world touches - Rt. Rev. Philaretos Joanides was consecrated as a bishop today at the St. Constantine Hellenic Orthodox Church, at Michigan Avenue and 61st street.

The new prelate, who comes from the Seminary of St. Athanasius, in New York, will have as his See nine states in the middle west, including Illinois, Indiana, Michigan, Wisconsin, Ohio, Iowa and Minnesota.

As the ceremony, according to the Greek church rites, cannot take place without the presence of at least two archbishops - the usual number ranging from four to five - Archbishop Alexander of New York and the Metropolitan Theateiron of London were on hand to crown the new bishop with the mitre. They were assisted by many Cappadocian bishops and priests, both of the Greek and the Episcopal churches.

Evening Post, July 21, 1923.

The church was redolent with the heavy odor of incense and the perfume of flowers. The little shrines, the effigies of the saints - to which children were lifted up to kiss - were wreathed in flowers, while the pillars were entwined with greens, and the altar was gayly decorated with Greek and American flags and crimson peonies.

Hundreds of candles were lighted by the parishioners who stood with bowed heads throughout the ceremony. Flower girls added to the festivity of the occasion by pinning blossoms to the coat lapels of the communicants and distributing peonies among the women.

The processional was a pageant of Byzantine glamor, the vestment being embroidered with silk and gold -

A Greek cross blazed over the altar as the attending chaplains crossed their candles in token of a blessing.

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GREEK

Evening Post, July 21, 1923.

The new bishop had prepared for the occasion, both by fasting and by a preliminary ceremony held the day before. He appeared first garbed in black. This vestment was removed and one of purple substituted. Finally, at the coronation, he was barged in white and gold.

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GREEK

Saloniki, July 21, 1923.

AN INVITATION BY THE ASSOCIATION OF THE GREEK COMMUNITY
OF CHICAGO

WPA (ILL.) PROJ 3771

All members of the Association of the Greek Community of Chicago are invited to a regular meeting, in accordance with article 41 of their constitution, on Sunday, July 29, 1923, at 3 p. m. in Holy Trinity Church.

The objects of the meeting will be:

- (a) To take measures to secure an accounting of the Community's finances once in every three months.
- (b) To pass a resolution denouncing the chairman of the Community's board of elections for defaming the executive committee and the Community; and
- (c) To consider other problems relating to the progress of the Community.

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GREEK

Saloniki, July 21, 1923.

July 12, 1923, Chicago, Illinois. N. Kokkines, president.

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Saloniki, June 30, 1934.

GRACE

On last Thursday, June 21, 1934, as previously announced, the Reverend Philaretos Ioannides was consecrated a bishop of the Greek Orthodox Church. The ceremony was performed in the magnificent Church of St. Constantine on the South Side and lasted from 10 A.M. to 1 P.M. St. Constantine's is the church in which the two bishops Alexopoulos and Ioannides were nominated by the diocesan assembly, and it had been properly decorated with flowers and flags, thanks to the distinguished, progressive, and active executive committee, which recognized the requirements involved by so significant an affair as the consecration of a bishop.

The ceremony of consecration was performed by Archbishop Alexandros of North and South America and Archbishop Theatiron, Metropolitan and Legate of North and Central Europe. The Reverend Father Germanos and various other clergymen, archimandrites and priests, assisted. . . . Episcopal bishops



Saloniki, June 30, 1923.

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in the vestments of their office and clergymen of other denominations were also in attendance.

The church was crowded with spectators, among them many Americans of social or literary distinction. The consul general of Greece in Chicago, Mr. Matles, was also present, and several reporters represented the Chicago press.

In the center of the church a large platform had been erected, on which stood the prelates and the archimandrites; their deacons and the other clergymen formed a double line from the platform to the entrance of the church. Archbishops, archimandrites, priests, and deacons, wore magnificent vestments, and their imposing appearance aroused the astonishment and the admiration of the Americans present. The newspaper reporters described the ceremony in colorful terms.

Saloniki, June 11, 1926.

The ceremony of the consecration of a bishop is truly magnificent, and the new Bishop of Chicago, the Right Reverend Philaretos Ioannides, is physically, mentally, and morally worthy to be intrusted with the many great responsibilities of this ecclesiastical office. The address which he delivered before prelates, priests, and congregation confirmed the good judgment of the electors who nominated him, of the Ecumenical Patriarchate which selected him, and of the members of the flock who ardently hoped for his appointment.

After the consecration Bishop Philaretos took the shepherd's crook from the hands of Archbishop Alexander and walked to the episcopal throne.

After this Mr. Constantine Ialeologos, on behalf of his countrymen who were in attendance and also of those who on account of remoteness or business engagements were unable to attend, addressed the Bishop and promised him their love and devotion, affirming that they would all be faithful and ready to make sacrifices for the principles of Orthodoxy and the interests and necessities of our nation. This speech was vigorously applauded. The newly-consecrated



Saloniki, June 30, 1923.

Greek Orthodox Bishop of Chicago answered Mr. Paleologos in modest but manly terms, as is proper for a prelate.

FROM
M. J. J.

Saloniki, June 30, 1923.

DINNER IN HONOR OF THE NEWLY CONSECRATED GREEK ORTHODOX
BISHOP OF CHICAGO.

In the evening after his consecration a dinner was served in honor of Bishop Philaretos in the Red Room of the aristocratic La Salle Hotel. More than two hundred prominent businessmen and professional men of our colony were present. The dinner would have been more successful if there had been more time to notify our countrymen, for unfortunately, actuated by the Roman idea of taking it for granted that everything was being attended to with speed and without need of system, the executive committee of the Church, with all the individual enterprise which its members possess, seemed to be unable to make the necessary preparations within the two days available.

Yet in spite of the heat wave and the hasty preparations the dinner was not a failure. All the tables were occupied and decorated with flowers.

Saloniki, June 30, 1923.

The food was excellent and abundant, and everybody was cheerful and happy. Besides our countrymen various foreign clergymen and many eminent society people were present. Mr. Constantine Paleologos presided. The Reverend K. Hatzidemetrios offered prayer, and Archbishop Alexander pronounced the benediction.

The menu was richly varied. Instead of wine plenty of cold water was provided to refresh the guests on this excessively warm evening.

After the dinner the president and toastmaster, Mr. Paleologos, spoke in English with numerous historical and sociological references, and after this he introduced successively Archbishop Alexander, Archbishop Theatyrion (the Greek Orthodox Metropolitan of Central and Western Europe), Dr. Theodore, Dr. Salopoulos, Mr. Kotakes, and finally the eminent orator of the evening, Bishop Philaretos.

Saloniki, June 30, 1923.

They all spoke well, and the guests were very much pleased with their addresses. After this the children of the Reverend Father Xatzidemetrios displayed their musical talent on the piano and the violin, arousing the enthusiasm of the audience by their playing. The guests dispersed about midnight very agreeably impressed.

A photograph of the banquet was taken by Kauffman and Company.

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GREEK

WPA (ILL) PROJ 3112

Saloniki, June 23, 1927.

THE CONSECRATION OF FATHER NIKOLAOS AS GREEK BISHOP OF CHICAGO

On last Thursday the first Greek Bishop of Chicago was consecrated in the Church of St. Constantine. The ceremony, which lasted three hours, was performed with the proper magnificence.

The consecration was solemnized by Archbishop Alexander of the Diocese of North and South America and by Archbishop Theatyrion, Metropolitan of West and Central Europe, who came from London on purpose for the ceremony, in which many bishops of the Episcopal Church and many Greek clergymen also participated.

The ceremony was conducted with Byzantine splendor - vestments rich in gold brocade, masses of flowers, and oriental incense.

A more detailed description of this event and of the banquet which followed will be published in our next edition.

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GREEK



CHICAGO GREEK DAILY, June 16, 1923

Ordaining a Greek Bishop in Chicago.

Thirty three years ago, to be exact, the Greek Parish in Chicago initiated its first communal organization and asked the Holy Synod of Greece to send a priest. Up to 1890 the Greeks of Chicago were calling upon the Russian priest of San Francisco for their religious exigencies, from a distance of 2,000 miles! At last, Chicago acquired its own Greek church and its first priest, Father Fiampolis, was appointed.

Thereafter, the Greek churches in America multiplied and their number at present is about one hundred and seventy. As a direct consequence of this multiplication of churches, we have acquired the mission of a Bishop, and have organized a self-governed church, not any longer with one but with four bishops. The Greeks of Chicago, now after thirty years, have their own bishop and Chicago has become the seat of a Greek Diocese. This certainly is progress.

Next Thursday, our community will witness a grand ceremony, during which the endorsed bishop of Chicago, Philaretos Joanides, will be ordained. It, of course, is not an insignificant event for the community of Chicago to attain

CHICAGO GREEK DAILY, June 16, 1923

the dignified elevation of a Diocese and to have its own Bishop.

For the devout public such an event is a confirmation of great progress. Even for the non-religious the progress of every organization is a step forward, because many questions that have provoked considerable confusion, and caused much dissension will be straightened out, from now on, in a simple and quick way by the responsible authority.

Our community had, up to now, dissensions about trifles which were being exaggerated and remained unsolved.

The progress is indisputable, even for those who systematically attack the priests, and who now have to deal with the bishop, and who will bear, in place of the paralyzed title of priest-o-phagos, the one of Bishop-o-phagos, (!) if they have strong enough teeth.

The ceremony will take place in the church St. Constantine and two Bishops, the Most Rev. Alexandrou of America, and Mr. Germanou, Bishop of St. Thyateron, is arriving today, from London, will officiate.



CHICAGO GREEK DAILY, June 16, 1923

The Committee of the church St. Constantine finds itself in motion and emotion for the event that will take place in their church, which, by this means, will acquire the title of Metropolitan Church (Cathedral) of Chicago. The Committee is also preparing itself to give a dinner in honor of the new Bishop, at the Hotel La Salle, that evening, at which will be present the most prominent members of the community.

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GREEK

Saloniki, June 16, 1923.

TO THE GREEKS OF CHICAGO AND VICINITY

It is with pleasure that we notify our countrymen of Chicago and vicinity, that Thursday June 21, 1923 at 10:00 a. m. shall take place the ordaining of the elected bishop of Chicago, Archimandrites philaretos Ioannides, who happens also to be, the Dean of the New York Theological Seminary, Saint Athanasios.

The ordaining will take place in the Sacred Church of Saint Constantine and Helen by the Venerable Archbishop of North and South America. Alexander and the Venerable Metropolitan Thiatiron, Legate of West and Central Europe, Germanos, who has come here from London on this occasion by a special order from the Ecumenical Patriarch Meletios the fourth, and from the Saint and Sacred Synod.

Saloniki, June 16, 1923.

WPA (C) 1940, 1941

We invite all our pious and uprighteous countrymen of the city of Chicago and its vicinity to be present at the above mentioned date and place, to participate in this important rite, the ordaining of the first Greek bishop of Chicago, at which many officials from our own nationality, as well as from others shall be present. All the necessary measures have been taken care of so the ceremony as a whole is carried out according to order, in magnificence and imposition, so that it may live to be unforgettable in the chronics of Hellenism in America.

Signed: The Executive Committee of Saint Constantine.

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GREEK

Saloniki, May 26, 1923.

WPA (ILL)

THE GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA

P. 2. -- To the devoted clergymen, the honorable church committees, and all pious Christians who are members of the Greek Orthodox colonies of North and South America, greetings!

In last August, 1922, the second general convention of our Archdiocese, after meeting in New York, adopted a new constitution, which it sent to the Ecumenical Patriarchate for ratification. This constitution was accepted and confirmed without the least change. After this the Ecumenical Patriarch and the Holy Synod notified us in telegrams and in letters that for very serious reasons we must fulfill without delay the requirements of articles 4, 16, and 17, which provide for the election of at least two bishops, one for the Diocese of Chicago and the other for the Diocese of Boston.

Complying with this advice of the Holy Synod and convinced that the reasons which dictated it were serious and imperative, we proceeded to convoke the local assemblies of the Dioceses of Chicago and Boston, inviting in accordance

Saloniki, May 26, 1923.

with article 12 of our constitution all the canonical clergymen of both these Dioceses, their church committees, and also lay representatives elected by the churches, one from each church.

The local ecclesiastical assembly of the Diocese of Chicago convened according to article 16 of their constitution in the Church of St. Constantine, April 18, 1923.

This meeting was attended by thirty-one canonical clergymen and twenty-one lay representatives. After the preliminaries requisite for the nomination of episcopal candidates the convention, in accordance with the constitution, was directed to nominate candidates from the catalog of the qualified clergymen of the Archdiocese, whose names had been published in a circular.

The result of the secret ballot was as follows. Archimandrite Alexopoulos Ioakim received thirty-one votes; Archimandrite Ioannides Philaretos also received thirty-one votes; and Archimandrite Mitatakis Simeon received twenty-two votes. These names, in accordance with article 16 of our constitution, we forwarded to the Ecumenical Patriarchate, that the Patriarchate might select

Saloniki, May 26, 1923.

WPA (11) 207 3025

one candidate to be Bishop of the Diocese of Chicago. We wish to remind those who are interested that when our Archdiocese here acquires its own Synod, the privilege of electing these bishops will belong to it, since article 17 of the constitution so provides.

Following the same procedure, the local ecclesiastical assembly of the Diocese of Boston convened on April 25, 1923, in the Church of the Annunciation of the Virgin Mary. This assembly was attended by eighteen canonical clergymen and by twelve lay representatives, a total of thirty. The result of their secret ballot was that Archimandrite Alexopoulos Ioakim received thirty votes, Ioannides Philaretos received twenty-nine votes, and Argyrides Christophoros received twenty-nine votes, and Argyrides Christophoros received fourteen votes. The report of this election also was sent to the Ecumenical Patriarchate.

The Ecumenical Patriarch was pleased to notify us in an official telegram that the Holy Synod of Constantinople by a canonical ballot had elected as Bishop of Chicago Archimandrite Ioannides Philaretos and as Bishop of Boston Archimandrite Alexopoulos Ioakim. They will be consecrated bishops within a short time.

Saloniki, May 26, 1923.

In making this report to all canonical clergymen, to the canonical church committees, and to all pious Christians who are under the jurisdiction of the Greek Archdiocese of North and South America we hope that the election of bishops and the coming establishment of our own Holy Synod will be hailed as the beginning of a new and favorable period for our ecclesiastical tasks.

The truth is that some opposition has been expressed to these plans. We have not inquired into the source of these contrary opinions, but we consider them unfortunate and in error. In convoking the local assembly for the nomination of candidates for the office of bishop we did not proceed on our own initiative but in compliance with repeated suggestions made by the Ecumenical Patriarchate, which has serious reasons for requiring this action, among them its wish to insure the independence of the Greek Church in America and to set it beyond the intervention or the claims of any outside center of authority. We derive no personal benefit in hastening the election of bishops. Heretofore we have governed the whole Archdiocese. By the installation of bishops the extent of our jurisdiction is decreased, but we have taken into consideration the common interest.

Saloniki, May 26, 1923.

It has been said that the installation of bishops by us is a gesture of magnificence. This conception of our procedure is not in accord with the facts. The proper government of the Church on a large scale is impossible without the assistance of more bishops. The ancient Church had bishops in every important city. In Greece before the Balkan Wars, although the population was only five times as large as the present Greek population of America, there were thirty-two bishops. In the United States the Episcopalians have 123 bishops, not for magnificence but for the better government of their Church. The bishop who works within a limited district watches his flock more closely and imposes better ecclesiastical discipline, since he has closer contact with the Christians under his jurisdiction. The Church is the most potent peace-making force when the bishops attend to their duties. We can assure everybody that we as well as the new bishops will try our best to make peace among the members of the Greek colonies of America so that they may unite as Orthodox Christians and lay aside their political animosities.

We must add that by failing to elect bishops for our Greek Church in America we should render its new constitution of none effect, and it is this constitution which has made our Church here independent and self-governing. Without

Saloniki, May 26, 1923.

WPA (11-1-23) 30-11

the constitution it would have been much easier for outsiders to intrude in the settlement of our ecclesiastical problems, and schisms and controversies would still be nourished. But by the election of bishops and the establishment of an independent Holy Synod our ecclesiastical self-sufficiency is insured, and all outside interference and the excitation of discord are ended; our Archdiocese by its imposing status as a Synod acquires more authority and will be able to impress the public consciousness and to effect lasting unity among our compatriots. To-day the jurisdiction of our Archdiocese is recognized by 130 communities, and there is no doubt that with the co-operation of the bishops the remaining communities will become attached to it. There is also no doubt that through this co-operation and the ethical influence of the Holy Synod the Christians of our Archdiocese will be properly educated to show themselves prompter in the initiation of various philanthropic enterprises and more faithful in the perpetuation thereof, enterprises which are necessary to maintain living piety and to provide national and mutual benefits for the Greeks in America.

It is our duty to inform you of these matters, and we request that you will

Saloniki, May 26, 1923.

WPT (ALL) 91

pray to God for our successful accomplishment of this mission, the greatest which our position as head of the Archdiocese has offered to us in the religious and social fields.

May the grace of God and of our Lord Jesus Christ bring peace to us all.

May 8, 1923. New York, New York.

Alexander, by the mercy of Christ, Archbishop of North and South America.

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G R E K

Saloniki, May 19, 1922.

WPA (ILL) PROJ 20276

ANNOUNCEMENT BY THE CONSULATE OF GREECE IN
WASHINGTON, D. C.

p. 3.. The Greek department of foreign affairs has informed the Greek consulate in Washington, of the cablegram sent by the Holy Synod of Greece, to Germanos Trojanos, the synodical legate in America, which reads as follows:

"By reason of the termination of the Synodical Mission you are recalled."

In a second cablegram to the consulate the secretary of foreign affairs notifies the legate that there is no reason why he should await any other message from the Holy Synod. The Greek Church in America will hereafter be dependent on the ecumenical Patriarchate, since the decree lately in force has been repealed.

Washington, D. C. November 21, 1922.

III C
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GREEK

Saloniki, May 19, 1923.

WPA (HLL 217 17)

THOSE WHO SPREAD THE RUMOR THAT THE PROBLEM OF THE GREEK
ORTHODOX CHURCH HAS NOT YET BEEN SOLVED DO NOT SPEAK THE
TRUTH.

p. 3.. Among the Greek communities of the United States a few servants of the
sinister dynasty of the Glyxvourges, who in the past have worked for the
destruction of the homeland, have now turned against Greek Orthodoxy, distort-
ing the facts and perverting the truth.

By spreading rumors that the ecclesiastical problem has not yet been solved, they
are attempting to cause confusion. Today we are publishing two official docu-
ments which prove that the decree formerly in force has been repeated, and the
Greek Orthodox Church of America is now governed by the Ecumenical Patriarchate
of Constantinople.

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GREEK

Saloniki, May 19, 1923.

WPA (11)

A MESSAGE FROM THE SYNODICAL LEGATE, METROPOLITE GERMANOS OF
MONEMVASIA AND LACEDEMON, TO THE GREEK ORTHODOX CLERGY OF
AMERICA AND CANADA AND TO THEIR HONORABLE CHURCH COMMITTEES.

p. 3.. We hereby notify you that by a communication received today we are
recalled by the Holy Synod, and that the Synodical exarchate no longer exists.

We believe that it is our duty to thank all who have cooperated with us in our
heavy task, and we pray that the Lord will protect, support, and reward us for
whatever good work we may have done. We remain yours with cordial blessings,
Germanos, Metropolite of Monemvasia and Lacedemon.

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GREEK

Saloniki, May 5, 1923.

ARCHIMANDRITE IOANNIDES /BASILEOS PHILARETOS/ ELECTED BISHOP OF THE GREEK
ORTHODOX DIOCESE OF CHICAGO BY THE ECUMENICAL PATRIARCHATE

The Ecumenical Patriarch of Constantinople has telegraphed to the Archdiocese that the Holy Synod on last Tuesday elected Archimandrite Ioannides /Basileos Philaretos/ Bishop of Chicago, and Archimandrate Alexopoulos Bishop of Boston.

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GREEK

Saloniki, Apr. 28, 1923.

WPA (ILL) 11. 1925

NOMINATION OF CANDIDATES FOR THE OFFICE OF BISHOP OF THE GREEK ORTHODOX
DIOCESE OF CHICAGO

By order of the Patriarchate of Constantinople the Archbishop of North and South America as representative and head of the independently governed Orthodox Church of North and South America fixed a date for the nomination of candidates for the office of Bishop of the newly established Diocese of Chicago.

The nomination of candidates for office took place in the imposing South Side Church, St. Constantine's.

The progressive and gracious committee had not only decorated the church beautifully but had also prepared a supper which was served in the basement rooms in honor of the Archbishop, the clergy and the lay delegates. The meeting began at 6 p. m. under the presidency of Archbishop Alexander, with the Archdeacon as secretary.

Saloniki, Apr. 28, 1923.

WCT (111)

At this meeting the following clergymen attended as nominators:

The Reverend Fathers, C. Hadzidemetriou, Chicago; D. Vainikos, Chicago; Germanos Papaioannes, Dayton; Markos Petrakis and **Chrysosotomos Trahadias**, Rockford; D. A. Ermogenes, Chelsea; Ferontis Paesios, New Orleans; Par. Papotheophrastis, Youngstown; Simeon Mitatakis, Indianapolis; V. Pantazopoulos, Mason City; Meletios Kronides, Warren; Ioannes Zographos, Cleveland; George Doyekos, Lorain; Ars. Saltas, Minneapolis; **Emmanuel Papastefanos, Toledo**; Kyrillos Papagregorios, Fort Worth; Parthenios Kolones, Martin's Ferry; Emmanuel Kafkakes, Detroit; Th. Lekkas, Dallas; G. Petrides, Detroit; Iacovos Kaloudes, Canton; A. Papademetrios, Memphis; Arsenios Prakas, **Racine**; Fr. Panatzines, Akron; Al. Papastefanos, Fond du Lac; Kyrillos Georgiades, Columbus; Methodios Fousianes, Gary; Veniamin Kollias, Milwaukee; Constantine Harvales, Sioux City; Ioannes Panos, Moline; and Merkoures Papamerkoures, Oklahoma.

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GREEK

WDA (ILL) FILE 30271

Saloniki, Apr. 28, 1923.

The lay delegates were: Messrs. Constantine Paleologos, Cleveland; Paul Demos, Rockford; C. Theodoros, Chicago; I. Goulakos, Detroit; C. Petros, Toledo; Emmanuel G. Soterakis, Fond du Lac; P. Kapareliotes, Mason; George Halepas, Warren; Alexander Eliopoulos, Gary; Vasilios P. Zampides, Racine; C. Stefanopoulos, Milwaukee; Stavros Stefanides, New Orleans; D. Loues, Akron; D. Stamos, Dallas; C. Tselemengos, Youngstown; D. Zacharias, Indianapolis; E. D. Frimas, Columbus; A. K. Yakalos, Dayton; A. Kallopoulos, Minneapolis; K. Koures, Sioux City; and G. Bouras, Moline.

The meeting began with a brief devotional service, which was followed by the election of a secretary, the reading of the telegraphic order of the Patriarchate and of the archiepiscopal circular, the roll-call of the nominators, the announcement of the qualifications of the candidates and the election of an advisory committee consisting of two clergymen and two laymen to supervise the election.

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GREEK

Saloniki, Apr. 28, 1923.

WPA (ILL) PROJ 32275

After a brief discussion, the voting took place under the direction of Mr. Paleologos and Mr. Freeman, after which the **votes** were counted. Mr. Paleologos announced the results. The secretary and the advisory committee then checked the count and marked it down carefully so that no mistake would be made. The **result** was that the largest votes were cast for Archimandrites Alexopoulos, 31 votes, Ioannides, 31 votes and Mitatakis 25 votes. The proper documents were drawn up and signed by the president, the secretary, and all his nominators, and the meeting was dismissed with the blessings of the Church as befitted so sacred and imposing an assembly.

Later all the delegates and the others in attendance descended to the large room in the basement of the church to partake of the supper. After dinner speeches were made by Messrs. Paleologos, Theodoros, Trinketas and Kotakis and by the Archbishop.

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GREEK

Saloniki, Apr. 28, 1923.

WPA (ILL) FILE 20075

This is the first time in the history of American Hellenism that so important a meeting has taken place. This is proof that the Greeks living in America consider their Church and their religion the highest of all duties and those who are in charge of our communities should undertake a constructive religious movement. Archbishop Alexander is to be congratulated on his modest, progressive and careful ecclesiastical policy.

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GREEK

Saloniki, Apr. 14, 1923.

WPA 4112 PA 1 115

A CIRCULAR FROM THE GREEK ORTHODOX
DIOCESE OF NORTH AND SOUTH AMERICA.

p. 2..

To the devout Clergy and People
of the Greek Orthodox Diocese
of North and South America:

From God we convey to you grace and peace; we ourselves offer for you our prayers and bestow on you our blessings. With the utmost gratification we have observed the manifestation of your undivided loyalty to the canon laws of our Orthodox Church. We offer to you our sincere congratulations, and we publicly confer upon you due praise for your blessed and godly firmness of will, by grace of which the ungodly attempt to establish an independent schismatic Church has failed.

By grace of your godly resolution we are relieved from all anxiety over this effort to place the Greek-Orthodox communities in America under the jurisdiction of the Ecumenical Patriarchate and are organized in a diocese of their

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GREEK

Saloniki, Apr. 14, 1923.

WPA (ILL) Roll 30275

own.

We confidently believe that the result will be the same of the latest attempt of those who wish to split the church and who now proclaim that every Greek Orthodox church in America should become independent, directed only by its rector and its board of trustees and not acknowledging any episcopal authority or control. This latest scheme is more ungodly than all the rest. According to the canon laws and the teaching of Orthodoxy, the Church, the clergy, the liturgy, and the Christian cannot exist without their bishop.

Therefore, my beloved, an independent Church not subject to a bishop is not a Church according to Orthodox teachings. A clergyman not subject to episcopal authority is not an Orthodox clergyman and is unfit to conduct services, and Christians who do not recognize the authority of a bishop cannot be and cannot call themselves Orthodox Christians. We believe that this attempt also will fail.

It is our duty to call the attention of our blessed Orthodox Christians to the following point: Namely, that according to our belief a wedding is null when it is performed without episcopal permission. When no bishop can be reached, the clergyman applies to the Holy Synod under the jurisdiction of which he

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GREEK

Saloniki, Apr. 14, 1923.

WPA (ILL) 1 1927

serves for permission to perform the marriage ceremony.

But with an establishment of the Greek Orthodox Diocese the episcopal permission is indispensable, and a marriage ceremony performed without such license is null and void. By the Greek authorities also and by the Ecumenical Patriarchate those marriages are considered void which are performed by clergymen who do not acknowledge the episcopal authority and do not receive episcopal permission.

On account of these serious consequences for husband, wife, we believe that it is our duty to keep you all well informed.

And now the second time we call upon those clergymen and those boards of trustees who heretofore have not adhered to our principles to acknowledge to us in writing that they recognize the Episcopal Church and the Episcopal authority. Those of the clergy who do not within twenty-one days obey this, our second command, will be regarded by us as strangers in our Episcopal Diocese, officiating without our permission, and we shall also accuse them before the authorities of those places from which they came hither and request these authorities to recall them from America and punish them according to the canons of the church.

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GREEK

Saloniki, Apr. 14, 1923.

The Greek Orthodox Diocese of North and South America, authorized by the Ecumenical Patriarchate, is a self-governing independent body. No bishop outside his jurisdiction may hold office of bishop within it.

May the grace of our Lord be with you all and remain with you.

Your Servant in Christ,
Alexandros.

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GREEK

Saloniki, Apr. 14, 1923.

WPA (ILL) PROJ. 30275

THE GREEK ORTHODOX DIOCESE OF
NORTH AND SOUTH AMERICA.

To our Clergy and to the Boards of Trustees
of the Churches of the Diocese of Chicago:

In a previous circular letter we made it known that the Ecumenical Patrioarchate has consented to ratify without change, the new constitution of the Greek Orthodox Diocese of North and South America which was drawn up last August by the second general assembly of the Diocese.

According to article A 1 of this constitution besides the Diocese of New York three more dioceses shall be founded, the Diocese of Boston, the Diocese of Chicago, and the Diocese of San Francisco. According to article B 1 the canon law of the Holy Synod is introduced with the Archbishop as president, and the other three bishops as members.

According to article 16 of this constitution the Greek Orthodox Diocese of Chicago shall first elect its Bishop in a special ecclesiastical assembly, which shall convene by invitation of the Archbishop and nominate three candidates, choosing them among those clergymen of the Archdiocese who have graduated from

Saloniki, Apr. 14, 1923.

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theological seminaries recognized by the Ecumenical Patriarchate and its Holy Synod.

According to article 12 of this constitution the special ecclesiastical assembly in each of the above mentioned dioceses shall include all the clergymen of the diocese and of one lay representative from each church thereof. These lay delegates shall be organized as an association and shall be elected by the boards of trustees of their several churches.

Likewise according to the wish and commandment of the Ecumenical Patriarchate, the office of bishop at least in the two Dioceses of Chicago and Boston must be filled without delay. The Diocese of Chicago comes first according to article 16. The election of these bishops and the prompt organization of the Holy Synod of the Archdiocese are imperative for many reasons of an ecclesiastical and nationalistic nature. We must comply with the Patriarchate's wishes and complete the regulation of our activities by forming an ecclesiastical association.

For this reason we have appointed as the time for the meeting of the ecclesiastical assembly of the Greek Orthodox Diocese of Chicago for 6 P. M. of this

Saloniki, Apr. 14, 1923.

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coming Wednesday, Apr. 18, 1923, and the place shall be the Church of St. Constantine, 6105 South Michigan Avenue. We invite thither the clergy of diocese and also all the lay representatives elected by the board of trustees of the churches of the diocese.

The meeting there assembled shall show by secret ballot a majority vote for one of the three candidates who shall be nominated according to the specifications of the Ecumenical Patriarchate and the Holy Synod, and so shall the Bishop of Chicago be regularly elected.

Among our clergymen the following persons are qualified to be nominated as candidates: Alexopoulos Ioakim, Argirides Christophoros, Ioannides Philaretos, Mitatakis Simeon, Papaioannes Germanos, Papageorgopoulos Kallistos, Saltas Arsenios, Statheros Constantinos, Smyrnopoulos Damaskinos, Fousianis Methodios.

Because of the importance of this meeting we are notifying all our clergymen of the Greek Orthodox Diocese of North and South America who belong to the Diocese of Chicago, and we also advise the boards of trustees of the churches that each one of them is expected to send its lay representative.

We have faith that our invitation and advice will be obediently received for the

Saloniki, Apr. 14, 1923.

WPA 411. 10736

benefit of the church, the nation and the godly Hellenism of America . We
invoke for you the grace and the peace of God.

Chicago, Illinois.
Apr. 9, 1923.

Your Servant in Christ,
Alexandros.

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GREEK

Saloniki, Feb. 23, 1923.

WPA (LL) P-101 30275

THE CHURCH ORGANIZATION OF THE GREEKS IN AMERICA.

(Editorial)

From the columns of our friendly colleague, the Greek National Herald, we take the liberty of reprinting a communication from the Most Reverent Archbishop of North and South America on the independence of the Greek Orthodox churches in America: "From the legal point of view, and from that of the typical churchman we find the decision to be proper because when the decree of the Ecumenical Patriarchate was revoked, all authority was withdrawn from the Holy Synod of Greece, and all the churches in America were placed under the jurisdiction of the Patriarchate of Constantinople.

"No one denies that the Ecumenical Patriarchate by its position and its history is the supreme ecclesiastical and nationalistic head and the religious center of our race, but it cannot respond to the liberal ideas of our present generation on account of its location, for it is subjected to constant persecution and restraint.

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GREEK

Saloniki, Feb. 23, 1923.

WPA (ILL) PROJ. 302/5

"When the memorandum was drawn up and delivered by Mr. Palaiologos, conditions were harmonious and favorable for the complete success of the organization because the churches were under the jurisdiction of the Holy Synod, of which the position was stronger, since it was directly connected with the political center of Greece.

"Nobody could have imagined that conditions would reach such a point as they now have reached under the present unrighteous government in Greece, and that the Greek colonies would be drawn into national storm, like ships following the ark in which for many years have been guarded the most idealistic and most charming dreams of our race.

"We are developing in a different way in consequence of present conditions in Greece. We consider our decision as best and as a foundation-stone for the preservation of the racial integrity, the character, and the active force of our scattered Greeks.

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GREEK

Saloniki, Feb. 23, 1923.

WPA (ILL) FILE 1213

"For in the course of time there will be changes in people and in their conception of things, and we cannot foresee or foretell what will be the conceptions and the attitude of our descendants.

"We have at all times proclaimed and instructed the authorities that our churches everywhere, especially our scattered churches, are not only for the worship of God and the cure of souls; they must also be significant national centers to serve the nation's interests as well as to satisfy the devout longings of the soul, a fact confirmed and attested by the history of Greece and by the privileges with which Greece has endowed the Patriarchate of Constantinople.

"Up to this time we have struggled like true national heroes, but because we see that those who are in Greece are not conscious of their country's plight nor of where its true interests lie that they do not reveal sufficient strength of will to emulate the progress of other nations, and that our nationalistic conditions here are affected by the conditions which prevail in Greece, we must suppress all our desires for racial solidarity and accomplish our salvation independently.

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GREEK

Saloniki, Feb. 23, 1923.

WPA (ILL) PROJ. 30278

"Neither a man nor a nation can live well or harmoniously without heeding the proverb, "Know thyself."

"In accordance with the letter printed above we believe that the new organization will not only achieve honor and success but will also become a model of church government to be imitated by the Church of Greece from which until yesterday we patiently awaited some benefit, and for which we have made so many sacrifices and endured so many bitter experiences.

"Let our Church be governed by our Hellenism here both for the sake of the Greeks in America and for the benefit of our nation overseas. May our foundation be blessed by the high and mighty God, who is our Lord!"

Mentor.

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Saloniki, Jan. 20, 1923.

ASSOCIATION OF THE GREEK COMMUNITY OF CHICAGO

p.-5-.....All members of the Association of the Greek Community of Chicago are invited to a regular meeting on Sunday, January 28, 1923, at 1 p.m. in room No. 1 of Horan's Hall, 810 West Harrison Street.

The program of this meeting will be as follows:

- (1) Submission the three months' financial report;
- (2) Consideration of the erection of a small church in the cemetery;
- (3) Discussion in regard to the constitution of the school; and
- (4) Discussion of other subjects which involve the progress of the community.

Note:

Persons who wish to be enrolled as new members of the Community Association are invited to attend this meeting.

Chicago, Illinois,
January 5, 1923.

N. Kokkines, president.

CHICAGO - 301.3.123

WTS (LL) 118

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Saloniki, Jan. 20, 1923.

OFFICIAL TELEGRAM FROM THE ECUMENICAL PATRIARCHATE

P.-2- Protocol number 1356

Chicago, Illinois
Jan. 11, 1923.

Dear Mr. Editor:

I have the nonor to request that you will publish in your esteemed newspaper a communication from the Most Reverend Ecumenical Patriarch of Constantinople. With my respects and many thanks,

The Consul General
Vasilios Mammonas.

"To my great sorrow I have been informed that a movement is in progress which aims to establish an independent Church. Our paternal responsibility impels us to transmit the following advice from the council of the Patriarchate, trusting that those of the clergy and of the laity who feel that they are members of the Holy Orthodox Church will comply with our request. An independent Church, according to the holy canons may be established if it is composed of all the Orthodox Christians who live in America regardless of language and nationality. Since we take it for granted that to-day it is impossible to establish an independent Orthodox Church, any movement in this direction is by us prohibited. The offense

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Saloniki, Jan. 20, 1923.

of which those persons will be guilty who shall attempt to found an independent Church will be the same which resulted in the condemnation and the excommunication of the Bulgarians from the Orthodox Church. We warn all the children of the Orthodox Church that the condemnation of those of the clergy and the laity who support this movement is inevitable.

For this reason we admonish all whom it may concern to come to their senses, considering the wrong which they are committing against themselves and against the Church."

Patriarch Meletios.

Saloniki, Jan. 13, 1923.

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THE CHURCH DANCE OF THE NORTH SIDE GREEKS

(Editorial)

Last Monday evening in the wonderful rooms of the White City the dance for the benefit of the Church and school of the North Side Greeks was given. It has been advertised for some time. About two thousand guests were present including the Greek consul general and his staff, the executive officers of local nationalistic organizations, scientists, reporters, and numerous proprietors of commercial establishments and their employees. Many Americans also attended, persons who have connections with the Greek Colony of Chicago.

The event, considered from all angles was eminently successful; and as for the hospitality offered by the church's executive committee, it deserves a word of appreciation. In the big ball-room, under the musical spell of a large and up-to-date orchestra, were the European dances; in another room, with the same enthusiasm and skill, Greek dances were danced to Greek music.

Perfect order was preserved, and an atmosphere of enthusiasm prevailed, the result of the executive committee's careful preparations was to make the whole affair a success. During the dance various drinks were served and fragrant flowers were

Saloniki, Jan. 13, 1923.

WPA (LL) PROC 501 7

distributed by the members of the executive committee and their assistants.

The dance was over at 1:30 a.m., and all went home full of enthusiasm.

Saloniki, heartily congratulates the sponsors of this occasion.

100-10275

CHICAGO GREEK DAILY, Sept. 23, 1921

Greek Orthodox Church St. Constantine.

In accordance with the decision of the court, all members listed in the roster of the Greek Orthodox Community of St. Constantine are called upon to be present without fail, in the church, Sept. 28, 3 P.M. in a general congregation, unless a change of the date by the court be issued.

CHICAGO GREEK DAILY, Sept 22, 1921

WPA (LL) PROJ. 3427

Official. GREEK CONSULATE IN CHICAGO.

To the Manager of Chicago Greek Daily.

In communicating to you the following subject matter of the Ecumenical Patriarchate to his Majesty's Foreign Office, I have the honor to ask you to be so kind as to have it appear in the columns of your eminent journal.

With the greatest esteem, The Administrative Consul, P. Armyriotis.

In answer to the communication of Your Excellency, No. 5765, of the Church in America, we have the honor to state, and ask to kindly have this transmitted to the proper channels, that there is, and continues to be in force, the Patriarchal and Synodic edit of 1908 regarding the Greek Orthodox Churches at large that they remain under the jurisdiction of the Holy Synod of the Church of Greece, and that the Ecumenical Patriarchate never to this day interfered in the affairs of the Church in America, and never gave any instructions to any clergyman or layman to act and interfere in its behalf regarding the administration and organization of all the Greek churches and communities in America.

The Governor of the Ecumenical Throne etc.
Nicholas of Kessaria.

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Chicago Greek Daily, Sep. 3, 1921, p. 1

GREEK



THE SELF-GOVERNING CHURCH.

We published, in yesterday's issue the opinions of our friend, Mr. Andrew Vlachos, lawyer in regard to the question initiated by the Greek Daily of Chicago, that is whether there is need of establishing a self-governing church in America.

Mr. Vlachos agrees with us in principle recognizing the necessity of a self-governing church in America. However, he propounds the question.

"Who is the ecclesiastical giant who will undertake with intelligence and devotion to put this idea into effect?"

Necessity Creates

To this question we answer that, having dealt with the question from a higher standpoint we did not carry out the plan so far as to be able to point out the man who would undertake to put our design into effect.

Chicago Greek Daily, Sep. 3, 1921.

GREEK

If we really need a church of our own here in America, as we believe, the ways and means of acquiring it will undoubtedly be found as well as the man fit for the task.

In regard to the necessity for recognition of the Church of America by the Holy Synod of Greece, how can that be done as long as the question of the legality of the Metropolitite of Athens remains unsolved?

We answer, unequivocally, that the question of recognition of the self-governing Church of America by the Holy Synod of Greece, or by other Churches, is a question depending on the way of the establishing the church in America. It is necessary, perhaps, to answer this question: Are the Orthodox churches of America controlled by any Church in particular? Or to put it in a better light. Could the Holy Synod of Greece or the different Patriarchates raise claims of jurisdiction over the churches of America?

Chicago Greek Daily, Sep. 3, 1921, p. 1

GREEK



Regarding the question of the Metropolitite of Athens and its dependence we say without hesitation to Mr. Vlachos that we doubt that there is such a question in Greece.

This answer of our necessitates some explantion because otherwise we may be understood as contradicting ourselves. Namely how can we be friendly to Metropolitite Metaxakis while we doubt that there is a Metropolitite question in Greece?

Our readers will remember, perhaps, that since the arrival of Metaxakis in America we have expressed, the opinion that, in view of all that has occurred in Greece and the overthrow of the King, the Areopagite, the generals the University professors, and other high functionaries, it is not impossible that the bishops and metroplites may be overthrown.

Chicago Greek Daily, Sep. 3, 1921.

GREEK

One more thing. It is not the Greek people of America that will solve the Metropolitite question of Greece. We still stand by that.

We support Metrópolite Metaxakis and recognize that his personality and his ability can render great service in the organization of the Greek people in America, especially in ecclesiastical matters.

The Greeks of America undoubtedly need to be organized, and when a personality such as that of Metaxakis comes here, those who sincerely desire this organization do not intend to start a war against him even if they disagree with him in part.

The Metropolitite question, if there is one, will be straightened out soon. The organization of the churches in America however, is irrelevant to it.

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GREEK



Chicago Greek Daily, Sept. 2, 1921.

A SELF-GOVERNING CHURCH IN AMERICA

(Summary)

p. 1- The articles published by us about the necessity of establishing a self-governing Greek Orthodox Church in America have moved a prominent lawyer in our community, Mr. Andrew Vlachos, to send us the following article, which we publish with pleasure.

Mr. Vlachos's Article

Mr. S. Kotakis in four consecutive issues of the Greek Daily has dealt with the question of establishing a self-governing church in America. His fourth article closes with these words:

"In projecting this idea we have been motivated by the abnormal situation created in our church administration, and we shall be only too glad to hear the opinions of others who are able to discuss this question."



Chicago Greek Daily, Sept. 2, 1921.

Although the writer does not claim to be in a position to express an authoritative opinion on a matter of so much importance and significance, he nevertheless records some thoughts upon the question.

The main point which Mr. Kotakis makes, upon which all others depend, is this: Is there need of establishing a self-governing church in America?

We, being concerned with the main objective of these articles, abstain from expressing any detailed opinion on the famous ecclesiastical question of who is the legitimate Metropolitite of Athens. We confine ourselves to saying that the solution of the ecclesiastical question under dispute as to who is the legitimate Metropolitite of Athens depends not on the judgment of the Greek press nor on the opinion of the Greek people nor on legislation by the Greek Parliament nor on governmental decree nor on decisions of one or the other Holy Synod of Greece nor on the attitude of those who vie for the throne of Metropolitite of Athens.



Chicago Greek Daily, Sept. 2, 1921.

The solution of this question, which is of the utmost religious and ecclesiastical importance, depends on the decision of a Synod called by the Ecumenical Patriarchate according to canons pertaining to the solution of questions of this nature.

Regarding the question of establishing a self-governing church in America much could be written one way or the other.

In part, we could say that in America there are as many self-governing churches as there are Greek communities. Every community is a legal entity, recognized by the state in which it is located. All Greek churches in America belong to self-governing Greek communities, and they constitute their first and most important property. The executive councils of the communities appoint and discharge the priests. The latter, being hired by the communities, are in this regard a sort of employee, and as a rule the communities can engage any priests whom they want regardless of whether they belong to the Church of Greece or to the Ecumenical Patriarchate or to the Patriarchate of Jerusalem or to that of Antioch or to that of Alexandria. If there is no rule in the constitution pro-



Chicago Greek Daily, Sept. 2, 1921.

viding for such a detail, the executive council has the right to engage any priest of either of the Patriarchates or of the Holy Synod of Greece or even a priest who has been ordained by a Russian Orthodox bishop.

The same applies to the appointments even of the bishops. A Greek bishop of whichever church may come to America and ordain priests. The priests, in turn, are appointed by the communities to serve them. Exceptions to this rule are those communities whose constitutions provide for appointment and discharge of the priests by the Holy Synod of Greece, or by some other church.

All this concerns the government of ecclesiastical matters in the Greek communities of America and nothing more. For, as Mr. Kotakis indicates in all his four articles, no dogmatic or spiritual questions are touched upon at all, for these must always be settled among the Greek churches of America, isolated or united as the case may be, and the self-governing Church of Greece and all the other Orthodox churches. As things stand, this administrative dependence on the Holy Synod of Greece will continue to exist as long as we expect priests and bishops to be sent from Greece to America.

Chicago Greek Daily, Sept. 2, 1921.

If there were a reasonable number of priests in America to draw from, there would be no power able to prevent it if the communities wished to employ them here.

Inasmuch as we have bishops in America to-day, there is nothing that can prevent our having priests ordained by them so as to enable our communities to secure them much more easily. Priests who know the English language, the habits and customs of the land, and also the characteristics and needs of the Greeks of America are preferable to those who come from abroad and are not acquainted with these things.

If the writer in the Greek Daily, my friend Mr. S. Kotakis, in talking about the self-governing church in America means the formation of an association of the Greek churches in America, whose constitutional regulations would provide, among other things, the manner of appointment and recalling of bishops and priests in America, then we agree with him on the need of launching such an ecclesiastical association possessing legal entity and functioning according to a constitution recognized by



Chicago Greek Daily, Sept. 2, 1921.

the American authorities, because many are the advantages that will accrue for Hellenism in America from so serious an effort toward ecclesiastical organization of Greek-Americans.

Needless to say, this ecclesiastical association of the Greeks of America will bear the title of "The Greek Orthodox Church in America," will be based on the fundamental tenets of Orthodoxy, and will be spiritually united with all Orthodox Churches of the world and consequently with the Church of Greece.

But here the question springs up: Who is that ecclesiastical giant who will undertake with intelligence and devotion to put this idea into effect? And how can this be realized so as to maintain harmonious relations between the self-governing Church of America and that of Greece so long as the Panhellenic ecclesiastical question of the legality of the Metropolitite of Athens, which caused the ecclesiastical split of the Greeks, as my estimable friend Kotakis correctly puts it, remains unsolved?

Chicago Greek Daily, Sept. 2, 1921.

This is the question which I wish to answer in the Greek Daily, and to this public discussion every Greek should give heed, showing his interest in things pertaining to Greek life in America.

Andrew J. Vlachos.

CHICAGO GREEKS ENTERTAIN THEMSELVES.

The three Greek parishes of Chicago had separately arranged for outings on the day of the Assumption of the Virgin, so that the Greeks of Chicago enjoyed a general feast, so to speak, last Sunday.

The Annunciation Church of the North Side had a big gathering in Desplaines River Park, with a very lively entertainment and dance. The president, Mr. George Karamelas, with Messrs. Chronopoulos and Raklios and Lakidas cordially welcomed all who attended.

On the West Side the picnic of Holy Trinity Church broke the record for crowds, orderliness, and financial success. Greek and American dances, to the accompaniment of a well organized band continued merrily and incessantly. All the committees worked indefatigably for the success of the affair, and a success it certainly was.

Chicago Greek Daily, Aug. 30, 1921.

GREEK

The South Side parish, St. Constantine's, also spent a day of enjoyment. The parish president, Mr. N. Georgopoulos, the vice-president Dr. K. Theodorou, and the other members of the executive council all worked hard to entertain the guests and to swell the treasury of their church.

All in all the Greeks of Chicago had a great festival last Sunday.



III C
III H

GREEK

Chicago Greek Daily, Aug. 24, 1921.



THE ECCLESIASTICAL QUESTION

THE OPINION OF THE RIGHT REVEREND BISHOP GERMANOS

p. 1- Having asked the opinion of the Right Rev. Germanos about the very important question of church administration in America, with which we have dealt in a series of articles, we received the following statement without any reservations:

"We must create a separate archdiocese in America.

"No matter what my office is here for the execution of my mission, and how ample the powers may be which are vested in me by the Holy Synod of Greece, and what the title is which the Synod has bestowed on me, you must not forget," said he, "that I am the Bishop of Sparta. Whenever my mission is concluded, I shall return to my diocese.

"Another bishop will probably fill the vacancy after my departure, but he also, whoever he may be, will belong to a certain diocese to which he must return.



Chicago Greek Daily, Aug. 24, 1921.

"By this I mean to say that it is not possible for the churches of America to be administered by special legates. It is necessary that a permanent bishop be established here.

"This idea has prevailed in Greece for a long time," said Bishop Germanos, and he elucidated at length the fundamental principles of ecclesiastical authority in America.

"We not only need to establish a diocese here," said he, "but we must have also a seminary in which properly to train priests for the Greek communities of America, priests who shall have the opportunity to complete their courses in American universities.

"On such a foundation it would be possible for the Church of America to elevate itself to independence.

"Now there is not a thing in order and I cannot see," said he, "how, without first going through these preliminaries, an independent authority can be established."

III C
III H

GREEK

Chicago Journal, Aug. 15, 1921, in the
Scrapbook, p. 104, of Mr. P. S. Lambros,
130 N. Wells St., Chicago, Ill.

BANQUET FOR GREEK BISHOP

TROIANOS TO BE GUEST OF HONOR AT FETE OF COUNTRYMEN TO-NIGHT

Germanos Troianos, Archbishop of Sparta, recently appointed Bishop of the Greek Church in America by King Constantine, will be the guest of honor at a banquet served by the Chicago Greek colony to-night.

The speakers will be P. Armiriotis, chairman, Greek consul in Chicago, Attorney Patrick H. O'Donnell, Attorney John Dritsas, and Peter S. Lambros, publisher of the Greek Star.

Greek churches in Chicago a few days ago obtained a temporary injunction from Judge Pam restraining Bishop Troianos from establishing a new regime here.

When the Reverend Leon Pigeas, pastor of the Greek Church of the Holy Trin-

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GREEK

Chicago Journal, Aug. 15, 1921.

ity, 1101 South Peoria Street, heard on Sunday that the Bishop would attend the services, he resigned and closed the church, fearing, he said, "trouble and even bloodshed." Judge Pam has given permission to Bishop Troianos to attend the services.

III C

Chicago Evening American, Aug. 13, 1921.

GREEK

GREEK BISHOP BARRED FROM CHURCH ADDRESS.

Compromise in the political dispute now agitating the Greek Orthodox church in Chicago was reached today in the Superior Court of Judge Hugo Pam. It was agreed that Bishop Germanos Troianos, appointee of King Constantine should be permitted to attend service tomorrow at the church of St. Trinity, 1101 S. Peoria St., but that he should not attempt to speak or to take any part in the ritual.

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GREEK

Saloniki, May 15, 1920.

ANNOUNCEMENT

The Board of Trustees of the West Side Parish wishes to remind the community, that the treasury of the church has paid out \$25,000 for the Greek School in the past year. Of this sum, \$10,000 was paid on the property, leaving a balance of \$15,000 yet to be paid. The taxes and mortgages and salaries cannot possibly be paid from the small amounts derived from the church collection plates. The only logical and fair way is by increasing the church membership. For this reason an appeal is being made to all patriotic and progressive individuals, that they join the church and pay their dues regularly.

Action is what brings results, not mere words of advice or agreement. All who wish to aid the church, the school, and the entire community, are asked to get membership blanks, and then proceed to get as many subscribers as possible.



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GREEK

Saloniki, Dec. 25, 1920.

ELECTION OF CHURCH BOARD

Last Sunday the election of the members of the Board of Trustees of the Evangelismos Church took place. Mr. Mazarr, J. Raklios, K. Granias, T. Balos, K. Paleologos, and I. Adinamis, some of the finest members of our community, were elected. These men are known to have the interest of the Church and the community at heart.

The Saloniki congratulates the newly elected members and wishes them success in their new responsibilities; and to the old members it gives thanks and appreciation for their fine work.

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GREEK

Saloniki, Nov. 8, 1919.

A GENERAL ASSEMBLY OF THE WEST SIDE
[PARISH MEMBERS]

At last, the parish members of the West Side church have awakened from their lethargy of indifference, and have started to contemplate buying the new church. Praise God!

Last Sunday was the day of this general assembly which was called not to discuss the purchase of the new church, as was stated upon the notices, but to talk about the purchase of a Jewish church building, which was discovered by the Psaltist [Chanter], Mr. N. Dokos.

The president of the board of trustees, Mr. Tsambas, called the meeting to order, and in dictatorial tones requested all the speakers to confine themselves to the subject. He entirely forgot to acquaint the audience with the decisions that were reached by the board of trustees at their meetings of the last three months.



Saloniki, Nov. 8, 1919.

Mr. Demopoulos was given the floor and he said that a Jewish church, situated on Ashland Boulevard, had been found. After praising the structure very highly, he said that its price was only \$70,000, of which \$30,000 would have to be paid in cash immediately. The rest of the sum would be paid in yearly installments.

Mr. N. Yriakopoulos then spoke and asked that a committee be appointed to examine the proposed church and present its findings to a future general meeting. Mr. [George] Sellas arose and expressed his regrets that the president had not seen fit to tell about the church on Ogden Avenue that has been purchased and nearly paid for. He did not see why the parish should be burdened with a \$50,000 debt, when the Ogden church was just as good as the Ashland Boulevard church. He continued and said, "We owe \$25,000 on the old church and \$40,000 for enlarging the school. If we add \$70,000, we will have the impressive debt of \$150,000, which will cost us \$10,000 a year for interest and taxes. Who, gentlemen, can guarantee the payment of this money, especially under the jurisdiction of the present board of trustees? We have no



Saloniki, Nov. 8, 1919.

intention of dividing the parish--as has been said by some; to prove this, I say, change the governing system and you will have our full co-operation."

Mr. Sellas was enthusiastically applauded, and he introduced Mr. Nick Lambropoulos. Mr. Lambropoulos asked the president to have the serious matters which the board had voted upon opened for discussion. These matters concern the Reverend L. Pygeas, the cemetery, and the schoolrooms of the Greek school. The president asked that Mr. Lambropoulos' words should be stricken from the records. Mr. Lambropoulos insisted upon knowing whether or not the vote of the board means anything, because if it does not mean anything, what would be the use of its voting upon any other subject, since the voting results are entirely ignored? These words resulted in great disturbance among the audience. He sat down, but arose again and said in nervous haste, "Mr. President, the individuals who purchased the church on Ogden Avenue, are neither Hindus nor barbarians; they are the select members of this parish. They are members who have always worked for the betterment of this church; and who, perhaps, helped you to win the president's chair, which you now occupy. You



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GREEK

Saloniki, Nov. 8, 1919.

should have brought the matter of the church on Ogden Avenue to the attention of this general assembly, which by right is the only body having the right to settle such an important question.

"But you did not do so, because your actions are motivated by selfishness and stubbornness, and not by a desire for the general welfare and benefit.

"I wish to state that no matter which church is finally purchased, the twelve men who have bought the church on Ogden Avenue will have the everlasting gratitude of the community, because they have forced you to at least talk of buying a new church--a matter which would have never occurred to you."

Mr. Psimoulis arose and said that it is impossible to buy the church because funds are necessary, and so far no one had shown a disposition to provide them. "Clapping," said he, "is very nice, but it does not buy churches." Mr. [P.D.] Agriostathis recommended that a committee examine both churches and then



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GREEK

Saloniki, Nov. 8, 1919.

select the better of the two.

.....

Seeing the lack of appreciation shown toward the efforts to do something for the community, Mr. Sellas arose and left the assembly. Those who remained did not recognize the church owned by Mr. Sellas on Ogden Avenue, and voted for the purchase of the Ashland Avenue church. After a committee was selected, the meeting was adjourned.



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GREEK

Saloniki, Aug. 2, 1919.

WITHOUT A TITLE

by

N. Lambropoulos

We have been informed that the temporary board of trustees of the Koimisis Tis Theotokou Church has sent a letter to the president of the Holy Synod of Rodostolou, asking for recognition of the church.

Since His Holiness is known to be a just man with democratic and liberal tendencies, we are sure that he will recognize this church. This church has all the requirements for its sacred purpose: it commands respect and reverence and is an honor to our religion and the Greek name in this strange country. To recognize this church, he must be made familiar with its previous disgraceful plight.

The Saloniki, which has aligned itself on the side of the rebuilders of this church, will be the first to thank Rodostolou, and will be the first

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GREK

II B 2 d (1)

III H

Saloniki, Aug. 2, 1919.

to bend over the hand that signs the notice of recognition, which will lift the yoke of backwardness from the neck of this West Side Church. This church has all the indications of becoming even greater than the other churches and will stand as an example of democratic organization.

One reason after another, which can be knocked down as easily as a house made of cards, is presented by the foes of this church. They said that the church was an antique. We answered that Saint Sofia was five hundred years old and was used for a stable by the Turks. Then they said the color was ugly, because it was of red brick. Mr. Fortin, the architect, said that those bricks would last from two to five hundred years. Some said that the building had settled and that it would lean over and collapse. We told them that we had seen many old people whose backs were bent, and yet those people did not fall. They said that the church was near a car line and that people would be killed while crossing. So we told them that as yet not even a fly had been injured by a car, because the church faces a lovely park--flies don't go in the park because they

III C

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CREEK

II B 2 d (1)

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Saloniki, Aug. 2, 1919.

are assembled in front of the old wooden hovel where it is very clean (?).....

During the meeting, last Sunday, Mr. Williams played some hymns upon the wonderful pipe organ of the church. One individual, who told me that the church cost \$2,000, would probably evaluate this great organ at fifteen cents--cheaper than a wooden tambourine. Perhaps he meant to say two hundred thousand-dollar bills. If so, I must apologize.

III C

II B 2 d (1)

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GREEK



Saloniki, July 19, 1919.

MEETING AT NEW PARISH OF KOIMISIS TIS THEOTUKOU

Despite the terrible heat last Sunday, a large number of people attended the meeting at the new parish of Koimisis Tis Theotukou, at which they were fully informed of the plans, ambitions, and hopes for this parish. Mr. J. Dimitrakopoulos, former principal of Socrates, gave a beautiful speech. Some of its highlights follow.

"Each time a group of people wanted to build their own church, others were found who placed every obstacle in their path. This happened when the North and South Side churches were built, and later when this West Side church was built. However, the other two churches were improved, and today they are fine structures, while our church is a hovel, and is in debt.

"We are here today to see what can be done about lessening these existing evils, for the benefit of ourselves and the entire community. Again, the

III C

II B 2 d (1)

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GREEK



Saloniki, July 19, 1919.

forked-tongue enemies of progress and development are haranging and protesting against our actions. But the church has been bought! This church will be rebuilt and will become one of the best in Chicago, and the day will come when this church will not be able to hold all of its parishioners....."

These were the words of Dimitrakopoulos, and in the midst of the applause he introduced Mr. G. Sellas. In a direct and evidently sincere manner, he gave his knowledge of the affairs of the church. He uncovered the situation, and revealed the gangrenous condition, which caused the church to backslide and to cease its progress. He said that the blame rest not only with this church itself, but with all the churches.

Later, in detail, he described the purchase of the church.....After he visited the three reverends of the other churches, and having received enthusiastic responses from them, he called in an architect to draw up plans for the church. When the plans were completed, they were presented

III C
II B 2 d (1)
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GREEK



Saloniki, July 19, 1919.

to the Board of Trustees.

Instead of studying the plans, and then presenting them to a general meeting, the Board of Trustees deemed the matter unworthy of any consideration and threw the plans in the....(sic), and no mention of the above was made at any general assembly.

Sorrowful, at the neglect of the church which he so eagerly desired to progress, Mr. Sellas proceeded to buy the church himself.....Mr. Sellas then left the platform, with applause ringing in his ears. Mr. N. Lambropoulos, a hearty supporter of all that is good and progressive, was the next speaker of the afternoon.

The Speech of N. Lambropoulos

"This large assembled audience gives me pleasure as a parishioner and also as a journalist. This group is not one of idle curiosity-seekers, it is

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II B 2 d (1)
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GREEK



Saloniki, July 19, 1919.

motivated by great interest in the true condition of our church. This group is a deathblow to backwardness, rottenness, and all the other evils that weigh so heavily upon this parish.

"You assembled here to see the holy place in which you will pray from now on. You assembled here to see with your own eyes the building from which so many sacred and patriotic benefits will be derived. Lastly, you came here to see the new church called "Koimisis Tis Theotukou," which is now yours.

"The few individuals who purchased this church are from the middle class, such as, ourselves. They are not people who have degrees from universities; they are people who have had experiences and have learned through their experiences. Letters are not the most important thing needed to make a success of your life. Something else must be present such as is possessed by Venizelos.....

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II B 2 d (1)
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GREEK



Saloniki, July 19, 1919.

"I am not here to give a political speech, because the time for talking has passed, and the time for action is here.....

"No! ladies and gentleman, the church was not bought for the profit of a few individuals, as some people might cause you to suppose.....

....."

The Saloniki, is going to run a new column called "Ecclesiastical Matters," in which all news of the progress of the church and its parishioners, will be published.

.....

This event marks a new era in the progress and development of the Chicago Greeks

.....

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II B 2 d (1)

GREEK

Saloniki, July 19, 1919.

THANK-YOU LETTER TO SALONIKI

Dear Editor:

I take pleasure in informing you that at the last meeting of the temporary Board of Directors of Koimisis Tis Theotokou Parish, your paper the Saloniki was selected as the organ of this church.

Of all the papers in the city of Chicago, yours is the only one with the courage, foresight, and moral strength to take the side of progress and improvement. Your aid will help us to attain our goal sooner and easier than would be possible without it. You have our sincerest thanks and appreciation.

Sincerely,
John Valavanis, president:
J. Dimitrakopoulos, secretary.

III C
III H

GREEK

Saloniki, July 12, 1919.

WITHOUT A TITLE

by

N. Lambropoulos

There seems to be great resentment toward the small group of men who worked so earnestly to buy the Koimisis Tis Theotokou Church. Even the Archbishop of Rodostolou refused to send a priest to the parish because he did not approve.

It is doubtful whether he is aware of the fact that 12,000 parishioners have been attending services--for twenty years--in a hovel; I will not say stable! Does he know that \$500,000 has passed through the treasury of that church, which still is in debt, despite this money? Does he know that this hovel burned down two years ago, and that instead of endeavoring to build a new church, some of our unenlightened people insisted upon patching the wreck?....

Does His Holiness know that the school of the church (?) [sic.] is situated



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GREEK

Saloniki, July 12, 1919.

next to large factories, and that the school raises money for its own support by giving theatrical performances?

Does he know that no general board meeting was ever held to purchase a church, but that it was done by a small group, who had the progress and betterment of the community at heart?

We are quite sure that His Holiness is not familiar with any of these facts. Mr. Xanthopoulos, our esteemed consul, is, therefore, requested to write to the Archbishop and enlighten him in regard to the affairs of this church. If he fails to send a priest he will, I am afraid, have to answer not to a few, but to 11,500 parishioners, who will be severe judges.



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GREEK

Saloniki, July 12, 1919.

THE TRUE VALUE

by

N. Lambropoulos

Because many people insist that Mr. Sellas cheated the purchasers of his church by selling it for \$27,500 instead of the three or four thousand it is really worth, I decided to investigate for the benefit of myself and my readers.

To accomplish my purpose, I found a real-estate estimator, a builder, a carpenter, an architect, and a painter. I took all of them over to the church, which fortunately was open. The first one I questioned was the realtor.

"Tell me", I said, "how much is this property worth?"



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GREEK

Saloniki, July 12, 1919.

He looked at it, measured it, thought a little bit, and said, "This lot is used, it is of a previous era, and today lots like this sell for five cents a foot."

Then I addressed the architect. "Tell me what you would charge to draw me a plan of a building such as this?"

"Are you asking me, how much I would charge now, or what the charge would have been thirty years ago?" he answered.

"Let us say, thirty years ago."

"Well," he said, "thirty years ago, paper, ink, and pencils were very cheap, and so I would have charged no more than a dollar and a half."

"Can you tell me what you would give me for this building?" He looked at

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GREEK

Saloniki, July 12, 1919.

it, and then took a mallet and began hitting the bricks.

"Why do you hit those bricks?" I asked.

"I am trying to discover how many carats they are," he answered with a smirk. "These bricks," he finally said, "are made of sand and red dust, and they are of no value."

I then asked the builder how many days of work he estimated had been put in in the building of this structure.

"Then," said he, "the working days were long, and it could not have taken three carpenters longer than a day and a half to accomplish it."

Then came the carpenter's turn.



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GREEK

Saloniki, July 12, 1919.

"Can you tell me the approximate cost of such a building, as far as the carpentry work is concerned?"

"Well," he answered, "thirty years ago the materials we used cost very little, and we used a very poor grade of wood, which today is not worth two cents."

"And you, Mr. Painter, what have you to say?"

"Thirty years ago, we used a cheap oil in our paint, and instead of fine hair brushes, we used horses' tails. Well, you know you could buy a whole horse at that time for twenty-five cents."

After hearing all this, I asked them to have a secret conclave and determine what they would ask if I wished to buy this building from them.



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GREEK

Saloniki, July 12, 1919.

After a long, secret conference, they told me that the price would be \$120,000. "What!", I said, "You yourselves estimated it to be worth no more than twenty-two dollars."

"Well, you see this is business," they replied. In other words, Mr. Sellas, who sold it for \$27,500, doesn't know anything about business.



III C

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GREEK

Saloniki, June 21, 1919.

A MIRACLE HAS BEEN ACCOMPLISHED



Willingness and sincerity of desire have made a much-talked-of possibility become a fact.

The purchase of the church from Mr. George Sellas is a fact. The would-be subscribers and the selfish interests have failed. That which could not be accomplished in twenty years by hundreds of the intelligentsia has been done and paid for by twenty uneducated men.

Twenty men who received their training in the "School of Life and Experience" and not in any university were unselfishly willing to make the necessary sacrifices. These twenty men, tired of waiting for the "social lights" to accomplish something, decided that the church must be bought. So they bought it. They organized themselves into a legal body, and each one began to reach into his pockets to take out five-hundred, and one-thousand dollar bills. Do you hear that? They took out \$13,050 in cash--a sum which would not have been

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GREEK



Saloniki, June 21, 1919.

collected by subscription in a hundred years.

The rest of the money will be raised by means of stock, which we are sure will be sold in entirety during the first week it appears. This is called accomplishment and the Saloniki is in favor of such fine accomplishment.

.

The church will be called "Koimisis Tis Theotokou".

III C

GREEK

Saloniki, July 6, 1918.

[FINANCIAL STATEMENT OF GREEK CHURCH]

Financial statement of the Annunciation Greek Orthodox Church of Chicago for the first six months of 1918:

Assets:

Building and real property.....	\$34,515.91
Furniture.....	788.00
Icons.....	110.00
Cash on hand.....	425.62
	<u>\$85,639.53</u>

Liabilities:

Capital investment.....	\$57,459.22
Interest-bearing loan.....	21,000.00
School Committee.....	549.47

THE UNIVERSITY OF CHICAGO

Saloniki, July 6, 1918.

Elmwood Cemetery.....	1,000.00
Non-interest bearing loans.....	650.00
Poor fund.....	149.39
Profit and loss.....	<u>\$80,805.08</u>
	4,834.45
	<u>\$85,639.53</u>

Debits

Interest.....	\$ 695.00
Servant.....	270.00
Pastor's salary.....	480.00
Secretary.....	240.00
Candles.....	489.90
Books and printing.....	27.75
Choir leaders.....	455.00
Light and heat.....	309.40

WPA (ILL) PROD 30

Saloniki, July 6, 1918.

Miscellaneous.....	215.29
	<u>\$3,182.34</u>
Profit & loss.....	4,834.45
Surplus.....	<u>\$8,016.79</u>

Credits

Dance receipts.....	\$ 539.75
Receipts.....	12.34
Donations.....	479.00
Graves.....	100.00
Other receipts.....	29.75
Picnic.....	18.00
Collections and candles.....	5,503.20
Memorial services.....	83.00
Weddings.....	148.00
Baptizings.....	430.25
Funerals.....	165.00

WPA (ILL.) PROJ. 30275

Saloniki, July 6, 1918.

Burial rights.....	120.00
Monthly registration fees.....	388.00
	<u>\$8,016.79</u>

Chicago, June 31, 1918.

A. Mazarakos, president of Church Board of Directors;
A. Giannacopoulos, treasurer;
G. Marinakos, secretary

(11) PROJ. 30275

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III H

Loxias, June 6, 1918, p. 2

GREEK



CURIOUS THINGS.

THE GREEK BAZAAR

CONSUL'S PICTURE BOUGHT FOR \$5.25

The Greek Bazaar, which ended last week with great success, brought to light many curious things.

Merchants of all descriptions sent in many and various articles to be sold for the benefit of the Bazaar. Housewives and young women sent in a great variety of handiwork laces, embroideries, woven blankets, rare fine Cretan work, and what not. But the most curious and the strangest article for sale was the picture of the Greek Consul-General of Chicago. The Greek diplomat as a contributor to the success of the Bazaar deemed it advisable to send in his picture, set in an artistic five dollar frame, to be sold for the benefit of the Bazaar.

Loxias, June 6, 1918.

GREEK



The picture was not easily disposed of; indeed, there was no buyer for such a article of houseware or hardware. And the barker's hammer brought the price of the picture, with frame and screws included, to \$5.25; that is, five dollars for frame and screws, as the barker advertised their cost, and twenty five cents for the picture of the diplomat.

Well, of course it is not the fault of the Greek Consul that his picture was so cheaply disposed of. The fault lies with the auctioneer, who should have known better and have said that the frame alone had cost \$50 or \$100 and not five dollars as was actually the case. Anyway, barkers must set a limit to their cries, and when they see that an article is useless, they generally let it go for practically nothing in order to get rid of it. Well, the Bazaar must be satisfied, for the Consul's picture brought in twenty five cents. Better luck next time.

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GREEK

Saloniki, Apr. 13, 1918.

CELEBRATION OF THE NINETY-SEVENTH
ANNIVERSARY OF GREEK INDEPENDENCE

Mr. Constantine Mammonas Appeals for the Third Liberty Loan

Last Sunday the ninety-seventh anniversary of Greek Independence was solemnly commemorated and celebrated in all the Greek Orthodox Churches of Chicago.

It happened that on the same day the Greek Orthodox Churches honored the Annunciation of Blessed Mary and the Adoration of the Cross. At all church services of the three Greek churches of Chicago there were huge crowds of people. Flowers were distributed by the priests.

In all churches, which had been beautifully decorated with Greek and American flags, appropriate speeches were delivered. The celebrations were especially magnificent in the Metropolitan Church of Holy Trinity, the pastor of which is one of the most distinguished clergymen of Chicago, the Right

Saloniki, Apr. 13, 1918.

Reverend Leon Pygeas.



In this church two speeches were made. One speech, concerning the Liberty Loan campaign was made at the beginning of the service by our distinguished citizen, scholar, and orator, Mr. Constantine Palaeologos Mammonas, director of the Greek-Italian division of the great Chicago Central Trust Company of Illinois, 125 West Monroe Street. Another panegyric was delivered after the doxology by the brilliant teacher [name not given] of our greatest Greek educational institution on the West Side. Speeches for the Liberty Loan campaign were delivered in the other churches also.

Below we are publishing the speech delivered by Mr. Constantine Palaeologos Mammonas for the Liberty Loan. This speech was, as usual, given extemporaneously.

"Right Reverend Father, Brethren in Christ: Today we are participating in

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two national and two religious celebrations. The two ecclesiastical ceremonies are the Annunciation of the Blessed Mary, and the Adoration of the Cross. The two national celebrations are the commemoration of our Greek National Independence, and the beginning of the great Liberty Loan drive for the preservation of American freedom.

"The object and purpose of these four occasions which have so happily coincided are sacred and blessed, for they aim to ensure the blessings of liberty and humanity.

"The celebration of the Annunciation of the Blessed Mary is a sacred occasion, for it reminds us of the Lord's Angel, who descended from Heaven and appeared before Virgin Mary saying: 'Rejoice, thou hast been favored, the Lord is with you!' On this occasion it was announced to the Virgin Mary that, through the grace of the Holy Ghost, she shall conceive the Savior and Redeemer of Humanity, the destroyer of idolatry.

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"The celebration of the Adoration of the Cross is a sacred event, for by the Holy Cross and crucifixion we are reminded of the sufferings that Jesus Christ underwent and the patience that He demonstrated in His struggle for the sake of His divine principles. The Cross reminds us of the sacrifice He made for the prevalence and freedom of Christianity.

"The celebration of our National Independence is also a sacred occasion because, on the twenty-fifth of March 1821, the flag of our independence was raised in Agia Laura by Bishop Germanos, and the church bells together with the echoes of the guns announced to the tyrants the resurrection of the Greek people, and that they had decided to win their freedom.

"The celebration of the beginning of the Third Liberty Loan drive is also a sacred undertaking, because we are called upon to give our material and moral support for the construction and use of the means by which freedom will be returned to those Christian peoples that have been enslaved by the conqueror.

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We are asked to frustrate the barbarous and anti-Christian aims of blood-thirsty subjugators of nations who are seeking by iron and fire to deprive humanity of its freedom. We are seeking to re-establish and fortify the ideas of Christianity in a struggle against infidel barbarians and followers of Satan.

"Another gentleman will speak to you about the importance of the first three religious and national anniversaries. I have been asked by the Federal Liberty Loan Committee, through its Greek division, to speak to you about the object and significance of the Third Liberty Loan. I deem it an honor and an imposed duty to do so.

"Again, gentlemen, the bell of liberty calls the loyal and devoted sons to their duty. The performance of this duty is demanded by our benefactor, our beloved adopted country, in which we are living and enjoying all the blessing's of liberty, and in which we are reaping all those fruits which are being justly distributed under the same laws to all the people of this great

Saloniki, Apr. 13, 1918.

and glorious country. With respect and in agony do all our brothers in our homeland, the struggling peoples on the European and Asiatic continents, who are fighting desperately, look to this country, expecting it to offer support in men and instruments of war. Support from this country will decide the disastrous war which is ravaging the entire world, and which bloodthirsty and tyrannical peoples have caused in order to subjugate and enslave us and the peoples of the earth.

"Loyal and faithful men, aroused by this bell's call to duty, are enlisting in the army and navy, ready to sacrifice themselves on the altar of freedom. Those who are not favored by being called to active service by the draft ballot, are asked to give their material support. Thus, we will equip, supply, and strengthen the soldiers who are fighting for our freedom. In this way, we will obtain the means by which our cherished hope, the victory of our army and the defeat of the enemy, will be realized. This is the only way we can secure our freedom.

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"The bell is rung, warning us of the danger, by those of us who have been authorized to guard and provide for the three most precious possessions of our personal and national existence: that is, our life, our property, and our freedom, without which human existence is not possible or tolerable.

"Who are they? Our government. And what does it say to us? Exactly what our ancient Greek ancestors used to say: 'There is need of money without which, nothing can be done.'

"To whom will this money be given? To the government. And who is it [the government]? We, ourselves, who are being represented by it in national and administrative affairs. Why are they asking for this money? In order to protect and defend our national freedom and independence and, therefore, for the serving of our own interests.

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"And what is freedom? The absolute right to think and act according to the laws. What is the advantage derived from justice? It is the most absolute and greatest of all good, representing the happiness and welfare of the individual.

"Can there exist any moral, material, or national good without freedom? No, gentlemen, because freedom is the master of all these things. Is there anyone who will hesitate to offer a small part of his material wealth, which is inconsequential, and tolerate even the thought of losing his personal and moral freedom?

"Who is so foolish and ignorant that he will not dare to spend a part to save the whole? Permit me to say, no one.

"But what does our government ask? The part or the whole? How is it the money asked? To be donated or lent? By whom is this asked, and for what

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GREEK

Saloniki, Apr. 13, 1918.

purpose? These are the questions that I repeat to you.

"We are asked to give that part of our money which we are able to lend for the protection of our freedom, happiness, and wealth. Are we under obligation to do this? Most certainly, and under a most sacred one at that, for we have gained our material prosperity in this land, we live in this land, and with the help of this land, we will secure our freedom and prosperity.

"But, there may be some who will say to themselves: 'We are Greeks and want to keep our money in our pockets or in our strong boxes to enjoy it when we return to Greece.'

"I will answer these gentlemen. It is true that we are Greeks by birth and descent and we should be proud of it, because Greece was the cradle of civilization and the sacred temple of freedom. We must never forget, however,

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that we are also American citizens; that we live and work in America. So we have two glorious fatherlands, the one is our natural and the other our adopted country, both of which we are proud of. Besides, both countries are struggling together with the same common purpose, the freedom and safety of their people, who are threatened by the great barbarous and Teutonic cataclysm. By the money which is being given, even our fatherland will be benefited and relieved, for our adopted country will offer much-needed help to it.

"Under these circumstances, beginning tomorrow, all must hasten to buy Liberty bonds, which are sacred papers. The purchaser of a fifty-dollar bond must pay two and one-half dollars down and two dollars weekly for twenty-two weeks. On the last week, which begins on October 14, 1918, \$3.25 will be paid.

"I am willing to answer any question in regard to the procedure of purchasing Liberty Loan bonds, for I am connected with the Central Trust Company of Illinois and have experience in such matters. So, I advise you to purchase

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these bonds because you are both helping your country and making a good safe investment.

"I announce to you with pleasure that His Excellency the Ambassador of Greece to the United States, Mr. George Rousos, is coming here to emphasize the importance of the Third Liberty Loan campaign. He will speak in Orchestra Hall, 216 South Michigan Avenue, so all must receive him with great pleasure, and respect. Paul Shorey, the distinguished Professor of Classics at the University of Chicago, will also speak at this meeting. His Excellency the Governor of Illinois may also be present. Jacque's famous band of three hundred pieces will play. On the same evening, a dinner will be given in honor of Ambassador Rousos by the National Security League in the magnificent La Salle Hotel.

"Assured that you will all do your duty, as good patriots and true Americans, I urge you to buy the sacred Liberty bonds and I now ask you to shout with me:



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GREEK

Saloniki, Apr. 13, 1918.

Hurrah for Greece! Hurrah for our glorious and great adopted country, America!
Hurrah for Liberty!"

The great crowd started shouting joyfully and enthusiastically, while the Reverend Leon Pygeas and the excellent Church choir continued with the Church service with elaborate and most imposing ceremonies.



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Loxias, Dec. 19, 1917.

GREEK



CURIOUS THINGS.

THE IGNORANT GREEKS AND THEIR WISE PRIESTS.

(Editorial)

As we have been informed, last week five marriages and nine christenings were performed by our priests, who collected \$800 for seven hours' work (to be exact). The commercialized priesthood gathered by the collection-plate method \$800 in other words a little over \$114 an hour.

Very, very well, ignorant Greeks; you have started something here in America, and you will have to suffer for it. It is ridiculous and outrageous for the Greek clergy in America to get so much money above their regular salary. It is neither just nor wise to let the priest gain \$1,000 a month and to allow the needy families of brother Greeks to go without proper aid. Greek widows and orphans who are too proud to ask Greek societies for help go to the City Hall and get bread, sugar, and coal to mitigate their suffering.

Loxias, Dec. 19, 1917.

GREEK



Bravo Greeks ! Your habit of loading the priests with dollars will eventually corrupt our clergy, and they will no longer differ from the Vatican's highly commercialized priests of the Vatican.

Very few Greeks in the city know how philanthropically the City Hall cares for needy orphans of every nationality. The Greek is of course a philanthropist, but not in the strictly Christian sense, for he is still a slave to papadocracy or priestcraft. He is so ignorant as to believe that the marriage ceremony and other things are religious sacraments, sanctioned by our Savior Christ.. .

And very few Greeks know that the methods practiced by Greek priests in Chicago and elsewhere are not permitted by the Holy Synod of Greece. We advise the clergy not to abuse the ignorance of the people, for we will expose them to the ecclesiastical authorities.

Loxias, Dec. 19, 1917.

GREEK



At last our suggestions and urgings have begun to bear fruit the minds of both the wise clergy and the ignorant laymen; for we were informed a few days ago that a wedding had taken place in the South Side community at which the sum of \$236 was collected, but the priest was allowed only \$10 out of that, and the balance was given to the groom to distribute to needy people for Christmas. Bravo!

Let us establish this as our regular procedure. This is philanthropy. The priests are well paid; a hundred dollars a month in salary and three or four times as much in gratuities is sufficient for a priest. My goodness! A thousand dollars a month is too much. If we cut it down to four or five hundred dollars a month, a equal amount will be saved and made available for Christian charity.

Brother Greeks, go to the City Hall and seek out the widows and orphans not only of Greeks but of all races and help these. That is philanthropy and true service to the Church.

Loxias, Dec. 19, 1917.

GREEK



Our over-paid priests will verify this fact when you ask them for the information. Christmas-time, which is now approaching, it is the duty of each and every Christian to gladden the hearts of the poor, the needy, and the suffering.

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GREEK

Saloniki, Dec. 15, 1917.

OUR NEED FOR REAL NATIONAL AND LOCAL ORGANIZATION

(Editorial)

Any group of people, which wishes to be a progressive nation, community, or even family, must be firmly united. This unified organization must be run in a systematic manner in order to instill respect into other groups. A group of individuals living together without precepts and organization will never make much progress, nor will they attain any cultural or scientific heights.

This does not mean that any type of organization will serve the purpose. On the contrary, it must be of a type best suited to serve the needs of the particular group which is to be governed. The organization must be analogous to the time, place, and the manner of life followed by the people. If the organization or management is not of the proper type, it is

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Dec. 15, 1917.

preferable that there be none; for a wrong kind of rule can do more harm than none at all. If no rule exists, at least the group will be governed by certain natural laws; which more or less govern the fate of man.

Daily world events, prove without a doubt that only the countries which have a government analogous to the needs of the people are progressing without the fear of social uprising. The strength of certain forms of government is so great that these governments crush all obstacles with ease; and lead us to believe that they can be compared with the lever of Archimedes, who said "Give me a lever and I can move the world".

Our race especially, although it has a national organization, is sadly lacking in local and community unity; and must find some acceptable system of government in order to survive in this country. So far our unity is torn asunder by exploiters, egoists and big-headed maniacs; so, in order to achieve unity, we must remove these undesirable, self-appointed leaders

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GREEK

Saloniki, Dec. 15, 1917.

and elect social-minded ones. Our leaders must be interested in the progress of our race in America, and not in their own personal gain. We live in a country run by a fine governmental system, and it seems a pity that we Greeks cannot profit by its example.

We must learn to abide by the decision of the majority, as is logical; instead of forcing the wishes of a few upon the greater number, which unfortunately is characteristic of all Greek organizations. It is more fitting that an individual sacrifice his wishes to a system that will ultimately benefit the entire group, than that the opposite should be true.

The foundation and the basic structure of a social system or organization is either religion or education--and usually both since they are interdependent. The former influences all members of any type of social organization. It uplifts the soul by its moral dogmas, and the mind is led into fine Spiritual channels. It counter-balances the tendency of humans

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GREEK

Saloniki, Dec. 15, 1917.

to spend their mortal life on this planet seeking financial and material gains; in complete disregard of the finer but less lucrative ideals and ambitions. The latter causes the individual to grow culturally and intellectually. It enables an individual to use his faculties in a more efficient manner. Religion and education should influence humans to be good Christians, interested not only in their immortal soul and the future life, but equally anxious about the impression they are going to leave upon the earth by their thoughts and deeds. Man must be worthy of the trust placed in him by his creator. Everything on the earth, mobile or immobile, is placed at his command and disposal, and he must prove himself worthy of the trust.

Therefore an individual or group which has not as yet realized its true reason for existing, but still seeks for material gain, and completely ignores its social progress, is still in the wild animal stage, which is not governed by logic and which does not easily discern between right and wrong.

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GREEK

Saloniki, Dec. 15, 1917.

In order that this condition may not become a reality in our own society, it becomes a necessity for the church and school to set high standards. The priests and teachers must realize the important part they play in the development of a community. They must be chosen because of their suitability as leaders; and not because they are influential or "know the right people". Our major need at present is for priests of high moral standards, leaders in their field, and worthy of following their sacred profession. They must help the teachers perform their difficult task, a task which has overwhelming importance. They are molding the future citizens of America, and the future generations of Greeks.

When a nation, society or group does not have the proper religious and educational training, but has men who serve money instead of doing their duty, then what can you expect from it? What results will be obtained by a society trained and influenced by such individuals? What will happen to the government and organization of such a society? These are the questions, each society must answer; and I as a Greek, am primarily interested in the

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GREEK

Saloniki, Dec. 15, 1917.

fate of my own race in this country and in Greece.

How do you, "Madam Society", expect to get rich harvests from a clergy, when its followers are not composed of men seeking to answer a spiritual call, but of men who are lazy or incapable of doing anything **else to earn** a living, and have for this reason donned the clerical robes and proceeded to exploit their fellow men? How can a man with a doubtful past imbue others with a desire to do good? How can a society expect people to attend a church that is governed by a board of trustees composed of ignorant, prejudiced, biased, backward, **exploiting** individuals? What can happen to a society in which dolts and braggarts are influencing the public thought merely because they possess **a** few more dollars than anyone else?

Our Greek society which, from morning until night, criticizes and points out the defects and mistakes of other groups, blindly ignores the chaos within its churches and schools. The dignity of our church is being trampled in the mud by the feet of its priests. The money poured into its coffers is being

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GREEK

Saloniki, Dec. 15, 1917.

directed into other channels--usually their own pockets--by the members of the board. Our society is not paying heed to its Augean Stables that even a modern Hercules will have difficulty in cleaning.

Our church must exercise more care in the selection of men who pass into its service. Our monasteries in Greece must strive to create better impressions than they have left in the past, and must devote themselves to the rigid training of the neophyte priests.....

Today our church is the battlefield where a struggle between the few decent priests and the money-grabbing trustees is being fought. Usually, however, the priest is hand in glove with the trustees; and on Sunday he blesses them for their wonderful, unselfish devotion to the Church.

For shame, society, to allow such a condition in your church! But do not forget that the results will fall entirely upon your neck! You seek a

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GREEK

Saloniki, Dec. 15, 1917.

blessing from a clergy that has soiled hands; from a priest who automatically counts the dimes as they are dropped in the tray while he asks the Lord to forgive the sins of our little children.

Save yourself, society; do away with your unfit leaders or you will sink to a level so low that no power will be able to raise you. Truly, we Greeks need organization, but not the kind we have. We need unselfish, progressive leaders to unify us.

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GREEK

Loxias, Dec. 12, 1917.

GREEK PRIESTS IN CHICAGO



P. 2 - The Greek priests in America are not slow in catching up with the idea of "getting rich quick" and I should say they are fast workers. They are the "real McCoys" when it comes to emptying the pockets of those ignorant Greeks who flock around the holy fathers and pay them plenty of dollars so they can pray or offer sacrifices to a capricious God for the salvation of the departed souls of their dear ones. It is really a shame the way we abuse Christianity. Anyway, on my part they are excusable because, "monkey does as monkey sees monkey do". They don't know any better. Our Lord said, "Father forgive them, for they know not what they do".

Authentic statistics show that each and every Greek priest in Chicago makes \$12,000 a year in wages and tips. And this does not include the money that comes in from funerals, commemorations, extreme unctions, sanctifications, confessions and other things, God knows what, and amounting to at least \$3,000 a year, making a grand total of \$15,000 per year. Good business. I should say our priests are not pikers. The Holy Synod of the Church of Greece ought to take notice.

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GREEK

Loxias, December 12, 1917



Why do things of this kind take place here in America and we tolerate it?
Well, it is the spring fever of the era, all of us are doing it. Why blame
those poor priests, our religious servants, who forsake everything in this world
but the Almighty D.....

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GREEK

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Loxias, Oct. 3, 1917.

THE GREEK PROPAGANDA IN CHICAGO - DIVISION OF THE CHURCH - THE SOUTH
SIDE INQUISITORS - THE PRIEST OF THE COMMUNITY IS TRANSFERRED
TO BOSTON WHERE THERE IS NO VACANCY - PRIEST REFUSES TO GO

p. 1 - As if it were not enough that Greeks are divided politically on account of the unpatriotic attitude of the deposed king, fate has decreed that they shall also be divided ecclesiastically. One calamity upon another! It is fated that the Greek shall not live without dissension. Yesterday it was dissension about the State; to-day it is dissension about the Church.

The Greek community of the South Side is in the throes of dissolution. For a long time the Satanic propaganda of the deposed King ate through the vitals of this populous and progressive body of Greeks. And the result is the present humiliation which afflicts the church and the threatened corruption of the community if the causes are not removed very soon.

The Rasputinian Synod of the Church of Greece in Athens, dominated by the puppet King, who serves the interest of his master, the Kaiser, has issued encyclicals to the Greek clergy in America exhorting them to be faithful to the

Loxias, Oct. 3, 1917.

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King and to his Church, the Church of Greece. And those priests who dare to disobey the orders of Theocretos, president of the Rasputinian Synod, are either unfrocked or transferred to another church where no vacancy exists for the purpose of humiliating the disobedient clergymen.

And one of these victims is the pious and very much esteemed Reverend Father Prousianos of the South Side church, who was ordered to go to Boston, where there is no vacancy. The Reverend Father Prousianos, complying with the request of the community council, refused to go. Of course disobedience of a priest to the ecclesiastical authority is rebellion against the Church, and consequently the rebellious clergyman must be punished.

All this is very well, and everybody acknowledges the seriousness of the situation. But the ecclesiastical authority of Greece was under the domination of the King and his Germanic propaganda. Theocretos' Synod under Constantine's pressure excommunicated and anathematized Eleutherios Venizelos as a traitor to the State. Greek communities in America, on the other hand, denounced King Constantine as a traitor to Greece and resolved to endorse Venizelos's policies, proclaiming him the savior of Greece.

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GREEK

Loxias, Oct. 3 1917.

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Greek communities in America pay their priests out of their own pockets, and consequently they become employers, and the priests are employees. In this way a priest, who supposedly must be free of political partisanship, is involuntarily thrown into the arena of politics. When people are divided, the poor priests, of necessity, must side one way or the other. Thus priests who are directed by their communities to follow Venizelos are classified as uncanonical because they disobey the order of the dominated Church, and on the other hand those who obey the order of the Church, dominated by the King, are classified as traitors to Greece, cowards, servitors, Germanophiles, and unpatriotic Greeks and many other epithets are applied to them by the opposition.

The poor priests are between two fires. Whichever way they go, they are bound to be wrong and to become the victims of an appalling storm of vituperation and invective flung at them by either the Venizelists or the Royalists.

In the present anomalous situation neither the clergy nor the laymen are to blame. The Synod of the Church of Greece, which became Rasputinian, is alone

Loxias, Oct. 3, 1917.

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to blame. The Greek Church never before in its history, in spite of outside influence or pressure brought to bear, swerved from its course as it has done now in the dark days of the Crown. The Greek Church in the past, remaining true and not deviating from its principles, maintained its dignity, integrity, and solemnity even under the bestiality and atrocious tyranny of the unspeakable Turk. The pillar of Christendom lost oceans of blood but never before surrendered its Christian scepter to a reeling monarch, tyrant, or despot.

Of course here in the present case I must make a distinction. When we refer to the Greek Church the reference includes all the Greek churches in the world and their Ecumenical Patriarchate of Constantinople, which is the head and sovereign authority of all the Greek Orthodox churches the world over, including many nations besides Greece. The jurisdiction of the Greek churches in North and South America was given, not long ago, by the Ecumenical Patriarch to the Holy Synod of the Church of Greece. This present Synod, presided over by Theocletos, is the cause of the prevalent dissension among the Greeks in America because it chose to serve the interests of the King and his German propaganda instead of serving the interests of the nation as a whole. So our

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reference to the Greek Church is, in this case, directed at the Rasputinian Synod of Greece and not at the Ecumenical Patriarchate, which for centuries has stood out as the labarum of true Christianity.

The division of the people and of their churches will remain and will become disastrous unless the present Synod of the Church of Greece is replaced by another, and the dignity, integrity, and sovereign power of the Church are restored.

The royal propaganda in the Greek community of the South Side left nothing undone to divide the community into two fanatical camps. Some of the leaders of the Royalists are very well known to the publisher of this paper, and for the interest of the Greek name in general he advises them for the last time to be ashamed to permit themselves and their blind followers to act contrary to reason, decency, and honor, and deliberately or otherwise to conspire against the Government of the United States. Shame on you, fellow-Greeks! Do you not know, or do you pretend not to know, that the United States of America, our country and our life, is at war with the Central Powers? Do you

Loxias, Oct. 3, 1917.

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not know that your Royalist propaganda is German propaganda, that thus you are conspiring against the United States, in the interest of its enemies? Shame on you again! For the last time we send out this counsel, and if it is not heeded, it will be the sacred duty of this paper to inform the Government of the United States of your satanic activities and of your anti-Americanism. You are able to deceive your uninformed and innocent followers, but, we inform you, you cannot deceive the Government.

This Greek propaganda in Chicago must cease at once; clergy and laymen must be united as one body in support of our adopted country. And undoubtedly the Venizelos Government in Greece will replace the president of the Synod, Theocletos, and his kind, and harmony and unity will reign again.

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GREEK

Saloniki, Aug. 4, 1917.

WEST SIDE CHURCH

The members of the Holy Trinity Church held a large parish meeting in Bowen Hall at Hull House. The chief subject under discussion was the replacement of the fire-swept church building.

The president insisted that the building should be rebuilt. He was opposed by Mr. Javaras, Mr. Matiatos, and Mr. Petropoulos, who fought for a new church building, to be built next to the Greek school. However, the suggestion of the president was accepted by the gathering, and four thousand dollars was pledged for his plan. Mr. C. Salopoulos was placed in charge of the money and of the remodeling plans. He suggested that the front of the house at 738 Sibley Street be remodeled, and that a hall for meetings and dances should be built within it. For the present it could serve as a place for holding church services.

Back of the house, the foundations for a magnificent church could be laid; and so the church, the hall, and the school could be close together. Since the

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Loxias, July 25, 1917.



GREEK

THE WEST SIDE GREEK CHURCH.

(Editorial)

Loxias for the first time in its history will go against its established rule and meddle in the affairs of a community. Because of the destruction by fire of Holy Trinity church the community is rent asunder with discussions for and against a new and larger church.

Some maintain that the community cannot afford to build a new church and that consequently it is necessary to repair what is left of the old one. Others say that a new and much better church must be built to meet the growing needs of the community, and as to the cost, which according to plans will exceed \$80,000 the community's credit is good, and it can borrow the money needed.

The discussions pro and con are so heated that an explosion may occur at any time. Both sides of the argument are absolutely right. Those of one faction are very conservative, knowing that the treasury has no money for a new church and averring that we must be contented with the necessary repairs, etc., until the treasury is in a flourishing condition.

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G-RENEK

Saloniki, Aug. 4, 1917.

old church building is in a poor and dirty neighborhood, it should be sold. The governing council of the church is going to examine this suggestion further, and decide whether or not it should be accepted.

The Saloniki feels free to express its own opinion of this plan of building a new church. In the first place, the burning of the old church gives the Greek church the opportunity of withdrawing from a neighborhood that, to put it mildly, reflects upon the entire Greek community.

.....

Another meeting will be called next month in order to hear the report of the committee.

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Loxias, July 25, 1917.



GREEK

THE WEST SIDE GREEK CHURCH.

(Editorial)

Loxias for the first time in its history will go against its established rule and meddle in the affairs of a community. Because of the destruction by fire of Holy Trinity church the community is rent asunder with discussions for and against a new and larger church.

Some maintain that the community cannot afford to build a new church and that consequently it is necessary to repair what is left of the old one. Others say that a new and much better church must be built to meet the growing needs of the community, and as to the cost, which according to plans will exceed \$80,000 the community's credit is good, and it can borrow the money needed.

The discussions pro and con are so heated that an explosion may occur at any time. Both sides of the argument are absolutely right. Those of one faction are very conservative, knowing that the treasury has no money for a new church and averring that we must be contented with the necessary repairs, etc., until the treasury is in a flourishing condition.

Loxias, July 25, 1917.



GREEK

They maintain that the community needs many things, but that because of lack of funds things must move slowly and steadily. Their argument is admirable and they are perfectly right.

On the other hand the progressives, as they are called, maintain that since the community is growing and expanding with the advance of this new era and its ever-increasing needs, so likewise the community's institutions must grow and expand, modified and adjusted to the requirements of a new and progressive age. Chicago is growing, progressing, and keeping pace with the spirit of the times; therefore the Greek community must do likewise and meet the requirements of the upward trend. And so far as the needed money is concerned, the community must borrow it as other enterprises do when they begin to build. The money needed is not on hand. When the new church is built, it will be an incentive to the parishoners to keep up the payments on the debt incurred. The community is not poor, and it is the largest of the Greek communities in Chicago. We must have courage to go ahead and have faith in our ability to repay money borrowed. We will mortgage the church, and it will pay for itself. That is the progressive spirit of to-day. Do not be too old-fashioned; meet the demands of the times, etc. Their argument is also perfectly sound.

Loxias, July 25, 1917.



GREEK

Things are in so inflammable a state that it requires only a match to start a great conflagration. And if the explosion really comes, church, school, and our children must suffer a great setback. Neither side will give ground. Right here Loxias goes against its principles and steps in to avert the anticipated calamity. It may be such a catastrophe that coming generations will feel the effects of it.

Loxias suggests that the church does not belong exclusively to the church-goers but to every one, to the whole community. Other members of the community may not go to church so often as those who are members of the church, nevertheless, they should be consulted and asked to participate in a general church meeting. This meeting must include all the Greeks of the community, regardless of their station in life. Laborers, businessmen doctors, lawyers, teachers, housewives, priests, and above all coffee house proprietors (who never go to church) should come together. Put the proposition up to the whole assembly. Get everybody interested in it, and let all decide what is the best course to follow. When the whole community becomes interested, then responsibility appears and responsibility is the key to obtaining the needed money if the decision is for a new church.

Loxias, July 25, 1917.



GREEK

There is no doubt that the money could be obtained, and, that the new church could be built to satisfy the desire of one faction, but there must be unity, and the only way to have unity, amity, and peace is to consider the affairs of the community as the property of all- to make the members of the community realize and feel that it is their common property, and that it is the duty of all and to the interest of all to take care of that property. The difficulty whole community becomes interested. Let everybody vote for or against a new church; let everybody realize the importance of his vote and the consequences of the outcome one way or the other. When everybody is interested in a church or in any public enterprise, that church or other enterprise will not atrophy or lose its vitality. The interest of the whole community is the best interest and the most enduring also.

It is easy to obtain a loan to build a new church, but loans have their responsibilities, and the responsibilities must be shouldered not by a few but by all the members of the community. Therefore make all the people of the community interested and consequently responsible.

Loxias, July 26, 1917.



GREEK

Loxias' suggestions are not one-sided and are not intended to hinder the activities of the community. They were given without any request by either side, and if they serve the purpose, well and good; if not, they may be disregarded. It is the sincere desire of this publication to avert a possible division in the community of the West Side, and if the plan suggested is inadequate, let us invent another plan which is better, but let us remain united. In union we shall find the solution.

Saloniki, May 19, 1917.

MEETING OF WEST SIDE PARISH

The general meeting of members of the West Side Church took place last Sunday. At the meeting the board of directors of the Church submitted a financial report of the last six months. This report showed that the increased zeal of the board, and the intensified interest of the Church members in the affairs of the parish, had resulted in a one-thousand-dollar increase in assets over the previous year. The board also voted that the charter or constitution of the Church should remain as it is for the next five years.

The Saloniki congratulates the board of directors and the Church community for their sincere efforts and unselfish accomplishments.



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GREEK

Saloniki, Mar. 3, 1917.

SCHOOL BENEFIT DANCE



On George Washington's birthday, last Thursday, February 22, the school benefit dance of Holy Trinity Church took place. It was held in the Coliseum Annex and was a marked success. The board of directors of the Church, and the Reverend Leon Pygeas made all arrangements for the affair long in advance, so as to avoid a last-minute confusion. The Hall was decorated with flowers and American and Greek flags. Flowers were offered for sale to all who entered, by some of the ladies of the Church.

A fine orchestra under the baton of the well-known musician, Mr. Spyros Becatoros, played Greek and European music; stirring the hearts and the feet of even the most sedate. The dance itself was in the charge of Mr. G. Becharas, coffee-jobber, who bore his responsibilities with a smile. The grand march began exactly at midnight; but before it began a raffle was held. The prize, a

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Saloniki, Mar. 3, 1917.

venetian hand-made cloth donated by Rev. Pygeas, was won by Mr. Skordillis; who presented it to Mrs. J. Agriostathis.

The proceeds of the dance were satisfactorily large; and socially the dance was also a success.

One point we wish to bring out is that on this same night the North and South Side Churches also held dances. These churches should get together in a friendly spirit and arrange to hold their affairs on separate dates; because this throat-cutting, dog-eat-dog attitude is going to ruin everyone concerned in the welfare of the churches. The Churches should at least practice courtesy and consideration of others if they do not feel brotherly-love for one another.

Saloniki extends its congratulations to the priests, the Board of Directors, and the guests who attended the dance.

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GREEK

Saloniki, Jan. 13, 1917.

SOUTH SIDE CHURCH DANCE

Last Monday night the South Side Greek Church, St. Constantine, gave its long-awaited, school-benefit dance. It was given in the impressive Casino Garden in White City. The sincere efforts of the Reverend T. Prousianos and the church board, resulted in over fifteen hundred people attending the dance....

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The proceeds of the dance were estimated at over two thousand dollars. The purpose was a worthy one, so that all who attended, and those that worked to make it a success, deserve congratulations.



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GREEK

Saloniki, Sept. 2, 1916.

UNFORGETTABLE OUTINGS

St. Constantine, Evangelismos, and Holy Trinity
Give Picnics on St. Mary's Day



Monday, August 28, was a day of great festivity and rejoicing among the Greeks of Chicago. Over 1,500 people filled the romantic Gardner's Park on the South Side. Music was played, the wine flowed, and the spirits rose; as the tables were set underneath the trees. Everyone mingled harmoniously with his neighbors on this sacred day. The board of trustees composed of Mr. N. Nomicus, president....worked industriously to help everyone enjoy himself. This picnic was a complete social success, and will not soon be forgotten.

Holy Trinity and Evangelismos Churches combined forces and gave a wonderful outing at the Electric Park which was attended by the West Side and North Side residents of Chicago. The boards of both churches worked to make the affair a great success. Some of the well-known members are, K. Salopoulos,

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Saloniki, Sept. 2, 1916.

N. Lalangou, J. Agriostathis, and B. Douka.

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Knowing that the picnics were given to aid the Greek churches, the people spent their money freely.

No doubt if one Greek family failed to attend one of these picnics given on a day which is most sacred to all Greeks. The people heard the music of their fatherland and watched the spirited native dances, and felt that they were again in their beloved and beautiful Greece.



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GREEK

Saloniki, Aug. 12, 1916.

UNIFICATION OF CHURCH PARISHES

(Editorial)

[A proposal has been made to centralize control of the various parishes of the Greek Orthodox Church in America, with the following objectives in view:]

1. To regulate wages of priests in all the parishes.
2. To prevent an undesirable priest, who has been asked to resign from one parish, from being accepted by another.
3. To rearrange the parishes so that the entire city may be covered and no section be without a parish.
4. To standardize the ritual, and to settle certain questions which cause trouble among the parishes.



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GREEK

Saloniki, Aug. 12, 1916.

If the Holy Synod of Greece, for reasons either religious or political, does not see fit to send us a bishop to govern the hundred Orthodox churches in America, why shouldn't the governing boards of the churches themselves attempt to improve matters? Today, governments are established by the people. Of course the religious aspects are supposed to be taken care of by those "on high". But, since we await help from "on high" to no avail, it is our duty to insure the life and progress of our Orthodox Church to the best of our ability.

By this I mean that the one hundred parishes in America should have a centralized control which would determine policies and regulate use of certain sacred rituals. Certain priests take advantage of the present disunited condition of the churches, and aid in the formation of cliques and groups which, by fighting against one another, prevent unification and agreement. When these priests become unwelcome they simply exchange places with some other priest. If the churches were united, this could not happen. A priest doing anything wrong in one parish would be forbidden to wear the robe, and he would be judged by a central council.



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GREEK

Saloniki, Aug. 12, 1916.

A regulation salary would prevent certain priests from making the rounds of the churches in order to discover the most lucrative parish. An example of this sort of conduct can be found in the case of our own Reverend A. Mandilaris, who left Chicago and went to Kansas City, and from there to Salt Lake City; we do not doubt that he will have completed his tour of America within five years. Unification of the parishes will prevent such a thing from occurring. Each priest will be assigned to a parish, and will not be answerable merely to himself or to the parish for his actions. He will be directly responsible to the central group.....

When this centralization takes place, a great burden will have been lifted from the shoulders of our people.

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We editors of Saloniki are trying to illuminate this condition, not because we are scandalmongers, but because our hearts ache for the plight of the Greek churches.



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GREEK

Saloniki, Aug. 12, 1916.

WPA (11-1-1916) 30274

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WPA (ILL) PTC 30278

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Saloniki, July 15, 1916.

GREEK PARISHES OF CHICAGO

(Editorial)

During the past year the Saloniki has printed article after article urging the Greek church parishes of Chicago to unite. The benefits of such a procedure have been pointed out to the priests and boards of trustees, time after time. We have placed great emphasis upon this unification because it will be easier for the united parishes to combat the evils that now, so boldly, threaten our religion.

One of the greatest threats to our Orthodox religion is the spread of evangelistic propaganda, that is turning some of our people from their Greek religion. These evangelists are found in all kinds of public centers; in coffee shops, restaurants, cafes, and even in our churches themselves. They sneer at our icons and insult our Madonna. If we want to eliminate these would-be converters from our midst, we must present a united front.

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Saloniki, July 15, 1916.

It is true that we have been aided by certain progressive and responsible members of the clergy. Reverend C. Hadzidimitriou wrote many articles denouncing the traitors and advising the Greek people to ignore them and their subversive propaganda.

Recently we have not published any denunciatory articles; so our friends, the propagandists, have come out from hiding, and are beginning their activities again. Like all deadly microbes, they are hard to kill because they are so good at hiding in dark corners. Curiously enough, they are indirectly aided by the priests and trustees themselves. These officials quarrel among themselves and go so far as to make insinuating remarks about [each other's] character and morals. Naturally, the evangelists, who seek ammunition to use against the Greek church and its officials, avail themselves of such a fine opportunity to create dissension.

If these evangelists are to be conquered, the three churches and their respective trustees must unite harmoniously and with dignity, to overcome this evil

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influence. No one man or church can do it alone. We must build an impenetrable fortress, composed of the whole Greek population of Chicago.

As a result of a long series of articles, the churches finally started a fund for the benefit of needy families. During the year, many poor people have been aided by this fund. However, a strange system has been seen to prevail. Certain poor families have received none of the aid they applied for, while other families have made it a habit to ask for help, and have received it, not only from one, but from all three churches.....

Unfortunately, this is not our only criticism of the manner in which this fund is handled. As yet there has been no rendering of keeping of accounts. No one knows how much money has been collected for this charity fund, and no one has kept an account of who received the money. It is impossible for such a fund to continue to exist if this condition is not remedied immediately.

We accomplished another good thing by our series of articles. The various

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Greek church affairs are no longer held on the same nights. Thank goodness, that awful situation has been eliminated. Imagine three churches giving a dance or a picnic on the same day--not accidentally, but purposely--in order that the affairs of the other churches should fail. The fact that each church was cutting off its nose to spite its face did not stop them. Now the churches co-operate and do not allow their social affairs to conflict. As a result, the affairs have been much more successful and profitable than they were in the past.

Problems that demand immediate solution still face our Chicago churches. All of them can be solved if the three parishes work as a unit. Scandals and arguments must be eliminated, so that our enemies will not be given ammunition with which to fight us.....

The Evangelismos Church should found a Greek school, as the other two churches have done. The Greek doctors should start planning a Greek hospital. These things are not hard to accomplish. Leadership and initiative are the most important requirements. We have enough money in the community to accomplish these things.

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Saloniki, June 3, 1916.

NEW WOMEN'S CLUB FORMED

The ladies in the St. Constantine Parish have formed a society. This organization was formed for the specific purpose of helping the Greek school and the church.

Reverend Theodore Prouisianos suggested that this society be organized. The following officers were elected at the last meeting: Mrs. Maria Contos, president, Mrs. P. Rekas, vice-president, and Mrs. A. Zoe, secretary.

The ladies are going to raffle off a silver fruit dish in order to raise enough money to buy a bishop's throne for the church. They will need about \$450 for this purpose.

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Saloniki, May 13, 1916.

ST. CONSTANTINE CHURCH
Amazing Progress of This Church's Parish

Conclusive evidence of the patriotism and religious spirit of the Greek people can be found in the many Greek Orthodox Churches in America. This spirit has always been strong in the Greek race, whether it has been free, enslaved, or, as now, as immigrants to this country.

When the Greek people were free and powerful, they built the famous Saint Sofia and thousands of other Byzantine churches and monasteries.

The enslaved Greeks "fought ferociously and died gallantly," according to the words of a demotic song--"for the sacred faith of Christ, and the freedom of the fatherland."

The Greek immigrants built over one hundred churches in a period of fifteen years. One of these churches is the South Side Church of



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Saloniki, May 13, 1916.

Chicago, Saint Constantine. In a short time this church will be completely paid for, and will stand as a beautiful tribute to orthodoxy and the patriotism of the Greek immigrants.

Thousands of dollars are spent, and they all come from the pennies contributed by God-fearing Hellenes. But these pennies are not spent carelessly or thoughtlessly;--and today St. Constantine supports a Greek school accomodating one hundred Greek children.

We do not intend to give a financial report, because that can always be obtained from the board of trustees. Today we take this opportunity to congratulate the officials of the Church, because we consider it our duty to do so. They repaid \$3,325 to various kind persons who had lent money to the Church a few years ago. Besides that they reduced the Church's debt to fifteen thousand dollars.

The board has justified the faith and trust the people placed in them in regards to the financial matters of the Church. This was shown during



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the Easter week services, when the collections amounted to nine hundred dollars more than the sum collected last year. The names of these trustees, which belong on a roll of honor, are: John Papanastasiou, president; Theodore Sperison, vice-president, Athan. Balis, treasurer; Michael Petropoulos, secretary; and S. Rekas, N. Nomicos, N. Karafotias, Peter Ladas, N. Bekinis, P. Vasilopoulos,.....

We have been informed that the Church is about to purchase a cemetery, to be used exclusively for Greek people. If this is done, the Church will have made an outstanding contribution to the Greek community of Chicago. Not only are the church officers deserving of thanks and plaudits; but the patriotic parishioners are also, as they are the real heroes of the day. They made these achievements possible, by giving their wholehearted support; and what is even more important, they gave their hard-earned nickels and dimes to make this the finest church in Chicago.

However, it would be a serious mistake if we were to omit the name of the respected priest of the Church--Reverend Theodore Prousianos. Much of



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the credit must be given to him, because he worked zealously and earnestly for the progress of his parish.

The school of the parish is well-conducted and its standards are kept very high. It is under the direction of Mr. P. Demopoulos, who is fully capable of fulfilling such a responsible task.

This is the condition of St. Constantine Church. We honestly feel that it is the outstanding Greek parish in Chicago. We hope that the good work will continue.



Loxias, Jan. 5, 1916.



WHAT IS THE RELIGION OF THE GREEKS?

p. 2- Time and time again the following question has been asked: "What religion do the Greeks profess?"

People the world over are unaware that the Greek religion is the real Christian religion, for such is the Greek Orthodox Church. History tells us that the Greeks were the first people to accept and adopt Christ's Christianity, which explains the well-known fact that the Apostles chose the Greek language in which to write the Gospel.

The Romans, who always strove to follow or to imitate the wise Greeks, adopted not only the Greek mythology and its Grecian gods but also the theology of the East, which was spread through the universally spoken Greek language and the universally accepted Greek civilization. People of all races, speaking the Greek tongue, became Christians, and since Christianity forbade any combination with pagans, the Christians avoided social intercourse with them.

Loxias, Jan. 5, 1916.

Mistrust, antagonism, and hatred were aroused, and cruel persecutions followed. From the days of Nero to the fourth century many persecutions of Christians are recorded. Such was the reception of Christianity in pagan Rome.

In spite of numerous persecutions Christianity made steady progress, and Constantine, the first emperor of the Byzantine Empire, elevated it to the rank of a state religion. From this time on the constitution of the Christian church took on a new form. Whereas before the elders and the bishops had been chosen from the whole church community, and the principle of brotherly equality among all Christians was held in honor, now the clergy separated from the laity and introduced degrees or ranks, so that the bishops of the principal cities were placed over the other bishops as metropolitans, with jurisdiction over the clergy in their immediate domains. The church services also, which theretofore had consisted only of singing, praying, and reading the Bible, were made more solemn and more imposing by the aid of music and other arts. The Byzantine music was then introduced and adopted.



Loxias, Jan. 5, 1916.

The doctrine of Christianity did not remain in its original simplicity and purity for long because many learned and enlightened people made it the subject of their meditation and inquiry. The first question which they raised was, "What is the relation of Christ to God?" and they pondered over "the incomprehensible and mysterious combination of His divine and human natures."

On these questions vehement disputes arose between Arius, the Alexandrian ecclesiastic, and the great Athanasius. Arius maintained that Christ, the Son of God, was inferior to the Father and dependent upon the Father, while Athanasius laid down the principle of the Holy Trinity in one entity, composed of Father, Son, and Holy Ghost as one indivisible unity, and he asserted that the Son, the second Person of the Holy Trinity, is not inferior to the Father but the same as the Father.

Constantine convoked the first ecumenical synod or general church congress at Nicaea, 323 A.D., to lay down the law in regard to these opposed opinions and doctrines. This first universal synod, after careful study and meditation, declared the opinion of Athanasius to be the true orthodox



Loxias, Jan. 5, 1916.

faith of the Church. But the Teutonic races, the Goths, the Vandals, the Longobards and others, to whom Christianity had been brought by Arian missionaries, continued to profess Arianism, the creed of Arius, for a century or more and were therefore excommunicated and driven out as heretics from the Catholic (universal) Church.

Many people, even now, misunderstand the word catholic because of the Catholic denomination. Let it be known and understood now and forever that the name Catholic Church was adopted by the first ecumenical synod to denote the followers of Athanasius in contrast to the Arians, the followers of Arius. The word catholic is purely a Greek word and means ecumenical, that is, universal.

This was the first schism among Christians.

At this time in all Christendom there were five bishops with metropolitan scepters, the Metropolitans of Constantinople, Alexandria, Antioch, Jerusalem, and Rome, the first four governing the four parts of the Eastern Church and the last one the entire Western Church. Constantinople,



Loxias, Jan. 5, 1916.

being the capital city of the Byzantine Empire, automatically became the capital city also of Christianity and of the domain of Christendom.

Rivalry between the Eastern Church and the Western Church ran high for a number of centuries. Constantinople and Rome competed for priority and pre-eminence. Rome called its Bishop Pope, and Constantinople's Bishop was called Patriarch. Pope in Greek is papas, that is, priest; any priest of the Greek Church is papas or pope. Patriarch means an elder, the father of a family or of a race which he rules. Thus the Patriarch of Constantinople was so named because he ruled the entire domain of Christendom.

Leo III., the Bishop or Pope of Rome, rebelled and demanded supremacy over Photios, the Bishop or Patriarch of Constantinople. Photios, the ruler of Christendom according to age-old tradition, convoked the second ecumenical synod in Constantinople in the year 867. At this second ecumenical ecclesiastical council of the Christian churches it was resolved that the Pope of Rome should not be the supreme ruler. The



Loxias, Jan. 5, 1916.

Ecumenical Patriarch of Constantinople still maintained, as he had done from time immemorial, his priority. The congress also denounced as heresy the insertion of the words filioque and the prohibition of priestly marriages.

Thus came the "great schism" of the Eastern and Western Churches. From now on the Bishop or Pope of Rome refused to recognize the decisions of the general councils and named the Western Church the Roman Catholic Church and himself the highest authority of that Church. So the Western Catholic (universal) Church now became the Roman Catholic Church, and the Eastern Church, in order to express the true (orthodox) faith of its followers and not to be confused with the Pope's heresy, took the title of Holy Eastern Apostolic Greek Orthodox Church. In ordinary speech it is called the Greek Orthodox Church, and it has under its scepter more than 150,000,000 Christians.

It is worthy of note that the Greek Church never did revise or alter the gospel and the rest of Christ's holy teachings and sayings. In all Greek churches the gospel is read as it was originally written by the Evangelists and the other Apostles.

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Loxias, Jan. 5, 1916.

So the Roman Catholic Church is a rebellious daughter of the Greek Church, the true Church of Christ. And this is the religion of Greeks the world over.

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GREEK

Saloniki, Dec. 18, 1915.

SOCIAL PROBLEMS

Letter By Reverend C. Hadzidimitriou on Greek Schools

The value of an education for all persons, can only be denied by people who have no social consciousness.

Schools are of especial importance to the Greeks in America. The church and the state are entirely independent of one another, in order that religious freedom might prevail. In accordance with the laws of the country, religious training is not given in the American public schools. Therefore schools, especially parochial and Sunday schools, are not only necessary, but they are of major importance; for without any religious training, people become unbelievers and scoffers.

This is the reason that has caused all creeds to build their own schools; in which the children are taught by priests or by ministers. The children educated in such schools, grow up well-trained, and familiar with the dogma

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and precepts of their creed. They are careful of their morals and their behavior. They have a deep respect for the wishes and words of their elders. They are ever-willing to offer their services for the benefit of the church or the community; and in general they are interested more in the common welfare than in their own personal interests.

We who have a religion and a language to keep alive do nothing. Other people study our language because they realize its beauty and cultural values; while we consider it degrading to speak our own language.

What educational facilities do we have? Parishes without schools. Where schools do exist, only the grace of God keeps them alive, and half-worthy of the title.

What do our priests do about this? Priests! Which priests? Do we have priests? Or are you, perhaps, thinking of certain beings, who have been tolerated by society as necessary evils? Exploiters and worthless creatures, who seek an easy life at some one else's expense.

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Saloniki, Dec. 18, 1915.

It is true that the majority of priests are fully capable of understanding the finer and higher requirements of society. They should, because they have been trained in their vocations and the beliefs of the Church. The priests know the refined and dignified ideals of the Greek dogma; and they are taught to carry on and uphold these ideals in their careers as priests.

I sincerely believe that they enter their chosen vocations, zealously and fanatically devoted to the upholdance of these ideals. It is not an easy task, for the priest is held responsible for the fulfillment of the Church's purposes and programs. He is also considered a representative of his religion, and, as such, is able to influence large groups of people; therefore he must be meticulous in his words and actions.

Truthfully, how many have seriously considered whether or not the clerics in America are permitted to carry out the Ecclesiastical program as they have been instructed? Is it fully comprehended, that often they are in the same position as one who is told to build a fire, but is given no fuel or flame?

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Saloniki, Dec. 18, 1915.

Do the Greek people realize that the churches are governed as if they were brotherhoods? Do they know that a priest has very little to say about the church he is supposedly in charge of? Do they know, that he is at the mercy and command of a board of governors or trustees, which, in most cases, is composed of backward, uneducated, prejudiced, and selfish individuals?

What can a priest do when his hands and feet are literally tied by the board; when he sees that he is ignored and at times deliberately misunderstood by men who argue, just for the sake of preventing an argument; and contradict, only because they desire to impede any action or desire of the priest.

Not only do they dictate the policy of the Church, but they are bold enough to interfere with his preaching and interpretations of sacred subjects. Is it any wonder that priests adopt indifferent attitudes towards their churches and parishes? Of course not!

This condition can be changed very easily. Let us adopt the policy of the

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other churches, which are more successful than our own. The priest should have certain rights and privileges that cannot be usurped. These rights should be plainly stated in the church's charter for all to read. When this is done, a priest can be held responsible for the conditions in his church and parish. But, not until then!

Perhaps some one will ask: "Is a great deal of money necessary for the existence of a Sunday-school class? Is it such a difficult task for a priest to teach the little Greek children about their faith?"

I will answer these questions myself. My immediate response to these problems should be enough evidence of how interested the priests are in the education and religious training of the Greek children. I sincerely believe that all the clerics are willing and anxious to do their part; however, they cannot do so unless they are supplied with the money necessary for carrying on such work.

It is a well-known fact that the priests are already overburdened. Not only

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do they have heavy church programs and ceremonies to bear, but they also have many philanthropic, social, and patriotic obligations to fulfill.

The present system of governing the church does not allow the priest to make his own schedule, in order that he might save valuable time to devote to some necessary undertaking--such as teaching a Sunday afternoon Bible class. When some worthy Christian desires to have some sort of religious ceremony such as a marriage or a baptism performed, and goes to the home of the priest and discovers that the priest is not there, he immediately presents himself to the board of trustees and makes complaints about the priest.

The board will call the priest on the carpet for devoting his time to matters that bring no money into the church treasury. He must always be at the service of those who seek him--who are able to pay large sums for his time.

What must the priest do at this time? If he heeds the board's advice he might be neglecting an important matter; if he ignores the board, he will have trouble and might just as well pack his luggage and depart. If he is

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not willing to leave; then the matter becomes public property, and the priest is the subject of gossip or ridicule. No priest desires to have that happen to him.

Again some one may ask: why priests of other churches do not have such conditions to cope with? The answer, again, is very simple. The clerics of other churches are given complete jurisdiction over the activities of the board; and they answer only to their religious superiors for their actions. They are less burdened with clerical duties, and these are performed only in the church. All rites must be performed within certain regulated times; in order that the priest might have sufficient time to devote to his social and cultural activities.

If a person questions the activities of the priest, he is enabled to end the controversy by saying, "that is the rule of our church". If this person appeals to the church board, not only will he be told: "That's the rule--you must be obedient to the father"; but he will in all probability be severely rebuked.

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This is why I contend--and shall always contend--that the work of our churches shall be fruitless and stagnant so long as they are governed by heterogeneous groups of unfit individuals. No one expects a tree with rotten roots to bear healthy fruit.

My own experiences in this matter have been very bitter. It is practically impossible to please the board and the members of the parish all at the same time. Agreement is a word that holds no meaning for them.

I appeal to the progressive Saloniki and its staff. Help us to instill a respect for the clergy in the hearts of the Greek people. Give them to understand that the position of the priest is a sacred one, and must be treated accordingly. Tell them to adopt the same respectful manner that is so evident in other religious groups. Explain that unfit individuals can enter the priesthood just as they can in other professions. Naturally, such people will destroy and undermine, because they are not capable or interested enough to be constructive. These few must not be considered

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representative of all the Greek priests in America. Prove to your readers that the other churches have followed such a regime as I have suggested, and by doing so have surpassed the Greek Church by far.

If you succeed in doing these things, you will have the satisfaction of knowing that you have performed a great service for the Greeks of America. Your patriotic conscience will be clear, for you will have prepared the way for greater and finer accomplishments; which shall bring glory to our beloved mother country.

Sincerely,

Reverend C. Hadzidimitriou
Chicago, Illinois

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Saloniki, Dec. 4, 1915.

OUR PRIESTS

(Editorial)

This editorial has been written for the purpose of throwing light upon the pitiful conditions which obtain in our church parishes and schools, and upon the attitudes of the Greek clergy toward these conditions.

We characterize the whole situation by one word--disgraceful. We are ready to defend our accusations. At the same time, we demand certain explanations from our clerics here in America.

What do they consider their duties to be and how do they fulfill them? For what reasons did they enter the service of the church--other than obvious one of making an easy living at the expense of society? If there is a higher, a more moral, or a more patriotic reason, we would like to know about it.

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We have known up to the present time, over twenty-five priests. Unfortunately, without any exception, they were all mentally a century behind the times, and they have not progressed one iota beyond that stage, while even the poorest and most backward peasant who came to America has made some effort to improve himself in order that he might live in greater sympathy with his surroundings.

The majority of clerics are stubborn, backward, narrow-minded, and greedy. Their only hope is that someone will get married so that they might earn in a few minutes an amount that they do not usually earn in a year--that is, in a small parish. It is true, however, that occasionally they hold vesper services and visit their churches once during the week, not because of their great love but because of their fear of the bishop.

In the large cities having large church parishes, it is not uncommon to see a priestless church on Sunday. The priest has gone to a wedding or a baptism, being attracted no doubt by the shine of the collection plate. Beware of anyone

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who is sinner enough to denounce the value of the collection plate.

People who live a few miles outside of the nearest parish are forced to borrow fifty or seventy-five or even a hundred dollars to pay the priest for a baptism. A funeral which calls the priest outside of his parish will cost twenty dollars and expenses. Sometimes a priest will charge, and perforce receive, twenty-five dollars and his expenses.

The priest is always sick when a poor person needs his services. And that, in a nut-shell, is an accurate report of the activities of our clerics in the Greek churches of America.

Once in a while, when there is a special holiday and the church is filled with people, the priest decides to chant the entire ritual; but the chanting is just for the ears of the congregation--certainly not for any divine hearing.

Where can one meet a priest who is willing to sacrifice two hours on Sunday

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afternoon to teach religion to the Greek children? Nowhere! Not only do they not do such things, but they probably never even think of them. After all, why should they care?

Our clergy is at least one century behind the times. They think that their only duty is to conduct certain routine services, which are usually mumbled in an incorrect, unmusical, parrot-like manner for a small group of uninterested, inattentive worshipers. The special services, such as baptisms and marriages, are conducted under the most discourteous, degrading conditions, because most of the priests cannot win the respect and attention of their flock.

Under such conditions, what priest would be so foolish as to seek even greater burdens, especially when he has no hope of remuneration? Most of these gentlemen came to America for one of two reasons. First, because they had no parish in Greece or because the one they had was very poor; and second, because America was full of gold dollars available to all--especially the wearers of priestly garb.

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Although they receive ten times the amount that they received in Greece, these worthies still live the same greedy, stingy, grasping lives they have always lived.

The time has come for the clergy to awake from its lethargy and to shake its skirts clean of the filth that befouls them. We begrudge them nothing, but we do demand that they fulfill their apostolic calling in a more fitting manner.

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THE ORTHODOX CHURCH AND GREEK YOUTH

(Editorial)

The Saloniki has taken active part in many causes designed to be of benefit to the Greeks of Chicago and America. The one we are discussing today is probably the most important one of all.

We appeal to the clergy of our Greek Orthodox churches to sound the alarm, because a great danger is threatening our religion and language here in America. It is a danger that can only be averted by eternal vigilance on the part of the church and family, and by the construction of better and more numerous Greek schools.

The Saloniki is proud to state that it is the first Greek paper in America to devote any time or space to this very important subject; but we will be honest enough to admit that we received our incentive from the exhortations of a

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Jewish rabbi. He spoke before the city council of Gary, Indiana, and stated that religious teaching should not be compulsory in public grammar schools.

There is a clause in the Constitution of this country that forbids any compulsory religious training; people in America are supposed to have the right to worship in any way they please. No religious training of any sort is given to the children in the grade schools. As a result, they are entirely unaware of the part religion plays in their daily existence.

The city council of Gary, which is largely composed of Orthodox Serbians, voted to have the tenets of the Christian religion taught in all the city's grammar schools. Immediately the rabbis protested. They claimed such instruction would create chaos, and they demanded that religious instruction be confined to the church and the home.

This is exactly why the Catholic Church found it necessary to erect and maintain Catholic schools. Religious training in these schools is thorough and it is

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compulsory. The Greek Church must emulate the Catholic Church if it wishes to survive in America. Greek schools, in which Greek children can be taught the Greek language and religion, must be built.

The Protestant churches provide Sunday schools and Bible classes for the religious instruction of the young children. The Hebrew synagogues also have regular Sunday school classes. In fact, the Greek Orthodox Church is the only church we can think of that takes no measures to provide instruction and guidance for the children. We have yet to hear a member of the clergy make any suggestions, or even to mention this all-important subject.

Baptism is not enough. True, it is a religious ceremony, but it is not enough for a young child; he must at least understand what it signifies.

The Greek schools in America are truly in a deplorable condition. They hardly manage to attract one out of every five hundred Greek children of grammar school age. The ones they do get go as far as the fourth grade only, and then

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they transfer to the American schools. If these children ever received any religious instruction, they promptly forget it when they enter the American grammar schools. Why do they leave the Greek schools? Because, as the slang expression has it, "that's all there is--there ain't no more", meaning, of course, that the Greek school has only four grades. This "half-and-half" religious training is making the Greek children quite indifferent to the Orthodox religion.

We are confident that the efforts of the first Greek immigrants to build Greek churches have not been in vain. But their efforts will have proved futile if there is no one to go to those churches and support them in the years to come.

Today, we are opening the discussion of this pertinent question facing the Greeks in America. This is a holy and patriotic matter, and we expect to arouse the community's interest in it even if it takes all the editorial columns of the future issues of Saloniki. We invite all teachers and members of the clergy to give us their opinion on this subject. What do the presidents of the church

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parishes think of the views presented here by the Saloniki?

We seek the opinion of all the Greeks in Chicago and in the rest of the United States. Action must be speedy, because twenty-five thousand Greek children are in danger of growing up in complete ignorance of their religion and language. The Saloniki pledges its sincerest and greatest efforts to remedy this backward condition.

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Saloniki, Oct. 23, 1915.

GENERAL MEETING

The long awaited general meeting of the representatives from the three churches, finally took place; over one hundred people were present.

The president, Mr. William Georgakopoulos, and the auditing committee presented the records of the three churches. They made a complete financial report and invited anyone who might wish to do so, to check up on the accuracy of their reports.

A school board was also elected. It is composed of the following excellent and progressive men: Mr. N. Salopoulos, Consul General; Reverend Leon Pygeas, George Sellas, William Doukas, and W. Georgakopoulos. It was decided to allow two hundred and fifty dollars a month for the upkeep of the School.

The plans for a Greek school that were recently published by us, were also



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accepted; and it was decided to build the school large enough to completely house one hundred and ninety-five boys and girls.

The records presented were as follows:

Receipts

Capital, \$831.23; collection plates and candles, \$6,370.44; school fees, \$893.20; burial permits, \$410.00; weddings, \$85.35; funerals, \$80.00; baptisms, \$620.00; memorials, \$56.00; dance, \$516.10; picnic, \$1,084.70; memberships, \$704.00; rentals, \$690.00; miscellaneous, \$129.78. The total amounted to \$11,761.82.

Expenses

Salaries \$2,730.00; school, \$2,229.32;....amounting to \$11,761.82, and leaving a bank balance of \$831.23.



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Saloniki, Oct. 16, 1915.

UNIFICATION OF THE THREE CHURCH PARISHES OF CHICAGO

The central committee of the Greek parishes of Chicago, composed of the three parish priests, the three Board presidents, and representatives from the three Church Councils, has been holding frequent and efficient meetings. The Saloniki is happy to inform the Greeks of Chicago, that due to the sincere efforts of this committee, the unification of the Churches is now an accomplished fact.

The names of the members of this committee will be engraved in gold upon the records of the Greek Churches of Chicago. They solved a problem that seemed insurmountable to former committees. Their efforts mean the building of a firm foundation for a future Greek community; and that, in itself, is a public service, the value of which cannot easily be realized. Because these individuals have rendered such a valuable service, we take a great pride in printing their names for all to see. They are: Reverend Leon Pygeas, of the Holy Trinity Church, who was chosen president of the central



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IV committee; Constantine Loumos, vice-president of the Board of the Evangelismos, and vice-president of the committee; John Agriostathis, secretary of the Holy Trinity Board and secretary of the committee; John Pappas, president of the Board of St. Constantine; Reverend C. Hadzidimitriou of the Evangelismos Church; Reverend I. Prousianos of St. Constantine; B. Georgakopoulos, president of the Board of Holy Trinity; A. Mazarakis, president of the Evangelismos; Peter Kourlas, treasurer of the Evangelismos; T. Sperison, vice-president of the Board of St. Constantine; George Kokkinis, of Holy Trinity; Michael Petropoulos of St. Constantine.

It is not necessary for us to laud these men to the Greek community; their actions speak for themselves. However, we are holding back most of our words of praise until the work has been completed.

The committee has worked out eight steps for the development of its program. They are as follows:

1. Complete auditing of the books of the three Churches with a public listing

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IV of their respective debts and pressing obligations.

2. Purchase of a burial ground to be put at the disposal of the three churches, to be used for Greek people only.
3. This union to be the defender and supporter of all activities that will aid the entire Greek community in its efforts to better and uplift itself. It will also endeavor to improve the status of both the Greeks and American people.
4. It will maintain the consolidated school of the three churches; and see to it that high teaching standards and the best environment are maintained at all times.
5. The building and organization of a high school having dormitory facilities. The school to be open to all Greek students in the United States. It shall be, of course, a Greek-American school; and preferably, it shall be located in the country, and not in a large city like Chicago.



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- IV 6. The creation of a fund for the benefit of needy Greeks.
7. Eventually to build and finance a Greek hospital, to care for the sick of our race.
8. To endeavor to provide or create all the other things that may be needed for the future progress and development of the Greek community of Chicago.

The knowledge of the plans being made for this School for Greek children, fills us with great joy. It should be good news to all the Greeks in America.

The efforts of the Saloniki have not, therefore, been in vain. The Saloniki has seen one of its dreams become a reality; and hopes that some more of its so-called dreams will also become facts.



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STEPS TOWARD UNIFICATION

(Editorial)

The Greeks of Chicago are applauding and praising with heartfelt sincerity, the patriotic step taken by the Consul General Mr. N. Salopoulos, by the presidents of the three Greek churches, and the priests of those churches. These gentlemen have laid the foundation for a unification of the Greek community of Chicago. The three church parishes are going to co-operate under the direction of a central committee.

For the first time, picnics of the three Greek churches will be given on separate days, in order that all who desire to attend all three outings may have the opportunity of doing so. Usually the churches indulged in cut-throat competition and purposely chose the same date on which to hold their picnics, in order that they might prevent any one church affair from being a greater success than their own. They overlooked the fact that they



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were cutting off their nose to spite their face; because the methods used not only ruined the other affairs, but also ruined their own.

It is a relief to know that these conditions at last are being rectified. This co-operative spirit will be applied to all public and social functions.

By mutual agreement, the three church boards sent representatives to a meeting held at the Evangelismos Church. There they decided to unite their efforts for the common good, and to take drastic measures against the propagandists who have fallen like hungry wolves on the Chicago Greeks. A central committee was chosen consisting of the three church presidents, and the three priests. This committee is to be assisted by another committee of four members. Both of these will be under the direction of Mr. Salopoulos. The following decisions were reached:

First: To define the parish boundaries of each church more clearly, in order that the confusion arising at deaths and weddings could be eliminated.



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Second: to cleanse the Orthodox Church of the propagandists, and to protect the religious teachings of the Churches.

Third: all three Churches must hold their social functions on separate days; and all must help toward the success of these functions, regardless of which one will benefit financially.

At the meeting, Holy Trinity Church was represented by Mr. B. Georgakopoulos, J. Agriostathis, Reverend Leon Pygeas and George Kokkinis; Mr. Mazarakis, C. Loumos, and Reverend Hadzidimitriou represented Evangelismos; St. Constantine was represented by Reverend Prouslanon and I. Pappas.

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It is our patriotic duty to congratulate these men who are striving to make a long dreamed of, but little hoped for, ambition a reality.



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IN ANSWER TO THE PROPAGANDISTS

(Summary)

This is a very lengthy article written by Reverend C. Hadzidimitriou of Chicago, in answer to the accusations of a group of evangelists seeking to convert the Greeks to their beliefs. The Reverend proves his points by quoting from the Ecumenical Synod.

He bitterly condemns the editors of the Star and the Elpis, for using the power of the press against the Church they were christened in.



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Saloniki, July 24, 1915.

THE NEW STAR OF EDUCATION

Peter Lambros Speaks in Protestant Church

The Saloniki was the first Greek newspaper to expose the dirty propaganda being preached and spread by certain moronic individuals led by Mr. Papadopoulos of Chicago. Do not think that the Saloniki is the only paper striving to enlighten the Greek community of Chicago. Oh, no! Aside from Mr. Papadopoulos, who is the editor of the Elpis, we have Mr. Peter S. Lambros, editor of the Star. Mr. Lambros has--by his own confession--spoken on religious subjects in a Protestant church. We know that he is working in harmony with his cothinker, Mr. Papadopoulos, and has become his champion.

The same Peter Lambros, who preaches religion in Oak Park, was also the organizer and leader of the Hellenic Women's Club which, until it disbanded, held its meetings at Hull House. The ladies came to these meetings, drank tea, and heard Mr. Lambros speak, until they began to understand his intentions.



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Then they all resigned from the Club. We wish to congratulate Mr. Lambros, for giving the Greeks of Chicago an opportunity to see him in his true colors, and to understand the reason for his silence concerning all subjects relating to this wave of propaganda. In the editorial columns of his newspaper he has not struck one blow in behalf of his religion, but, more significant than that, he has struck no blow against the cheap propagandists led by Papadopoulos. It is obvious that "Bishop" Papadopoulos is the pal of "orator" Peter Lambros. The Greeks of America have got your number, Mr. Lambros! And the people of Chicago, due to the efforts of the Saloniki, are fully aware of the facts; and are taking steps to drive out the undesirable element that has pushed its way into the Greek community.

Mr. A. Mouzakeotis and Nicholas Govostis, both respected citizens, took the first drastic steps towards showing these propagandists what the Greek community thinks of them and their beliefs; by publicly burning over five hundred of their leaflets and tracts on the corner of Halsted and Harrison Streets. No decent Greek would



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even touch those propagandistic tracts with their hands, especially, now, that they know that the tracts have been condemned by the Greek Church. The burning was witnessed and cheered by over five hundred Greeks, including Mr. Petropoulos, representative of the National Herald. This paper has eagerly taken measures to inform the Greeks of the entire United States that there is a subversive element at large among them. As long as the Greek press keeps the people informed by printing the true facts, let the champions of this propaganda--namely, Lambros and Papadopoulos--make as many speeches as they may desire.

Forward, Greeks! Rid your ranks of these unpatriotic, irreligious, immoral quacks who seek to turn us from our beautiful, uplifting, and basic religion.

Forward, Greeks! Prove that our Holy Orthodox religion is above all others, since it is the mother religion from which all others sprang. Does any religious school deny the fact that the Bible was originally written in Greek, and then



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translated into the other tongues? Does any group of students, or religious scholars and research workers, find any Church, other than the Orthodox, to be the mother of all Christian Churches?

Therefore the Greeks, who have been baptized in that Church, should be proud of that fact. When a Papadopoulos or a Lambros presents himself and desires, by his eloquent speeches and his subversive methods, to cast aspersions upon the Orthodox religion, the Greeks will know how to handle him in the future.

The Greeks of Chicago are kept well informed of these activities by the Saloniki, which will always be on the side of decency and honor. The Saloniki is also striving to bring about a unification of the three churches in Chicago, in order that they may present a united front against the gangrenous growth. But this cannot be accomplished as long as the two above mentioned gentlemen are allowed to distribute their so-called newspapers to the Greek public. The curious part of it is that neither paper charges a subscription fee --both are given away on



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street corners. Can it be that these editors are journalistic philanthropists, or are they using the papers as organs for their propaganda? "Something is wrong in the State of Denmark." Send back their dirty sheets, and let them know in what estimation the community holds them and their propaganda.

We give fair warning to all those individuals taking active part in this business, that in the future we shall not be so kind in either our verbal or physical treatment of them.



Saloniki, July 17, 1915.

HOW PROPAGANDA STARTED IN CHICAGO AND WHAT MUST BE DONE ABOUT IT

(Editorial)

The Greeks of Chicago are going to read in this column, the details concerning a type of propaganda now being spread among them. These details should cause the hair to rise on the heads of the clergy and the trustees of the churches; but the boards and priests are too busy fighting among themselves to be aware of any important movement going on underneath their very noses.

Whether or not a bishop is sent to America, the orthodox clergy must form a religious organization which will fight propaganda; that is not only causing disbelief in all of the orthodox precepts, but is even causing people to become neurasthenic and in some cases psychopathic. [Translator's note: No mention is made of the exact form this propaganda takes.] For example, we point out the fate of a well-known Greek doctor in Boston, who,

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due to the influence of this propaganda, suffered a mental break-down. These propagandists offer no service to the Protestant Church; on the contrary, they only harm the Christian religion and are therefore dangerous influences.

The Greek people, whether educated or uneducated, have been taught from childhood to believe in saints, colorful ceremonies and the Virgin. When the Greeks hear the speeches of the propagandists--who believe in none of those things--they become confused and do not know what to believe.

[Translator's note: I believe that it is the Evangelists that are referred to, because they are still mentioned as an enemy of true Christianity in our churches today.]

Therefore, we appeal to the Greeks of Chicago and the rest of America to read this column and guard themselves against this propaganda which deprives the individual of spiritual and mental peace.....

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Hellenes of America, do not read the leaflets and tracts published and left in all public places by these propagandists; [Translator's note: This makes it practically certain that it is in reference to Evangelists, because they spread their propaganda in just such a manner/they demoralize the spirit and ruin the mind. Beware of associating with those individuals or their friends because they will only bring about your downfall.

These propagandists have been functioning in Chicago for about ten years. They have penetrated our churches, our schools and our homes; but as yet they have not acquired roots, and only a few of our people have become their victims. We will publish the names of these people shortly.

We appeal to our clergy to make a concerted effort to save these poor fools from themselves. They must convince these people that they are doing no good to the Christian religion and are harming themselves--perhaps without realizing it. They must understand that the people who devote themselves to changing the religion of others, are using low and

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common methods in order to accomplish their desires, methods that are degrading both to the individual who applies them and to the victim. Our priests have enough evidence to denounce these groups and their churches as harmful to humanity and detrimental to social and moral progress. We have before us the example of Archimandrite Chrysohoidis, who renounced his orthodox teachings and became one of the propagandists; and is today repenting his mistake. Other examples can be presented, but we do not desire to shock or disgust our readers.

What can this type of propaganda do to help society? Of what benefit is it to Christianity? Why is all this damage to mind and soul allowed to proceed unchecked?

Therefore, Greeks of Chicago, read this, and future columns similar to it, in order to know the truth about this movement; and by doing so, keep yourselves from becoming victims of it. We will tell you how to recognize

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the approach used by these propagandists. Beware of those glib-tongued spiritual seducers who seek your downfall.

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THE GREEK CHURCH

(Editorial)

To a Greek, the word patriotism does not mean the love of his fatherland only. In his mind the word is so closely allied to Christianity that the Greeks may be said to be as much attached to their faith from a national stand-point as from a religious one.

In their eyes, to alter one particle in the ceremonial, and still more in the creed of the Eastern Orthodox Church as established by the Byzantine Fathers of the Church, would be a sin. They are proud to think that whereas other religions change and become divided, their religion alone has subsisted unaltered for ages. Orthodoxy is the same in every part of Greece and in every country.

A Greek looks upon his Church with an affection easy to understand; and no



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matter how far he goes from his country it is to the Church in which he was baptized that he always turns for guidance and consolation.

The Greek Church holds a unique position among churches. It alone possesses the power of tying and untying the marriage knot; for the legality of a marriage does not depend upon the civil portion of it (which is a modern introduction), but upon the sanction of the patriarch or bishop. In a marriage between a member of the Orthodox Church and one who belongs to another religion, permission is only granted by the Greek Church on the understanding that the children arising from such a marriage shall be baptized and reared in the religion of the Orthodox Church.

Every Greek hopes that when he breathes his last, that he will receive the holy sacrament from his priest with the same rites that have remained unchanged for centuries. This may be why religion seems to have such an active part in a man's life in Greece; it may also explain why there are practically no atheists in Greece.



Saloniki, July 17, 1915.

Although Greeks are perfectly tolerant in their attitude towards other religions they cling jealously to their own church, and both Protestant and Roman Catholic missionaries have had little success in Greece. Although convinced of the pre-eminence of their own religion, Greeks have not the slightest desire to proselytise, and, indeed, raise difficulties when a convert seeks to join their ranks; for they hold it to be every man's duty to live in the faith in which he was born.

This of course applies to Christians. Mohammedanism they hardly look upon as a religion; but rather as a racial fanaticism and a pretext for brutal outrage in times of war, and contemptible voluptuousness in times of peace. This is hardly to be wondered at, since the Greek religion inculcates gentleness; and their experience teaches them that the Mussulmans are cruel and ever ready to break out into massacres and violence of every kind.

The Greek Church is not seeking to convert other people to its teachings, but the Church demands that its teachings be respected by this group of



Saloniki, July 17, 1915.

evangelistic propagandists who are seeking to convert its members to a form of religion on the order of a cult.

This is a warning to those who seek to demoralize the Orthodox Church here in America (especially Chicago). The Greek Church has survived many dangers far worse than the one that has presented itself. It does not fear for its existence; it only desires to protect certain weak individuals who are easily swayed by glib talk and dramatic tracts.

Propagandists, take heed!



Saloniki, July 10, 1915.

THE PROPAGANDA QUESTION AGAIN

"Bishop" Papadopoulos and printer Kastritsis have named the room at Monroe Street and Grant Avenue, where a few Greeks gather to listen to the sermons of "pastor" Papadopoulos every Sunday, "The First Greek Evangelical Church". This is this same man, who preaches that our Holy Virgin is not the Mother of God; that the saints are ordinary men; and that the holy icons or images are merely pieces of wood and paint.

Among those who listen to Papadopoulos are a few Greek laborers who go there because they are promised that they will be given work.

Certainly, these people have no desire to listen to all these fantastic and "enlightening" ideas of Papadopoulos, but they are forced, because of their great need, to listen to the "inspired pastor's" sermons. In addition to these good people, there are a few young men who attend the sermons. They say that they have been promised a high school or a college education.

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Thus, all these unemployed men and supposed lovers of wisdom gather in this place without knowing the real purpose of Papadopoulos. Lately, he has had the insolence to elevate himself to the rank of bishop. As yet, we are unable to discover who ordained Papadopoulos and who promoted him to the bishop's chair.

Now, this person owns a printing shop and is printing the notorious book of the still more notorious renegade and deserter of the church, Cyril Georgiades. Together with "pastor" Kastritsis, Papadopoulos operates the Hermes printing shop and publishes a pamphlet called Hope, which gives free publicity to a few people with whom we shall deal in a later issue.

The purpose of the activities of "Bishop" Papadopoulos is the continuance of Georgiades in the post of principal of the Greek school and the retention of the former's sister-in-law as a teacher in the same school. The Holy Synod of Greece, the supreme authority in the Greek church, has forbidden these two so-called educators to continue their teaching. Under their guidance, the

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unfortunate Greek students did not have the right to make the sign of the cross, or the right to pray according to the custom of the church.

This state of affairs lasted for three years in our very midst; more than three hundred pupils were taught in the Greek school which is built on the property of the Holy Trinity Greek Orthodox community. Was it the desire of the church community to appoint and pay a relative of "Bishop" Papadopoulos to teach the poor pupils not to use the sign of the cross?

In the meantime, you may ask what our three theologians and priests were doing. This is a condition which we find very hard to explain.

What have our church boards done to correct this evil? What have the parents, the Greek businessmen, and the members of our Chicago community done about it? This is the important question which we shall attempt to analyze and throw light upon.

Saloniki, July 10, 1915.

Saloniki proposes to find the truth. Just as it attacked the sham bankers and all the loathsome elements of our community, so today begins our gigantic battle to smash and expose the propagandists by revealing the truth. Many of them have been working silently, profiting from the internal strife and discontent within our community and from the attacks and accusations against our priests. Propagandists had created many scandals in the church governing boards and had succeeded even in penetrating into our schools until the day that this paper fought the destructive influence of Papadopoulos' sermons and forced him to behave and until his sister-in-law was relieved of her duties. In addition, Georgiades was driven out of town. Saloniki will expose all those liars and imposters who are betraying and undermining the Greek Orthodox church.

The Greek people of Chicago, who are making rapid strides forward in business and industry, need to be informed about conditions in the community, in the schools, in the churches, in every kind of enterprise. They must be told about every dishonest and fraudulent activity.

Saloniki will enlighten our good people, but it will discover and destroy the

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evildoers.

Let us all lend a helping hand to Saloniki in her gallant and unselfish struggle to save our national Greek consciousness and our church institutions from being undermined.

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SAINT CONSTANTINE CHURCH GETS A NEW PRIEST

Our Saint Constantine Church on the South Side has been closed and has held no services for two consecutive Sundays now, because of the sudden departure of the Reverend Ambrosios Mandilaris for Canada.

The church board has announced through the press that a new married priest is wanted. We have been informed that the Reverend Theodore Prussianos will be the new pastor. Reverend Prussianos was formerly pastor of the Greek churches at Newark and Boston. He is well known to many Chicago Greeks who come from the same province in Greece as he does. In addition, he is the brother-in-law of our wealthy and prominent Giovanis Brothers who are successfully engaged in the manufacture of ice cream.

Thus, our thriving and forward-looking church parish on the South Side will acquire an able minister, and will again attend to its religious duties.

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GREEK

Saloniki, June 19, 1915.

THE AGITATORS

(Editorial)

A great number of programs and leaflets have been distributed in the Greek quarter lately, which are signed by someone called Papadopoulos, who pretends to be a printer, a doctor, and a teacher. This person has a meeting place at Grant and Monroe Streets (sic) where he preaches against the divinity of the Holy Virgin, the saints, and the holy images of our church.

It is certainly not our duty to answer the arguments of this versatile printer, doctor, and preacher. Our three learned priests and theologians, however, should curb the nefarious activities of this character immediately, because we have positive information that more than sixty poor Greek families have been listening to Papadopoulos' sermons regularly without being able to learn exactly what the nature and purpose of his teachings are. These people go

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to his assembly hall with the promise that suitable employment will be secured for them, though we know that this technique is merely a means to an end.

So, little by little, Papadopoulos teaches that our Holy Mother is not a divinity, that the saints of our church are not worthy of adoration, and that the sacred images or icons represent and mean nothing because they are just pieces of wood and a combination of a few dull colors.

No doubt, these blasphemies and heretic utterances are the cause of great injury to the religious convictions of our Greek Orthodox Christians. We know that he is a despicable hireling of some other religious sect whose purpose it is to undermine our faith.

We all know that the divinity of our Holy Virgin has been accepted by us,

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and that she has been worshipped by 130,000,000 Orthodox Christians and 300,000,000 Roman Catholics for many centuries. She has not been imposed on our consciousness and spirit by force or by the sword, but only by her loving-kindness and maternal love as the immaculate Mother of Jesus.

Even Papadopoulos' Turkish friends, even the Jews, respect our Holy Virgin, whose name they often invoke in moments of anguish and pain with the exclamations: Oh, Holy Virgin, help me! Save me, Holy Virgin!

Papadopoulos and his followers are fighting divine goodness and grace. We shall mention all of them by name so that they will not be able to parade under false colors and pretend that they are Greek Orthodox, and thus poison the innocent and simple minds of our people.

This man also owns the Hermes printing shop, with the Kastritsis brothers as

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his co-workers, and is now printing and distributing various leaflets and manifestos in order to get more customers.

Furthermore, the book of the notorious Cyril Georgiadis is being printed in this shop. In the heyday of Georgiadis, the Greek community of Chicago was divided as a result of his efforts. It is this same community that we have been trying to reunite and reconstruct with the co-operation of everyone under the leadership of our three able priests. Only thus will we be able to oppose this new attack against our sacred religious convictions and customs. You may notice that this new imposter does not talk openly to any Greek he meets. He uses a clever technique with which he seeks gradually to divorce our people from their religion.

It is true that he cannot lead many families astray by false promises to provide employment, but he is surrounded by a group of fanatic followers who

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are mostly employees of the Hermes printing shop. We do not care what they believe or think. Everybody is free to believe as he pleases. We are greatly concerned about those poor families, however, who submit to his evil influence in the hope of obtaining charity or some other favor. It is a pity that many of our people accept these teachings and ideas without having the courage or strength to fight these dangerous enemies of our faith. Their hope of obtaining some assistance and a piece of bread, however, prevents them from making any objections.

Therefore, we should not allow our needy families to suffer. Our consolidated Greek community must exercise its humanitarian duties and minister to the needs of our poor through the church, so that they will not be forced to accept any help or services from the underminers of our race and institutions.

The Greek Women's Club should find out which families are in need. It is

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imperative that our great and prosperous Greek community of Chicago unite and endeavor to relieve poverty and suffering among us. It will thus prove that there is no room for agitators among the Greeks of Chicago.

May we call the attention of our priests, especially, to the need for correction of the evils that beset us? We will gladly offer the columns of this paper free of charge for the discussion of this serious agitational danger.

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Saloniki, June 19, 1915.

FINANCIAL REPORT OF THE GREEK ANNUNCIATION CHURCH COMMUNITY

The Greek Orthodox Church of the Annunciation, on Chicago's North Side, reports that income for the period June 1, 1914-May 1, 1915 was \$10,091.25. The total expenses for the same period amounted to \$10,322.81. In the years between January 1910, when the church was founded, and May 30, 1915, the total income of this institution has been \$100,930.00. The expenses in the same period of time were \$100,930.80.

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Saloniki, Mar. 20, 1915.

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GREEK CLERGY OF CHICAGO IN AGREEMENT

(Editorial)

The first victory of Saloniki in its struggle for co-operation and harmony has manifested itself in the form of an agreement made by the three priests of Chicago. The Reverends Leon Pygeas, Ambrose Mandilaris, and Constantine Hadzidimitriou have sent a letter to this paper pledging their support. The letter is published below.

This letter is the first step towards the unification of our Greek parishes. It is a well-known fact that the outcome of any issue, good or bad, is the direct result of the type of leadership involved. As spiritual leaders of the Greek community of Chicago, these three priests have assumed the responsibility of creating harmony and uniting the non disorganized Greeks of Chicago. They will of course be aided by every patriotic and progressive Greek in Chicago. Saloniki is prepared to devote its every column to this

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purpose.

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We publish the letter received from our priests with the sincere hope that everyone will read it with great care. It clarifies certain facts and explains others which the community has apparently overlooked. In this letter our clergy make certain complaints which are well justified. We must give heed to their words, for the success of our plan depends upon them.

The clergymen ask the Greek people to awaken their dormant consciousness and free themselves of their mental shackles. Only by doing so can we achieve our goal. The following is the epistle received.

"Dear Editor of Saloniki:

"Among your many editorials--all of which urge the Greek people to better themselves--one far surpasses the others. We refer to the article urging

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the unification of the three Greek church parishes into one centrally controlled parish. In this article you ask for the opinion and reaction of the community, particularly the Greek priests. We sincerely appreciate the gallantry of your gesture for we are unaccustomed to being consulted in these matters, although they are very pertinent to us. It seems that no one cares what the priests themselves think. Even the lowliest parishioner has more influence in church affairs than the priest himself. However, since you have asked for it, we present our true opinions on the subject.

"We are, as you have said, 'leaderless and overwhelmed with individual leadership at the same time'. Such a condition must be rectified. The three churches should be centralized so that all Chicago Greeks may derive the same benefits from the church they attend. If such a thing were done better accounts could be kept of income and expenditure.

"If this unification is to be realized we must wipe out egoism, individualism, sectionalism, pettiness, jealousy, and all the other faults which seem to be

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the common failing of the Greek people. Perhaps the Holy Synod of our native land will send us an ordained leader. If this happens we shall be very fortunate.

If this leader is accepted and revered the unification of our church will not confine itself to the boundaries of Chicago--then our church will be united throughout America. If this does not happen--if the people do not accept him as a superior--then we shall deserve our fate. And that fate will be a sad one. The world will brand us with its scorn and ridicule. We shall be the only people on earth who neither look out for our own interests nor have sense enough to listen to someone wiser than ourselves.

"Sincerely yours,

"Leon Pygeas

"C. Hadzidimitriou

"A. Mandilaris."

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Saloniki, Mar. 7, 1914.

GO TO CHURCH ON SUNDAY!

by
Paul Demos

What an excellent piece of advice! All have raised their voices with this precious admonition on their lips. Everyone has understood that the church is the only road to salvation for all peoples. We have become accustomed to church habits and practices. Small and large newspapers, periodicals, all sorts of literature; teachers, priests, preachers, and wise men, are urging the people to adhere to the unshakeable institution of the church.

We now pose the question: Do we attend church regularly? And if not, why not? Do we profit any by going to church?

Let us stop and think what benefits we derive from the church. Regardless of whether we differ in regard to the interpretation and the way of expressing our religious conceptions and beliefs, there is a common

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No one can object to these thoughts. Our present civilization has been fashioned and created by religion. Did not the ancient Greek civilization begin with religion? Did not the ancient Greeks revere and sacrifice everything, if need be, to their gods? Did not Abraham offer his beloved son as a sacrifice to God? To whom do we Greeks owe our freedom and our present happy state of prosperity and national greatness: Who is responsible for the preservation and salvation of our sacred national ideals,

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traditions, and culture? The church and our clergy have given us our freedom; they have preserved and protected our national heritage; they have defended us from all enemies; they have fought undaunted for our rights as Orthodox Christians, as Greeks, as civilized human beings.

Our priests must be highly respected, for they are as the Apostles of Jesus Christ: they have been divinely delegated to disseminate and spread the word of God among all peoples and all nations. The forerunners of our priests of today, the monks of the monasteries, taught and preserved our language. Many a time they ran to the mountains with valuable books and manuscripts where they lived and taught for years, thus avoiding capture and saving priceless volumes and manuscripts. Through the church, these men kept the spiritual and intellectual lights burning and prevented them from being irretrievably extinguished. It was the silent, patient, and pious priest who gave the enslaved Greeks hope and courage, by keeping alive their faith in a just God, during four long and indescribably dark centuries of slavery and tyranny. It was a priest who first gave the

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long-awaited signal for our people to rise and fight for their freedom in 1821.

It was a priest (Patriarch Gregory of Constantinople) who suffered himself to be hanged and desecrated by the barbarous Turk horde while defending the sacred rights and ideals of the Greek subjects.

So, we have cause to be grateful to our church, to its servants, to its glorious past and revered history. We should all attend church, for it is within her bosom that we shall find strength and comfort in our efforts to serve our people and humanity.

It is not too late to acquire the habit of going to church. God will forgive those who remember Him and return to Him.

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Saloniki, Mar. 6, 1915.

SOCIAL AWAKENING

(Editorial)

Today we continue to discuss the proposed unification of the three Greek churches of Chicago. On the whole, such a movement would result in benefits for all concerned.

The opinions expressed by the thirty thousand Chicago Greeks indicate that they are in perfect accord with the ideas proposed by Saloniki. They realize that this unification will provide the only possible solution to our problem. Daily we receive letters from outstanding and successful Greek business and professional men, urging Saloniki to continue its good work. Thus this paper is encouraged, and sincerely believes that the day of harmonious co-operation is near at hand. It will be a happy day for us when all Greeks of Chicago are members of one powerful parish which will be governed peacefully and without discrimination.

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Saloniki, Mar. 6, 1915.

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IV We recently published the sound and patriotic opinion of the beloved and most respected Reverend Leon Pygeas, and we hope to hear from the other two Chicago priests.

Before publishing letters and articles sent to us by outstanding individuals who have written in response to our recent editorials on this subject, we desire to present certain facts to Greeks of Chicago. These facts, which are as discernible as black and white, will explain the persistence of this newspaper. First: On the evening of Evangelismos /Editor's note: The Day of the Annunciation, March 25/ all three of the churches gave a dance; hence, three priests, three boards of trustees, and three women's clubs were trying simultaneously to sell tickets to the bewildered Greek people. Undue animosity resulted; there was fighting and bickering between the three churches, since each person could attend only one dance. Fellow Greeks, observe that our places of worship have adopted the methods of our unscrupulous cutthroat businessmen.

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Perhaps this slight illustration does not impress anyone with its importance, but clearly to be observed in this instance are the roots of the weed that is rapidly strangling the life and vitality of the Greek community.

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Second: On the Church holiday, Koiniseos tis Theotokou (Death of the Mother of God [August 15]) each of our churches gave a picnic to which the community was invited. Rather than make a choice between the three groups, the people preferred not to attend any of the outings. They were certain that news of their presence at one picnic would arouse the wrath of their friends who might have gone to either of the other two outings. In fact, some people spent the entire day traveling from one picnic-ground to another, in order to satisfy all of their friends and business acquaintances.

This perversity has not been overlooked or condoned by the Virgin Mary, for last year it rained very heavily and all three picnics were total failures.

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Third: The Greek school on the property of the Holy Trinity Church, situated in the center of the largest Greek community of Chicago, has been abandoned to a pitiful fate. It has been, and still is, maintained by the Holy Trinity Church without any help from the other two churches. We modify this statement by saying that St. Constantine maintains its own school and for that reason cannot be justly accused of neglect or indifference. However, the Church of the Evangelismos should have been helping to maintain this Greek school; it has no school of its own and the children in that parish attend the classes of the Holy Trinity School.

Our clergy does not even take the trouble to define clearly the boundaries of each parish. As a result of this indifference quarrels continually arise at funerals, weddings, and baptisms.....

We make these assertions not with a desire to slander, but with a sincere desire to bring about a reform by exposing the corruption of some of our institutions. Only after we have evoked the necessary changes, will our community become a

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III B 3 b

IV a happy and contented one. When our church affairs are given on different days the guests will be able to attend either or all affairs without fear of inconvenience or embarrassment. Then the membership of our churches will be numbered in the thousands and not in the tens and twenties as it is now.....National holidays will be celebrated by all three churches, working in co-operation.

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Therefore, action is imperative! These reforms cannot be accomplished by mere words. Let us be a good example to the others.

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Saloniki, Feb. 28, 1914.

WE MUST HAVE A BISHOP

(Editorial)

We do not wish to enumerate the scandals or the other serious difficulties which have become a chronic disease with our Greek community. We do not wish to recount the disgraceful court trials and the criminal waste and extravagance of church funds for court costs and lawyers' fees.

Without desiring to make an elaborate introduction to the subject, we herewith present an emphatic and persistent demand for a Greek Orthodox bishop in Chicago and in the major cities of America. We hope that the Greek government, the Greek Orthodox Holy Synod, and, as a last resort, Almighty God, will respond to our urgent appeals for a high ecclesiastical leader for the Greeks of America.

Saloniki makes this request in the name of the 40,000 Greeks of Chicago and

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the 700,000 Greeks of America.

We must have a strong, competent, and recognized leadership, especially in our church community life, if we are to preserve and maintain the three great church communities of Chicago and the sixty-two Greek parochial schools and several charitable institutions whose efficient operation depends upon a firm and capable educational leader. There are more than sixty members of our lower clergy in the United States, of whom a great many have not been properly ordained and legally appointed by the supreme Greek ecclesiastical authority, the Holy Synod at Athens, Greece.

Then there are more than sixty members in both the lower and higher ranks of the Greek clergy who have been dividing our church communities into opposing religious and political factions, who have been inciting the leaders of our communities to create needless strife and petty community wars. These priests and supposed representatives of God on earth have been causing such shocking scandals in the church communities that all

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respect for our Greek Orthodox faith and all the prestige of our clergy are seriously imperiled. There are many Greek clergymen who have assumed the responsibilities of a priest in our numerous parishes in Chicago and in the United States without having been legally and regularly appointed by the proper superior ecclesiastical authority. Many of them come to the United States bearing letters and documents from various unqualified bishops in Greece recommending them to the unsuspecting and trusting people of our parishes.

These destructive and irregular activities are being carried on at a time when huge sums of money have been spent for all kinds of Greek institutions. More than forty church buildings have been erected throughout the United States, six of them in Chicago, at a cost of one and a half million dollars. These churches have been built and maintained with the sweat, the labor, and the contributions of the thousands of pious, devoted, hard-working Greek Orthodox men and women. The Greek immigrant has done his share in erecting these churches; it is now up to our clergy, to our bishops, and

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to our educated and experienced church and civic leaders to organize, improve, and govern our churches and schools.

The first Greek church in America was built in 1865 in New Orleans; all other Greek churches in America have been built during the last fifteen years.

Ever since the erection of the magnificent Church of the Holy Trinity in Lowell, Massachusetts, and the equally splendid Church of the Annunciation in Chicago, as well as scores of smaller churches, a spirit of short-lived enthusiasm and rapidly vanishing Greek sentimentality, together with a shallow and superficial religious ardor, have characterized our efforts in our social and church life. Our worship of God is a mockery. We do not seem to have any profound religious feeling.

We have not built on a solid and sound foundation. Evidently, the first Greek immigrants built churches and organized our communities as a matter

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of course, with no serious thought or purpose in mind. The burying of a Greek immigrant with the help of a non-Greek priest hurt our religious pride and offended our church traditions to such an extent that the first Greeks in America decided to build a church and a community of their own.

Then we had the phenomenon of ill-prepared and uneducated so-called Greek priests who came to America in search of a better fortune, who took advantage of the ignorance and the trust of our people to become the blundering and incompetent leaders of our church institutions. In Chicago, we well remember such fakes and "pious shepherds of the Greek flock" as Papakaparellis and Papasideris.

Poor and deficient religious instruction and guidance transformed the first fruits of our religious enthusiasm and fervor into blind fanaticism. That is when our temples were transformed into places of strife and into trading centers.

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Thus, the instinctive piety and God-fearing sentiment of the majority of our Greek people were transformed into cold indifference. That is why our religious affairs in Chicago, as well as in other communities in America, are in such a chaotic and deplorable condition.

The disgusting election methods which were used in Greece have been introduced into our churches. As a result, our new church communities have felt the gangrenous effect of disorganization, division, strife, and incompetence. Our most sacred ideals and noblest Greek virtues have been allowed to decay and be destroyed.

Most of our Greek church communities are so loaded down with debts that they can hardly meet their immediate obligations, among which are the salaries of the priests and teachers.

Most of the numerous and pompous verbal outbursts outlining dreams and plans to build schools, clubs, gymnasiums, libraries, and Greek-American educational

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and cultural centers, have been empty and meaningless phrases and impossible wishes. In vain have the governing boards and the members of our communities met hour after hour to discuss and debate ways and means of improving our ways of life and our institutions.

To this confusion and chaos the supreme Greek Orthodox ecclesiastical authority, the Holy Synod of Greece, is adding its cold indifference, in spite of the fact that the Greek immigrants of America, and particularly of Chicago, have made such urgent appeals to obtain some leadership. Why should the Holy Synod of Greece turn a deaf ear to our demands? The Greek churches of America have been built with great sacrifice of money and energy; their purpose is the religious, social, and intellectual guidance and enlightenment of our immigrants. Without them we are doomed to extinction; we are doomed to lose our national and religious consciousness and entity.

The Holy Synod has not been moved the least by the new demands of an expanded and reborn Greece. It has not been affected by the need for destroying a

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corrupt social and political order. It has not been moved by the bloody sacrifices of the Greek people of America during the late Balkan wars.

It seems that the danger of the dissolution of our church communities in America has not made the slightest impression on the minds of the ecclesiastical leaders of the Greek church. The protests and the frantic appeals of the press and of individual Greeks have been to no avail. No force, no event could stir the Holy Synod from its deep slumber. No one could induce that august ecclesiastical body to look at the strife, the warring factions, and the destruction which were and are taking place in the Greek churches of Chicago and of the United States in general. It is the duty of our supreme church authorities in Greece to put an end to this deplorable situation, because churches are built for entirely different purposes.

The Holy Synod of Greece shares the largest part of the responsibility for this disastrous situation. In the name of God and in the name of the true

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worship and adoration which man must offer to God, the Holy Synod must correct this unbearable situation.

We demand that a bishop be appointed to Chicago and that an archbishop be sent to supervise our churches and to help in the solution of all our problems. Every passing day costs much in loss of prestige to the sacred and holy name of our Greek church.

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Saloniki, Feb. 27, 1915.

GREEK

WPA (ILL.) PROJ. 30275

UNIFICATION OF CHICAGO GREEKS IS THE GOAL OF SALONIKI
The Reverend Pygeas Makes a Statement

"The program of co-operation and unification suggested by Saloniki is the ideal solution to our problems. As a priest of one of the Greek churches of Chicago, I desire to express my willingness to co-operate to the best of my ability with the editors of this worthy paper. The need for unification is acute, and must be given prompt and serious consideration by all Greeks of Chicago."

"Sincerely,

"Reverend Leon Pygeas,
"Archimandrite of the Holy Trinity Church."

We present the words of Reverend Pygeas to the Greek community of Chicago with a feeling of great pride, because we have been successful in awakening our clergy to the danger that confronts the Greek communities of America, and

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II A 2 Chicago in particular. Reverend Pygeas' dignified but sincere statement has officially launched a campaign which will be carried on by Saloniki. Its goal is to be a unified and harmonious Greek community of Chicago, in which there will be no friction between churches and parishes.

Saloniki is about to enter a long, strenuous battle with only its news' columns as a weapon. It will strive to accomplish a herculean task, and is ready and willing to make every possible sacrifice in order that this task may be successfully executed. Many obstacles will be found in our path--some unavoidable, others maliciously put there to hinder and dishearten us. But we shall not lose heart, nor shall we be sidetracked!

We will make no further reference to these obstacles, nor to our past disillusionments or griefs. The future is before us and needs our undivided attention. Saloniki has undertaken this fight because we have the interests of Chicago Greeks at heart, and because we are pledged to do everything to further the

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GREEK

WPA (ILL.) PROJ. 30075

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GREEK

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Saloniki, Feb. 27, 1915.

WPA (ILL) PROJ. 30275

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II A 2 progress and the assimilation of Greek people.

It is the duty of every newspaper to devote its columns to those matters pertaining to the welfare of the community or group which the paper serves. A newspaper must be the staunch friend of the people, and a real friend is one who makes every effort to help you.

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Saloniki has made the following promises and will work ceaselessly until they are fulfilled:

First: Unification of the three parishes, which will create an annual surplus of at least \$100,000 to be allocated to Greek grammar and high schools.

Second: Saloniki believes that such unification will enable Greeks of Chicago to acquire their own hospital.

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- 4 -

GREEK

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Saloniki, Feb. 27, 1915.

WPA (ILL.) PROJ. 30275

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Third: Saloniki promises to establish a National Committee, composed of representatives of all Greek centers. It is planned that these representatives will constitute a Chamber of Commerce which will provide Greek merchants and businessmen with the protection and encouragement they so sorely need. This move will undoubtedly bring the thirty thousand Chicago Greeks together into one large family.

This must be done; failure to attain this unity will result in the bankruptcy and the undoing of the majority of our businessmen. Just question the first Greek whom you happen to meet regarding his business relationships with his countrymen. His answer will be one of complaint and resentment. If he is in business he will probably reply that one of his countrymen has opened a store next door to his and that the resultant competition will soon force them both to close their doors. Or, perhaps he may be a laborer who has lost his job because of a Greek fellow laborer's insolence to the boss.

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GREEK

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WPA (ILL.) PROJ. 30275

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Saloniki, Feb. 27, 1915.

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II A 2 This animosity is so strong that even the Americans have become aware of it. As a result of the friction between the Greeks themselves, the American people have coined the phrase "When Greek meets Greek".

Saloniki pleads for the eradication of factional enmity. It begs for the cessation of ridiculous feuding. It appeals for brotherly love and understanding.

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The most Reverend Father Pygeas has distinguished himself by being the first of the Greek clergy to feel the need for coalition: he has aligned himself with Saloniki. He will discuss the matter in detail at a future lecture to which all Greeks of Chicago are invited.

The groundwork will be laid; the details worked out; and in the future the Greeks of Chicago will boast that they are members of the powerful Greek Orthodox Unified Parish.....

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This is the true opinion of Saloniki--the publication which has been pledged from its very inception to uphold the Greek honor and to serve the community in the best possible manner.

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Saloniki, Feb. 27, 1915.

GREEK
WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Jan. 31, 1914.

ONE HUNDRED AND NINETY-THREE PATIENTS

(Editorial)

According to the statistics of the Alexian Brothers Hospital, one hundred and ninety-four Greeks were hospitalized in that institution last year. The thing that is worthy of note is the shocking fact that all the patients registered as Catholics.

This must be attributed to the fact that very seldom or never has a Greek Orthodox priest visited our sick fellow countrymen in the various hospitals of Chicago.

The parable of the second coming of Christ says among other things, "I was ill and you visited me; I was in jail and you came to comfort me; I was hungry and you gave me to eat, etc." This same gospel is often read in the Greek churches, but evidently its teachings are not put into practice.

WPA (ILL.) PROJ. 30175

Saloniki, Jan. 31, 1914.

In our estimation, the failure of our clergy and church leaders to minister to the sick in our community has made a very painful impression on everyone. Much of the propaganda of other religious faiths and much of their proselytizing among us must be attributed to the failure of our clergy to visit the sick, to relieve suffering and poverty, to dispel ignorance, and to destroy sin by active work.

Many priests and church workers of other religious faiths have taken the opportunity to visit, comfort, and encourage our sick Greek brethren in the hospitals. Why, then, should not they become Catholics or Protestants, when in their most critical hour some Catholic or Protestant has comforted them?

Many Greeks who have been treated in the Alexian Brothers hospital now feel that it is their duty to attend the Catholic church which is located on the hospital grounds. It is natural that they should do this, since they are only showing their gratitude and thankfulness to those kind Catholics who visited them when they were lying in agony and pain on the hospital bed.

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GREEK

Saloniki, Jan. 31, 1914.

Many Greeks are deserting the ranks of our Orthodox church. We can only save them by active faith.

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GREEK

Loxias, Nov. 25, 1911.

THE OBSTRUCTION OF CIVILIZATION; TRADITIONS AND
EXPLOTTATIONS; DR. KALLIONTZIS AGAINST
FREE MASONRY

(Editorial)



One would wonder and be perplexed if one would take the trouble to carefully analyze and examine the progress of the world as a whole. One will see that, in spite of science, art, commerce, moral education, and everything necessary to produce good citizenship, civilization is advancing very slowly.

I reiterate that one would be not only perplexed but--if he wanted to unearth the causes that obstruct the progress of civilization--also confronted with facts that would be very discouraging. He would find that the real causes of a retarding civilization are the so-called educated classes or rather semi-educated parasites. This unscrupulous class wants to rule and bleed the people by breeding ignorance and superstition, fostering upon the people



Loxias, Nov. 25, 1911.

the necessity of perpetuating the racial mythical traditions, customs, and habits of the so-called past ages, thus keeping up their underground work of frauds and swindles by covering it up with the airs of patriotism, nationalism and religion.

I will bring before you the greatest swindlers, the arch-enemies of civilization, the priests of the Catholic Church, who for centuries have kept the people of Europe in darkness and the prisons well packed with intellectual individualists who had the learning and the courage to defy those rogues.

Today, however, the sun of this swindling class is beginning to set, and the enlightened people of the West, ruled by a progressive class, have thrown off the yoke of exploitation and curtailed the old dynastic influences and their grip upon the people, making them less oppressive.

Must the Greeks criticize this Western enlightenment by saying that these

Loxias, Nov. 25, 1911.



people did not maintain the sacred traditions of their progenitors in jerking off the unreligious yoke of the swindlers?

Must we criticize them as we did a Chicago doctor recently, who said that the Greeks must remain faithfully devoted to our traditions? Must we criticize them for keeping up such traditions as that of carrying the sepulcher of the Savior around the streets of the city in the early hours of the morning, chanting prayers and hymns born of hypocrisy, disturbing the peace and quietness of people who are sleeping; that of parading around the streets of Chicago in Foustanela (Kilts), dancing the Chiamico; that of blindly submitting to the corrupt rule of our idiotic archons, under the influence of fear and superstition which stifle the freedom of noble ideas? Are these holy traditions to be maintained, Dr. Kalliontzis? According to our learned doctor, people ought to remain in the darkness, so that he and his kind, concealed under the cloak of patriotism and religion, can fatten themselves upon their ignorance and weaknesses.



Loxias, Nov. 25, 1911.

Of course nobody ever expected the Chicago doctor to possess political and social knowledge, but we did expect him to have better breeding; to be more careful and not to abuse the hospitality and generosity of our adopted country.

In his article published in the Greek Star, he advised the non-Masons to cease to deal and associate with Masons, and if possible to avoid them as if they were black sheep.

I am not a Mason, but historical facts tell us that the present world owes very much to free Masonry. America was liberated from the British yoke; France was liberated from monarchs and emperors; Portugal, from an infamous monarch, and we the Greeks were liberated from the Turkish yoke, because the first and foremost workers of the above revolutions for liberty were Masons.



Loxias, Nov. 25, 1911.

Masons, according to our doctor, are not patriots, or rather he maintains that by becoming Masons, they lose their patriotism. How do you account, doctor, for the patriotism of Voltaire, Mirabeau, Rousseau, Xanthos, Skoufas, and many other Masons?

Were it not that our Greek community in Chicago is affected by your article, doctor, we would refrain from calling your attention to it, as it would have been a waste of time, energy and principle to answer such idiotic writings. . . . But, doctor, for your own individual interest, we advise you to deal with things which are within your circle and leave the Greek community and the Free Masons alone.

G. Matalas.

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Loxias, Nov. 25, 1911.

GREEK



GREEK STAR STANDS THE WRONG WAY IN ACCUSING
FREE MASONS.

Editorial.

Dr. Kalliontzis' article, published in the Greek Star, against Free Masonry and Socialism, is wholly disapproved by the Greeks in Chicago. Many fellow-Greeks, by writing and phoning to us registered their utter disapproval of the article in the Greek Star which expressed disrespect to fellow-Americans and fellow-Greeks who are Masons or Socialists.

In our last edition of Loxias we expressed we forgave our eminent physician Dr. Kalliontzis, the author of the article, taking into consideration Christ's example when he said, "Father forgive them, for they know not what they do."

Loxias, Nov. 25, 1911.



But the publisher of the Greek Star, though ignorant and illiterate, cannot be forgiven. Because he, as an editor and publisher, must know the duty and obligation of the press towards people. He should know that such inaccurate and unfounded articles should not be printed for publication. A little knowledge of history, common sense, and respect for justice, right and good, would have been sufficient to guide the publisher of the Greek Star to refuse to publish the article of Dr. K. Kalliontzis, against Free Masons and Socialism.

My friend Dr. Kalliontzis and the uneducated publisher of the Greek Star should know, if they must, that true Christianity stands upon Socialism and Cosmopolitanism.

Indeed, from the nationalistic point of view, i. e. from the point of view of Hellenic Nationalism, Socialism, Cosmopolitanism as well as Ecumenical Christianity, are bitter enemies to any nation.

Below this you find an article written by G. Matalas titled, "The Obstruction of Civilization. It is a very interesting article to read, providing you are far above the line of the average partisan, narrowminded patriot.

Loxias, July 1, 1911.

THE GREEK CHURCHES IN CHICAGO

\$300,000. SPENT FOR WHAT?



p. 2- In the last few years the Greek churches in Chicago have collected and spent over \$300,000. What for? Oh, just to parade the Sepulcher of the Savior around the streets, to quarrel among ourselves as to the best method of parading, and to intone the name of God that he may help us perpetuate our stupidity and hypocrisy. . . . Just for that!

After so much singing and parading, using the name of God in vain, nothing has happened to us. We are not better Christians than we were before we spent the \$300,000. Doing what we do is simple foolishness, a waste of money, time, and energy, and above all, we are making ourselves a nuisance to others who have the misfortune to reside near a Greek church. If God had time to inquire why we enact this clownish procession, he would lose patience and turn us into bricks so that we might at least be useful for something.



GREEK

Loxias, July 1, 1911.

We are ignorant and stupid people, and we deserve to be censured for permitting ourselves to follow certain traditions which might have been convenient in days gone by but are not becoming to-day, and especially not here. We must not abuse the tolerance of our neighbors.

How should we like it if we Greeks lived near or within an Indian reservation, and while we were asleep, the Indians performed one of their many queer dances accompanied by Indian singing, as we Greeks do? A Greco-Indian war would break out immediately. Most assuredly. A long war, too.

What ignorant, stubborn, selfish people we are! Indians who leave their reservations and live elsewhere have brains enough to discontinue their tom-tom dances. Oh, of course we Greeks are a privileged race, and we may do as we please. That is right. . . . It is about time to stop this foolishness if we do not want to arouse racial antagonism against us. It is about time for our clergy and their coadjutors, the presidents of churches and others, to find a different way to justify the expenditure of \$300,000. Processions and chanting Kyrie Eleison are things of the past. If they wish to live on the earnings of others, they must invent something new.



GREEK

Loxias, July 1, 1911.

Indeed, I beg your pardon. I do not mean that all our clergy and their assistants are frauds; of course not!

The Greek Church in America will serve its interests and the interests of the people if as a Christian institution it eliminates much of its antiquated methods and stops imitating the Pope of Rome in commercializing religion. And for the sake of self-preservation the Church must advocate education. Blind devotion is dangerous. Understanding and enlightenment will promote the cause of Christianity.

Be wise! Do not spend money in trying to make a hole in the water. Bear in mind what the ancient Greeks used to say: "Be strong in mind and in body," and not only the gods but the demons themselves will help you.

And since everything needs renovation from time to time, to clear away the cobwebs, so must our church be purified of its mercenary clergy and their followers.

In the meantime let us all sing a requiem for the \$300,000. Amen!

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GREEK



Loxias, March 4, 1911.

MODERN GREEK CHURCH

The modern Greek church in America should really be called the Greek Commercial Church not the Greek Orthodox. It is useless to repeat how many times we have written on this subject in our newspaper.

It is a crime to see 350,000 Greeks in America become indifferent to their native customs, their language, their nationality, their ideals, just because the clergy find them an easy prey for exploitation. It is too high a price to pay.

The priests do not try to teach religion to the church-goers. They do not try to tell them what is right or wrong, what is good or evil. They do not try to improve community life. They just try, in every way possible, to fill their pockets with the hard-earned money of the people who come to them for knowledge and guidance.



Loxias, March 4, 1911.

The priest of today is not a holy man beyond reproach. He is a commercialite. The church is his business and he is in it to make a profit. He robs the poor disguised as their friend. He is unscrupulous in his search for money.

The whole thing goes back to the Holy Synod of Greece which has authority over the priests of America. The Holy Synod could easily provide true and honest priests to preserve Orthodoxy over here but the Holy Synod never wanted to do it and never will want to do it.

As long as Greece gets a huge share of these priestly profits, the Holy Synod will continue to keep her eyes closed to what is going on. She cares for us only as a commercial profit. When we are no longer that, she will quickly forget who and what we are.

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GREEK
WPA (ILL) PROJ 30276

Loxias, Dec. 10, 1910.

TO THE MEMBERS OF THE GREEK COMMUNITY OF CHICAGO

Dear Sirs:

At the last meeting of the members of the Greek Community of Chicago there were fifteen men present including myself. This was because the members of the Holy Synod were holding a meeting and elections at the same time and date.

Among others, my name was suggested as a trustee of the churches. Because this election was against the rules of the Greek Community of Chicago and because my friends tried to give me an office I have no intention of taking, I am stating myself clearly in this letter.

I am not a member of the Holy Synod and do not wish to be considered as such, nor do I intend to take any part or interest whatsoever in any election they may stage.

Chicago, Dec. 2, 1910

Andrew Vlachos.

III C

GREEK



Loxias, Nov. 12, 1910.

GREEK COMMUNITIES IN AMERICA

What a beautiful word "church" is. It is a word that should have a beautiful spiritual meaning yet our churches have sunk to the level of our coffee-houses. There are still a few people left who say, "Let us go to church and say our prayers." These people are becoming more scarce every day.

If Jesus were living today and saw the number of collection plates in our churches he would say "Stay home and say your prayers - this is robbery."

The Greek communities of America are breaking up because the clerical desire for money is surpassing the desire for Orthodoxy and Christianity.

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GREEK



Loxias, May 7, 1910

CURIOUS THINGS

p. 1.- There is nothing more curious than the Greek clergy of America which lives parasitically off the general masses. These priests have thousands of dollars in private accounts, but never would they think of giving one dollar to a poor family for bread for starving children.

The Holy Synod has permitted them to don street clothes, so they can now be found in saloons and coffee-houses gossiping till 3 in the morning. Can we blame them? The poor fellows work 200 hours a year; how can they help being lazy?

Our priests are not the moral and upright men we think they are. One unmarried priest will leave behind him three sons when he dies. Another was recently sued for \$750,000 by a "lady" of questionable reputation.



Loxias, May 7, 1910

Hellenism is thriving in the United States. We must have the right kind of priests to lead our people. It is time we woke up to what is going on under our eyes.

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GREEK



Loxias, April 21, 1910

PRIESTHOOD

p. 1.- Once again we will discuss our favorite subject--Priesthood. The priests are complaining of their measly salaries. There are fifty priests in the United States and they each make 5,000 annually including their extra fees for marriages, funerals, etc. Most of these priests freely admit that the only reason they came to America was because they heard of the great sums they could amass from the Greek people here. The Greek priests are costing the church-goers \$500,000 a year. This money could easily be used for better purposes, such as hospitals, gymnasiums, schools, etc., where all could benefit from it.

The priests are not what they used to be in our childhood days. They are human beings now, mercenary, grafting, and selfish. We are cheating ourselves and future generations by putting them on a pedestal and paying for it.

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GREEK



Loxias, Feb. 26, 1910

REGULAR MEETING

p. 1.- All members of the Greek Community of Chicago are requested to attend a general meeting which will be held Sunday, February 27, 4 o'clock at Holy Trinity Church Hall. The following problems will be discussed.

- (1) The economical condition of our Community.
- (2) The establishment of a new church at Vermont Park, a piece of property owned by the community.
- (3) The establishing of a new church on the North Side and the problem of having two churches there or closing the old church.
- (4) Electing 12 men to direct school activities.
- (5) Small business matters to be cleared up.

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GREEK



Loxias, Feb. 20, 1910

(6) Initiation of new members.

Only members are invited to this meeting. Bring your membership card and show it at the door.

Chicago, Feb. 21, 1910

Pres.

Sec'y

C. Papaelious

I. Stefanou

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GREEK



Loxias, December 11, 1909.

MISCELLANEOUS NEWS

p. 3.- There are 46 Greek churches in the United States. The 46 priests each make \$5,000 a year including salary and extra fees. This amounts to \$230,000 and the priests together give less than \$20,000 a year to charities.

To put it in Greek money means that 46 priests in America make 1,150,000 francs a year. What are we going to do about it?

p. 3.- The Board of the Directors of the Greek community of Chicago with great sorrow announces that it will have to convert the real estate property into cash in order to pay debts which are overdue. The directors have tried in all possible ways to avert losing the property but have finally decided that this is the only way out.

Chicago, December 4, 1909.

The office of the Greek community.



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GREEK

Loxias, December 11, 1909.

THE PRIESTHOOD

p. 1.- Since the Athenian army has decided to rid Greece of all undesirable elements, it is not a bad idea for the Greeks of America to follow the example. Our undesirables are non other than the priests, who hide behind the cloaks of holiness.

The duty of a priest is to look after the spiritual needs of his flock. This does not mean that he must be present at every social gathering of the city, eating and drinking till early in the morning. Nor does it mean that he must eat chicken on Wednesday and Fridays, while he preaches that these should be fast days.

Loxias, December 11, 1909.

He collects a monthly salary from the church but thinks nothing of charging heavily for extra service such as weddings, funerals, and so forth.

We believe in priests, but we want our priests to be clean and honest as their profession denotes. We want them to help the sick and poor. We want them to be less mercenary and more priestly. In other words we want them to "practice what they preach."

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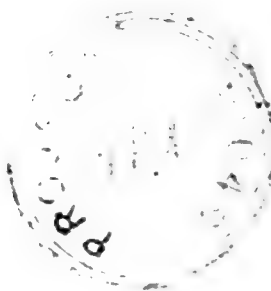


Loxias, November 27, 1909.

MONEY TALKS.

We have been led to believe that our priests are above the average persons, because they have no mercenary unscrupulous principles. We have found that they are human after all. Why do they suddenly reach the height of eloquence with an over abundance of flowing words, after they have a \$100 bill tucked into their pockets?

In the last three months six weddings took place in our Greek community. We were present at the ceremony which united three couples. The Greek word for a wedding ceremony is Mistirion, which can also mean a mystery. What is mysterious about a wedding ceremony?



Loxias, November 27, 1909.

Two people meet, they take certain vows, swear never to desert one another, have children, and benefit humanity - sometimes. These two people can part, if they decide that they no longer can live with one another. There is no mystery to this. It is human nature.

The priest enters the situation only when he reads a few meaningless words and makes the couple man and wife. This is where the mystery comes in. At a recent wedding, Rev. Pigeas collected \$147 from Mr. Kolobos, the groom. At another, he collected \$116 from Mr. Maniatis. That is the exact mystery, of marriage. The priest is paid \$60 a month to conduct about 10 sermons during that time. This is not enough, it seems, because priests are always



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GREEK

Loxias, November 27, 1909.

collecting more money at weddings, funerals, baptisms, and so forth. A man must pay heavily if he wants to be married or buried properly. He must pay to have his children become Christians, so they can start paying, too.

The Greeks in Chicago are not so well off that they can afford to give such high sums to the priests. We are always called upon to give donations to benefits, charities and philanthropic purposes. Has any one ever heard of a priest giving money to those who need it? No, he takes all he can get and laughs up his sleeve at us. These are our high-minded priests, whom we look upon as super-human.

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GREEK

The Greek Star, Nov. 12, 1909.

THE GREEKS OF CHICAGO

We are reliably informed that the executive council of our Church Community has voted to appropriate the sum of five hundred dollars for legal expenses. How could our Church and Community administrations fail to pay attorneys, court expenses, etc.? It seems that if we are not involved in some court case from time to time, we are not satisfied.

It is understood in advance that our Community treasury has reached the bottom because of the deplorable state of affairs to which we have been reduced. Unceasing quarrels, personal hatreds, and passionate denunciations as well as lust for office and power have all set us against each other. It was inevitable that we would find our Community finances almost exhausted.

It is now hoped that little by little the money that has been thoughtlessly and foolishly wasted will be replaced through the sale of candles and through church collections on Sundays and holidays. In this manner we may hope to collect enough

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Nov. 12, 1909.

money to pay future legal expenses.

A great deal has been written in The Greek Star on how the domestic affairs of our Community should be straightened out and how we should proceed to oust individuals who have done so much injury to our general interests. Our people know what has happened in our church and civic life because of the stubbornness and the constant warring between the two political factions in our Community.

In spite of all these most regrettable developments, the people--the members of our parishes--have done nothing. That is why these ugly things have been going on in our Community year after year.

We now ask if our people have lost interest in our common affairs? It is, therefore, evident that the leaders of our church, schools, and other institutions find a good chance to misinterpret our constitution and enforce the laws which we have adopted as they see fit. Some of our Community officers have been squandering the people's money without restraint. Surely, they are leading our

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The Greek Star, Nov. 12, 1909.

Community to economic ruin, and in doing so they are subjecting the Greek people to all sorts of humiliations.

How long will this state of affairs last? How much patience must one have? When will our best and ablest citizens take the reins in their hands?

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GREEK



Loxias, Aug. 7, 1909

GREEK COMMUNITY

A new angle has recently been introduced into our community problem. We are referring, of course, to the changing of our constitution. Last year a meeting of 250 members was called to discuss this question. Nothing came of it. The 40th article of our constitution, which is a law of Chicago and a law of Illinois says the following:

Article 40 - This constitution cannot be changed or altered for a period of ten years, after which, it may be changed, if 250 members of the community are present and are willing to have it changed. Chicago, Illinois, December 14, 1902.

According to this article, it is unconstitutional for us to try to change the constitution. If we try now, to revise this constitution or form a

GREEK



Loxias, Aug. 7, 1909

new one, we will find ourselves once more in heated quarrels, endless arguments, etc., just as we have succeeded in finding peace.

Until December 14, 1912, we will not be able to change one word of the constitution. We suspect that certain members of our community are not satisfied with their positions and want to take more power into their hands. If this is true, we must forestall them.

We are having enough trouble with our churches right now. Why must new problems be invited?

Why is there such animosity between the North and the South Side Churches? Recently the South Side gave a picnic and invited all Chicagoans to attend. The North Siders held a secret meeting and resolved that not one of them should go to the South Side picnic. But the South Side was undaunted. The success was so great that the officers decided to give \$1,000 of the profits to the North Side Church. This should make all North Siders ashamed to raise their heads in public.

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GREEK



Loxias, July 24, 1909

PRIESTS - CHURCHES

There are 36 Greek Orthodox Churches in the United States today and 46 priests. Valued at \$15,000 each, the churches cost \$540,000. At \$150 a month, 46 priests would get \$82,800 a year. If we add choirmasters and other employees of the church, the amount would exceed \$120,000. Are we ever repaid for the money that goes for the spiritual peace of our countrymen? No! On a nice Sunday more Greeks can be found in Riverview Park than in all the churches put together.

When the King of Greece asked for help from the Greeks of America, the 20,000 people of Chicago sent the huge sum of \$400. That means, on the average, each person in Chicago of Greek descent gave 2 little cents for the Greek cause. We ought to be proud of ourselves!



Loxias, July 24, 1909

We really can't blame the people for this, though. We make just enough to live on. If there is any money, no matter how little, left over the priest gets it. And for what? To tell us that in the bible thousands of people were fed with two loaves of bread and so we must not eat olive-oil on Wednesdays and Fridays (while they eat chicken and more chicken.)

Instead of trying to reform the common people, let us reform our priests.

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GREEK

WPA (111) PR 1 30275

Loxias, June 30, 1909

POINTED PARAGRAPHS

The Greek Community of Chicago owes M. Petropoulos \$75 for services rendered. The community refused to pay Mr. Petropoulos, so the poor man asked for \$50. Again the community refused, so Mr. Petropoulos has gone to court.

If the community loses, it will pay \$75 to Mr. Petropoulos and \$100 for court expenses. If it wins, it pays only the court expenses of \$100. Either way the community loses. Isn't it a shame for the community to lose all this money, just for trying to be economical?

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GREEK



Loxias, June 23, 1909

THE CHURCHES TURNED TO TRADE

The church on 19th and State Street has closed its doors to the public. The furniture has been sent to another church till it is decided what is to be done with it. The whole trouble started because the Greek people in Chicago wanted the lease to designate that the church belonged to them, not to the priest in whose name it was. Their reason for doing this is that they are trying "to unite the Greek Community"--or so they say. Couldn't they show their "unison" by supporting the church so it could pay its rent, at least? They insisted on closing the church because the promises weren't carried out. These promises were:

- (1) The building was to be fully equipped for a church.
- (2) The priest was to teach the children the Greek language.
- (3) \$18,000 was to be paid for the building.

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GREEK



Loxias, June 23, 1909

After the first agreement, all attempt at unison failed. We are exactly where we started at the very beginning. We are as progressive as the dog who chases his own tail.

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GREEK



Loxias, June 9, 1909.

REPORT OF PICNIC OF June 3, 1909.
ST. CONSTANTINE CHURCH

Income	
Flowers at entrance -----	\$ 54.20
Fruit -----	48.60
Dance -----	149.19
Drinks -----	200.91
Lambs -----	12.00
Bread -----	2.00
Cigars -----	136.50
Donations -----	119.00
Total	<u>\$ 722.40</u>

Expenses	
Rent for Petersen Park -----	\$ 25.00
Orchestra (3 piece) -----	45.00
Clarinet -----	8.00
Programs -----	8.00
Flags -----	5.98
License for drinks -----	6.25
Beer & Ice -----	31.00
360 Lbs. lamb @ \$.15 -----	54.00
Total	<u>\$ 183.23</u>

A profit of \$539.17 has been deposited in the Savings Bank of 63rd Street.
Chicago, June 7, 1909.

Pres.
T. Koumoungis

Tres.
G. Tsoporis

Sec'y
P. Christopoulos.

Loxias, June 9, 1909.

Each of the following gave four dollars:- J. Papanastasiou, N. Kougioufas, C. Spannon, P. Christopoulos, Pan. Christopoulos, Arg. Papaleonardos, Ar. Papaleonardos, Har. Bratsolias, D. Smyrniotis, D. Smyrniotis, B. Rekas, K. Stagopoulos, A. Rousopoulos, P. Rousopoulos, An. Rousopoulos, N. Pepemounta, I. Papanastasiou, P. Tsanaka, G. Tsoporis, P. Balkana, M. Petropoulos, K. Kyriakopoulos, Malliara-Katsambis, C. Bratsolias. Mangas brothers gave \$5.00; I. Drapanias, \$8.00; and D. Kokkinis, \$10.00. The total amounts to \$119.00.

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GREEK

WPA (ILL.) PROJ. 30275

Loxias, June 2, 1909

WE WANT AN EXPLANATION

There is a little matter which the Greeks of Chicago would like to have cleared up. At the last Community meeting a sum of \$20,000 was voted to buy the church on the South Side.

Rev. K. Georgiados negotiated the deal and in doing so managed to get the church for only \$18,000. We are thankful to Rev. Georgiados for this but there is something we would like to ask him. The lease was bought in the priest's name, although the community paid the \$18,000. To whom does the church belong, the priest or the community? We don't want to cause any disturbance or unnecessary anxiety but we would like to have an answer soon.

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GREEK



Loxias, May 12, 1909.

MISCELLANEOUS NEWS

p. 2.- As is known, three delegates will meet this week and clear up all difficulties in our communal problem. We have not succeeded in getting the names of the officers on the North and South Sides as yet. On the West Side they have C. Petroulas, president; G. Papaeliou, doctor and advisor; S. Sourapas, treasurer; and J. Kominakos, advisor. Loxias wants to assure the public of the patriotic, democratic, honest, esteemable characters of these men from whom we expect the best.



Loxias, May 12, 1909.

OUR COMMUNAL AFFAIRS

p. 1.- With joy we hear that the members are beginning to realize their mistakes and are doing what they can to rectify them. We hope this good work keeps up till everything is brought under control. Three officers, one from the West, one from the South and one from the North Side are expected to meet some time this week. These men hope to reach an agreement on the various small problems which are impeding the progress of the Panhellenic Union.

The central organization is expected to put into effect the following:

- (1) To buy or rent for a long period seven halls where various meetings can be held.
- (2) To divide Chicago into three ecclesiastical communities, the North, South, and West.



Loxias, May 12, 1909.

- (3) To see that voters vote in their respective communities instead of trying to vote at all three in one day.
- (4) Each community will elect its own officers, who will be expected to be present at all of the central committee's meetings.
- (5) Three delegates will be elected, one from each community, to represent their respective presidents. They will be elected annually at the same time the presidents are elected.
- (6) The officers will submit monthly reports to their presidents, who will verify them and see that they are printed in the Greek newspapers so all may know what is being done.
- (7) For patriotic or philanthropic benefits, the officers of all communities must be consulted and an agreement reached before anything is done.



Loxias, May 12, 1909.

- (8) The property on Loomis street is to be sold. The money gained in this way is to be divided among the three churches and is to be used for ecclesiastical and educational purposes only.
- (9) Instead of spending their time in taverns and coffee-houses the priests are to teach the children of their parishioners on week-days. When the priest has a sufficient number of pupils, he will be paid \$30 a month extra for teaching them.
- (10) The church on 19th and State streets is to be the main headquarters.
- (11) All little problems are to be cleared up immediately and -
- (12) All must vow to help all they can instead of starting arguments over petty trivialities.

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GREEK



Loxias, May 12, 1909.

VARIOUS NEWS

p. 4.- On the day of St. Constantine the South Side Church will give its first annual picnic under the auspices of the South Side Greek Orthodox Church of Chicago. All Greek Chicagoans are invited.

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On the same day the club of Greek Youth is giving a picnic and expects all of our countrymen to be present. They expect to make enough money to build a gymnasium.



Loxias, May 12, 1909.

MISCELLANEOUS NEWS

p. 2- Mr. Bratsolias wishes to announce to the public and to Mr. Kontaxis, a restaurateur, that he is not responsible for debts incurred during the recent ecclesiastical convention. Here is the situation. The members of the community selected Mr. Kontaxis' restaurant as an ideal place to hold their convention. He agreed, and from 8 in the morning till 2 the next morning he closed his restaurant to the public and lent all services to the fifty delegates, keeping them well supplied with food, drinks, cigars, etc.

Now the question arises, who is going to pay, Mr. Bratsolias, Mr. Kontaxis or the community? Of course, Mr. Bratsolias, who saw that all arrangements were carried out, won't pay, neither will Mr. Kontaxis who had nothing to do with the convention, and neither, as a matter of fact, will the community because it has no money in its treasury. The matter stands!

III C

GREEK



Loxias, May 5, 1909.

POINTED PARAGRAPHS

p. 2.- Our community problem will either be solved during the coming two weeks or all hope will be abandoned. As we see it, the North and South Side communities are for having a central committee to plan the course of events for both churches.

If the two or three men who rule the community intend to fulfill their duty for the good of the entire Greek population of Chicago, we welcome them; if not, we ask them to resign before they start anything at all.

All clubs, organizations and governments have a leader. The Greeks of Chicago have more trouble with their leaders than the Sultan of Turkey has over his entire dominion. We are being made a laughing stock because twenty or thirty Greeks, out of a population of 20,000 cannot agree on any one subject.

We have written about this plenty of times, but the church question will really never be solved until we conquer our one great weakness - that of being jealous of our fellow countrymen.



Loxias, May 5, 1909.

We would have been happily united last year, if Mr. Argyros hadn't shot out his poisonous arrows at the meetings. He is the man who has caused strife and discontent ever since. We are trying again this year. Who knows whether we shall succeed or not?

Many say it is too late to have a Panhellenic Union, but at least we can have a general meeting, occasionally, of all the communities in our city. We can decide the boundaries of the churches and settle all problems that may arise.

The situation is in a very critical spot and we doubt if anything will be done about it, especially now that the hot weather has come upon us.

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GREEK
WPA (ILL.) PROJ. 30275

Loxias, May 5, 1909.

MISCELLANEOUS NEWS

P. 3.- The temporary officers are inviting all members of the Greek community of Chicago to a meeting at which will be discussed the newly written constitution. We have learned that this constitution will closely follow the program laid out by the Greek consul, Mr. Koromilas on his recent visit here.

The three main articles of the constitution will deal with:

- (1) The year of establishment of the organization, number of members and amount of dues.
- (2) The rules and regulations of voting and election of officers.
- (3) The dates and periods of time on which elections will be held.

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GREEK

Loxias, May 5, 1909.

WPA (ILL) PROJ. 30275

The first elections will be held fifty days after the constitution has been adopted. Twenty-five to thirty men will be nominated of which twelve will be elected to the Board of Directors.

We feel that the place of meetings and elections should be decided now while everyone is in accord with his neighbor. Any further information on this subject can be obtained by calling Dr. C. Petroulas. His phone number is Black. 3045.

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GREEK

Loxias, April 28, 1909.

WPA (ILL) PROJ 3875

THE SOUTH SIDE CHURCH

p. 3.- Last Sunday, as was announced, the South Side Church on 63rd street, held a meeting. After the usual speeches, it was announced that the new church would be named St. Constantine. Over 350 people were present and all became members upon paying twenty-five cents. Temporary officers were elected as follows: T. Koumounzis, president; C. Bretos, vice-president; G. Tsoporis, treasurer; Mr. Christopoulos, secretary; G. Kontogiannis, recording secretary; and advisors, A. Apalodimas, A. Rousopoulos, P. Mitos, M. Petropoulos, C. Bratsolias and C. Papaleonardos. Greatest credit for building the church must be given to G. Papaeliou and J. Kominakis.

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GREEK



Loxias, April 21, 1909.

A LETTER

Chicago, April 20, 1909

Mr. Loxias:

I beg you to print the following announcement in your paper so the entire Greek Community will know about my proposal.

Announcement

Because I cannot understand the reason the officers of the Greek Church, Holy Trinity, want me to resign as choir-master, I will offer my services, free of charge, to any of the other churches for an entire year. If they find me qualified, they can employ me at \$240 a year thereafter.

N. Dokos.



Loxias, April 21, 1909.

Loxias says, - We are sorry to hear that Mr. N. Dokos has been compelled to resign. The reason is, undoubtedly, that he is an honest and patriotic man, doing much good for the church, and, as such, he does not fit in with the plans of the officers. We hope one of the other churches accepts his offer because he is too valuable a man to lose.

III C

GREEK

Loxias, April 21, 1909

WPA (ILL) PROJ 30275

ABOUT THE LOT

p. 3.- Every Greek became interested in the lot on Loomis Street and it has been sold for \$27,000. This sum is going to be divided into three parts, for the South, North and West Sides.



Loxias, April 14, 1909

THE POOR LOT

p. 1.- The Greek community bought a lot on Loomis Street several years ago for \$40,000 expecting the value of the lot to increase. The lot was bought under the presidency of Gregory Pasaeliou, with 19 other members and without the consent of the treasury. The treasury insists that it cannot pay the interest and should drop the lot, losing \$8,000 in the deal. The value of the stock has dropped to \$32,350.

Various suggestions have been submitted as to what school could be built on the spot or it could be rented to Americans. The question of building a hospital is impossible because \$240,000 at least are needed for this.

The Greeks of Chicago have become quite successful in building churches. Why don't they build one for the North Side, so we will have three? It is as good a suggestion as any other.

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GREEK

Loxias, April 14, 1909

WPA (ILL.) PROJ. 30275

CHURCH NEWS

p. 3.- Our two churches of Chicago made over \$3,000 during the Easter holidays. It shows that we really are church-minded, if only around Easter time.

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GREEK



Loxias, March 31, 1909

ECCLESIASTICALS

p. 1.- Now that all the excitement is over and the church on the South Side has been built, other things come to worry the community. Still enveloped in the spirit of Christianity the builders of the church arranged a sumptuous banquet and invited the members of the West Side Church. They can't understand why the West Siders did not accept the invitation and refuse to have friendly relations with the South Siders.

Another problem is the fact that the South Side Church cannot find any good choir singers.

Somebody suggested that the committee run a pipe thru the gas mains leading to the West Side so that their choir music could be heard in the South Side Church .



Loxias, March 31, 1909

Since this is an ecclesiastical venture, the pipes should be donated by the gas company.

These few paragraphs tend to show the attitude of the South Side and the West Side Churches.

We have just heard that a widow of a priest and her paralyzed son are in Chicago in much distress. Why don't our "Christian church-builders" do something about it instead of giving banquets which guests refuse to attend?

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GREEK

The Greek Star, Mar. 5, 1909.

WIDESPREAD PROTESTANT PROPAGANDA IN OUR COMMUNITY

(Editorial)

In the last issue of The Greek Star, we dealt with the subject of Protestant propaganda which is being used to proselytize members of the Greek Community. Time and again, this newspaper has warned our people against such propagandistic campaigns which attempt to disorganize the Greek Orthodox Church. Our innocent and unsuspecting people should know that there are such propagandists going about; they have taken advantage of religious freedom and tolerance in the United States to put up churches and organizations of their own.

Every Greek who happens to be proselytized by such Protestant groups becomes a most fanatic missionary for the spreading of their novel ideas. These renegade Greeks who have not only renounced their religion and particular

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GREEK

The Greek Star, Mar. 5, 1909.

faith, which are the main characteristics of a true Greek, but they are also waging war against the creed, the doctrine, the practices, and traditions of our Church.

Any Greek who denies his religion must not be called a Greek, but a traitor. He should not be allowed to associate or even to speak to other Greeks. The self-appointed and self-ordained priest of this Protestant sect, Dan Adalis, who, we are grieved to say, is or rather was a Greek, has been defaming our Church publicly and, in addition, has spread his propagandistic nets to catch as many dissatisfied Greeks as possible. We cannot promise Adalis that he will not be able to induce some fools to follow him and his employers, but we can assure him that no Greek in his right mind will leave the sanctuary of the Greek Church, without which no Greek can live decently and happily.

WPA (ILL.) PROJ. 3027

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GREEK

The Greek Star, Mar. 5, 1909.

Those who had the misfortune to know such a debased character as Adalis, know that while he was unemployed some months ago, he was willing to take any job--even the job of injuring his own people and harming our institutions so long as there was something in it.

The disgraceful name of Dan Adalis is known to many Greeks, but, in order to make it known to all for their protection, The Greek Star wishes to inform all that this man is a vagabond and a fake. He has been engaged in so many illegal activities that if the law should catch up with him he would be put in jail for life.

It would be doing our people a service if we suggested that he be prosecuted and driven out of Chicago, if he continues annoying our fellow countrymen.

This is what we have to say about Adalis; as far as the other propagandists are concerned, we warn them to seek new converts among their own people.

100-1111, PROJ. 3072

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GREEK

The Greek Star, Mar. 5, 1909.

Other nationalities may become Protestants, Mohammedans, Jews, and Buddhists, but the great majority of the Greek people will remain Greeks and Orthodox Christians, adhering devotedly to an age-old doctrine and Church that have supported and saved the Greek nation in its long and adventurous history. So, our enemies are warned to keep away from our people.

We are forced not only to call the attention of our people to these new forms of foreign religious propaganda, but also to ask our clergy, especially, to attack those who would weaken their authority and destroy the Church. Let our priests, that is, those who, before anyone else, are expected to fight for Orthodoxy, seek out those who wish to corrupt our faithful, poison their minds, and eventually draw them away from the fold. Let our clergy emulate the struggle of Saint Louis's Reverend Fiabolis who was outstanding as a valiant defender of the Greek Church during the religious controversies and proselytizing attempts in New England.

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GREEK

The Greek Star, Mar. 5, 1909.

From the columns of this paper, we wish to sound the call of salvation. We wish to warn the good and patriotic Greeks of our settlement to beware of treacherous Greeks who are agents of foreign interests and who work smoothly and surreptitiously among our people. Our Community has been infected by them and the resulting disgrace to the Greeks of Chicago is reflected on all the Hellenic element in America.

In the name of our honor and sacred Church, we raise a protesting voice. We appeal to the press, the clergy, the heads of our various institutions and organizations, businessmen, and every patriot to co-operate with each other to enlighten the people in the face of the many threats that are confronting us. First, then, we must educate our people and strengthen their moral stamina and, secondly, we must exterminate those countrymen of ours who are a disgrace both to themselves and to the Greek name.

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GREEK

The Greek Star, Mar. 5, 1909.

THE FIRST OFFICIAL SESSION
OF THE GREEK COMMUNITY

(Editorial)

Last Sunday, the members of the Greek Community of Chicago convened in the Germania Hall at the request of the newly elected community and church administration. More than one hundred and eighty active and influential members of the Greek settlement were present during this first highly important session of the Community.

Indeed, the meeting of the Greek Community last Sunday was an historic one, because, on that occasion, important decisions were made concerning the unification and consolidation of our community into one body, which, in the future, will work in concord and harmony. In that case the many **needs** of the Greek settlement will be taken care of. The supplying of

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GREEK

The Greek Star, Mar. 5, 1909.

these needs will most certainly raise our community to a high social, economic, and cultural level; in this way, we can all work for the common good.

The present new executive council of the Greek Community of Chicago has assumed authority with a complete program of work for the improvement and the continued advancement of our public affairs. Judging by the work which has been accomplished by the council to date, we can see that it is indeed inspired with excellent ideas and purposes. It did not start making arbitrary decisions, though, according to the community's constitution, it is given that power. It enforces no official decree or law without the consent of the majority of the Community, which entrusted the administration with the guidance of the destinies of the Greek people of Chicago. This means that the executive officers are not doing whatever they please, without the advice and consent of the people.

This was proved during last Sunday's meeting when an attempt was made to

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GREEK

The Greek Star, Mar. 5, 1909.

settle the case on the Reverend Archimandrite Cyril A. Georgiades. The important case of this member of the higher Greek clergy occupied the attention of the council from the very beginning, and, rightly so, because it is directly connected with the problem of unifying our Community forces. This vital problem was neglected for some reason in the past; that is why little progress has been made.

As Mr. Spiro Notakis very aptly expressed it--much ink and paper have been used in connection with the aforesaid problem. Unspeakable insults and accusations have been hurled at the venerable Father Cyril Georgiades. To these insults, the Reverend Father submitted with the patience of Job and a spirit of true Christian brotherhood in the hope that some day justice would prevail.

The case of Father Cyril was finally disposed of at last Sunday's meeting

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Mar. 5, 1909.

when, by request of the executive council of the Greek Community of Chicago, the Reverend Archimandrite Cyril Georgiades agreed to deed the Saint Nicholas Greek Orthodox church at 1927 South State Street, as well as the recently purchased cemetery lots near Elmwood, to the official Greek Community of Chicago for the sum of \$1,800. The Community also takes possession of the furniture and all the equipment of the purchased church.

One of our priests will take charge of the Saint Nicholas Church until the new church building on the South Side is put up. At the same time, Reverend Cyril will direct and supervise our Community school as he has long experience and the necessary qualifications for this most important position. Very soon, he will be asked to organize a new school for the needs of the Greek families on the South Side.

Because of the existence of another Greek church, though a small one, a

WPA (H.L.) PROJ. 30275

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GREEK

The Greek Star, Mar. 5, 1909.

great amount of friction developed, which divided our community into two warring and competing factions. Father Cyril, who was pastor of the Saint Nicholas Church; the executive council of the Greek Community of Chicago; those who participated in the meeting, that is, both the majority and minority parties, must be congratulated for restoring order and peace to our formerly divided community.

The new administration of our community has demonstrated that it is able to promote the common interests of the Greek people. Meetings such as last Sunday's which give the people the opportunity to discuss and debate questions of general policy are what we need. The opinion of the majority group prevailed last Sunday. That is why we tackled successfully the problem of party and church unity in Chicago; that is why our school has been put on a sound basis; and that is why the members of the Greek Community carry on courageously in their daily lives with full confidence and high hopes for the future welfare of our people.

WPA (H.L.) PROJ. 30275

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GREEK



Loxias, March 5, 1909

SMALL NEWS

n. 2.- Last Sunday, at a meeting of the community, the following prominent Greeks spoke: Dr. Petroulas, Dr. Theodore, J. Cheronis, D. Eutaxias, H. Panadakis and S. Kotakis. Everyone seemed to be well pleased with the meeting except Mr. Argyrus, which is natural.

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GREEK

The Greek Star, Feb. 26, 1909.

THE PROTESTANT PROPAGANDA IN CHICAGO DIRECTED
AGAINST OUR NATIONALITY

Only a few days ago, we heard rumors to the effect that there is widespread propaganda at work in this city among our own people, organized and directed by certain Protestant groups. At first, we did not give these reports any serious thought because we had no positive information. Today, however, we received a letter from our good friend and one of our Community's most highly esteemed citizens, Mr. Eustathios Karzis, who reliably informs us that a group of propagandists has established its headquarters on the near North Side and has already attracted many Greeks there with the ultimate purpose of proselytizing them into the Protestant faith and their other infernal organizations.

We are sorry that a lack of space makes it impossible for us to publish Mr. Karzis' revealing letter. However, we wish to say that what Mr. Karzis writes is not imaginary or mere conjectures, but facts. Only last Saturday, when he succeeded in coming in contact with the above propagandists, so that he was

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Feb. 26, 1909.

able to discover how they operate and what methods they use in their proselytizing campaign.

We hope that we can give sufficient warning to the many among our own people, who, in their ignorance and simplicity, might be influenced by the "fast and fascinating" talk of such propagandists. We are forced to admit that unless the activities of those dubious individuals are checked and unless our innocent members of the Greek Orthodox fold are informed as to what is being done, the Greek Church will lose many of its members and see its power and influence wane.

Those "apostles" of the Protestant faith are fanatical tools of small and newly-formed groups of religious zealots whose object it is to undermine the older and firmly established churches of Christ. They use the lack of vigilance and weaknesses of the other faiths to gain new converts. They are now boasting of ordaining a certain Greek by the name of Dan Adalis as a priest. This despicable character has committed so many sins that much more than that

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Feb. 26, 1909.

will be required to save his soul.

The Greek people of Chicago have struggled so hard to preserve and strengthen the Orthodox Church in America. Hundreds of thousands of dollars have been spent to put up church buildings and schools where the traditions and culture of our forefathers will be perpetuated. We have invited the best and ablest priests and teachers for our enlightenment and guidance in matters intellectual and spiritual. Isn't it now regrettable and calamitous that numerous Greeks are selling and renouncing one of their most precious possessions--their faith, loyalty, and devotions to the Greek Church? It is truly shameful to see members of our faith surrendering their souls to religious fanatics and propogandists. May we remind the Greek people everywhere that our faith and our Church has done so much to preserve the Greek nation and save it from total obliteration? For centuries the Greek Church has contributed inestimably toward the maintenance of our freedom and national consciousness. Certainly, a church that stood up through four dark centuries of the worst kind of oppression and slavery is worth defending and loving.

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Feb. 26, 1909.

The Greek Star will do all in its power to fight this new heresy and dissuade any Greek from leaving the Greek fold.

In the next issue we will attempt to expose those traitors amongst us who are working to proselytize our people and undermine our Church.

WPA (ILL.) PROJ. 30275

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GREEK

Loxias, Feb. 10, 1909

WPA (ILL) PRO. 36.11

ABOUT THE NEW CHURCH

p. 3.- We are told that the South Siders are gathering money to build a new church, because it is too far to go to the West Side. These reformers go from store to store asking for money, to build a church, they say.

How much do you suppose they ask from each man? They start with \$50, but if you give them a ten-spot, they'll take it. They tell you dimes and nickels won't build a church. You must dig deep.

They want a new church because the West Side is too far, they say. Last year the West Side was right at their doors because they held offices in the church and could do what they pleased. As soon as they were ousted, the church is too far so they must have a new one.

WPA (ILL) PROJ. 302/5

Loxias, Feb. 10, 1909

They expect the public to swallow these pills, but the public has swallowed them before and are not going to be so easily fooled. The situation is filled with comedy. These church-builders look upon themselves as Christians, saving the souls of the common people.

One playful contributor gave the collector an envelope which he said contained \$50. The soul-savers praised him to the skies and left. When they opened the envelope and found it stuffed with plain green paper, their anger knew no bounds.

They were in an embarrassing position because the donator had witnesses that he gave \$50. The collectors were forced to pay the sum out of their own pockets so as not to be accused of embezzlement.

At the rate they are going, they had better build a church soon or leave the country. It isn't safe for them any other way.

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GREEK

The Greek Star, Feb. 5, 1909.

THE COMMUNITY AND ITS PROGRESS

(Editorial).

All the Greeks of Chicago will be glad to be informed that their Community has entered upon a new era of reconciliation and peaceful development. The spirit for unified effort and sincere co-operation has begun to prevail in a Greek settlement which was badly and disastrously divided.

This is the most pleasing news of the times, for through the co-operation and reconciliation of the two opposing political factions in the Community much can be done in the way of constructive reorganization. Only a month ago political wrangling was so violent and explosive in the Community that there seemed to be no prospect of peace.

Indeed, now that the Sanitsas party is reconciled to the victorious and newly elected party of Dr. Chris Petroulas, work of great importance will be completed,

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GREEK

The Greek Star, Feb. 5, 1909.

reflecting honor on our populous and progressive Greek Community of Chicago. It will raise this Community far above all other Greek communities in America, and rightly so, because the size of our Greek settlement warrants such a distinction.

The turbulent election days will be quickly forgotten; the sarcastic give and take of the campaign will cease; thank God that the spirit of peace and harmony returned to Chicago. Victors and vanquished have now agreed; all have promised to work for the common good. This fact was greeted by all with shouts of joy. The Greek people of this city had grown sick and tired of the endless strife and arguments in courts and meeting halls. It is such demonstrations of blind passion, uncompromising stubbornness, and disunity that throw communities, organizations, and even entire nations backward; such activities **creates** anarchy, confusion, and internal disorganization. Ultimately, such small or large organizations are doomed to die ingloriously.

But, now, the proud Greek Community of Chicago can raise its head high and say:

WPA (ILL.) PROJ. 30275

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GREEK

The Greek Star, Feb. 5, 1909.

"I shall strive to accomplish great things; I shall become worthy of the good people who are working hard to establish the best schools and churches, to bring all classes of the Greek people together regardless of occupation, circumstance, or former allegiance."

It is only fair that honor and praise should be given to all those who helped bring the two opposing parties together. Our fellow countrymen of the South Side, who now are ready to offer the new administration of the Community every possible support, deserve high praise. May all their hopes be fulfilled, especially their desire to build a new Greek church on the South Side. A magnificent church is to be built to serve those Greeks who are living at some distance from the Greek settlement in the neighborhood of Halsted Street. The sum of \$15,000 is available for the purpose. So, our Community is solidly united behind an executive and administrative council which has the power and the ability to guide the common destinies and the vital interests of our community. It really would be useless to accomplish any great community task without the active support and friendship of the opposition, It would really

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GREEK

The Greek Star, Feb. 5, 1909.

be a pity to have such a great community divided against itself. It would be a great injustice to regard the **Spartan**, the Athenian, the Tripolitan, the Argive, etc., as non-Greeks. We are all brothers, we are all Greeks regardless of what part of Greece each one of us comes from. Most of us have come to America with a common purpose and with one steadfast hope, and that is to return to our native land richer and more secure for the future. The prosperity which we look for in America, we hope, will insure us and our families in Greece against sickness and poverty. To obtain such security, however, and in order to secure full satisfaction for our future contentment and happiness, we must have unity, co-operation, mutual respect, and confidence in each other.

Fortunately, a constructive spirit is prevailing in our community. The die is cast. We have made the irrevocable decision to patch up our former differences, co-operate, and unite--for in unity there is strength.

We would not fail to mention the praiseworthy stand of Mr. John Rifakis, the

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former treasurer of our Community, for not participating in the recent factional battles. This attitude on the part of Mr. Rifakis is deeply appreciated by the Greeks of Chicago who can now better appreciate his character and honesty. He kept close watch over our finances. Not even one penny was misappropriated during Mr. Rifakis' term of office and during the stormy debates of the election campaign. This is a most encouraging fact, because it shows that some of our community officials work without party considerations.

Judging from the annual budget which was submitted to the council and the general membership of the community, one can easily see that we have before us a wide field of activity. Last year's balance sheet has shown a large surplus which will give the council the necessary funds with which to work out an excellent program of activities for the current year.

Not only the regular members of the Church Community, but even the nonmembers are asked to co-operate in the application and enforcement of such a

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The Greek Star, Feb. 5, 1909.

pretentious program. We are sure that there will be no Greek in this Community who will not contribute toward the improvement of our church. No one will refuse to support our schools, our settlement house, and our small community centers. Our school personnel, our clergy, our press, and our consular officials must be supported by all who want a progressive, up-to-date, and ambitious community.

What this Community needs most at this time, besides the school and church, is a hospital of our own. Can this dream of every Greek in Chicago come true? Every Greek will be proud of such an institution which will minister to the most urgent needs of our people. Not only will every Greek be, thus, properly treated and cured, but he will also be among his own people. The patient will have a great feeling of comfort on hearing his own language spoken and on seeing members of his own nationality around him. The erection and equipping of a hospital may seem like a difficult problem and a task requiring superhuman efforts. In spite of all, however, the project is feasible provided that there is sufficient discussion and systematic planning. It will be necessary to find

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out how much money the Greek people of Chicago are spending aimlessly and fruitlessly. We must discover how many Greeks in the Chicago area will be served by a community hospital. The Greek Community of Chicago is large enough and prosperous enough to afford such an institution. Why should our people be forced to go to an American hospital when better treatment at more reasonable rates could be obtained in a hospital of our own? We can and should raise the money. We have a large number of excellent Greek doctors who would staff the hospital. What we now need is efficient campaigners and organizers who must convince the people of the need and usefulness of such a hospital.

At any rate, if their appeal is not heeded, it is of the utmost importance to keep our people united. They must never lose sight of the great objectives which we have been setting forth in these editorials. Nor should they lose confidence in their leaders. Such a loss of confidence in our leaders would disrupt the normal development of our community life and would endanger our welfare and prosperity.

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Loxias, Feb. 3, 1909

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CHURCH OF THE SOUTH SIDE

p. 1.- Last Friday, at 3100 Wentworth, a meeting of all South Siders took place in order to solve the church problem. At 8 o'clock the hall was crowded to capacity. C. Petroulas was chairman of the evening. He spoke on the need of another church, especially to the South Siders who had to go so far for services. He was followed by speakers T. Koumounis, G. Bright or Xanthos, A. Apalodimas, P. Roris, J. Orpanonoulos. All spoke in favor of another church. The members of the community were given till the next meeting to think it over.



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Loxias, Jan. 20, 1909

UNITED GREEK COMMUNITY OF CHICAGO

To all members:-

A general meeting will be held at 3 o'clock, Sunday, January 24th, at German Hall, Harrison and Green Streets, in order to acquaint members with the new officers. As this meeting is of great importance we ask everyone to be present.

Chicago, Jan. 18, 1908

President

C. Petroulas

Secretary

J. Stefanou.

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Loxias, Jan. 20, 1909

OUR COMMUNITY PROBLEMS

Now that the excitement of the elections has died down, we expected to see harmony reign among the Greek people of Chicago. It seems that Dr. Petroulas should make a good president. The only trouble is that the Greeks refuse to cooperate.

Every possible issue is disagreed upon by one side or another. They forget that we are all Greeks, of one language, in a strange country, who must stick together if we want to progress. From today, we must resolve to support one another, our nationality and our church. Dr. Petroulas is more than eager to bring about a central Greek community and we should help him all we can.

At the next general meeting try to keep harmony and peace for the good of all the Greeks of Chicago.

THE GREEK STAR, Dec. 25, 1908.

OUR CHURCH

The Greek Orthodox Church of America has occupied the attention of the Greek immigrant from the very beginning. Wherever the Greek immigrant goes, he feels the need of the Greek Church's support and protection. No Greek community worthy of that name is without a church. From time immemorial, the Greek people have lived and prospered under the guidance and with the blessings of the Greek Church. The great spiritual and intellectual forces that constitute the Greek Church have shaped our lives which are inextricably linked with the national Greek state. In days of power and glory as well as in times of disasters, despair, and defeats, faith in God and adherence to the church have kept our people united and conscious of their dependence on higher principles of mind and spirit.

The Greek War of Independence was won, primarily, with the help of the National Church. She prepared the revolution and gave hope and courage

The Greek Star, Dec. 25, 1908.

to its leaders. The Greek nation has grown and developed with the invaluable support of those who minister to our spiritual needs and who first undertook to educate the people.

The future of our people in America will be conditioned by the influence of the Greek Church of America.

Our church institutions here in Chicago have been the nucleus around which all our social, economic, educational, and spritual activities tend to express themselves and develop.

In forthcoming articles, The Greek Star will analyze the Greek Church in America and especially our own Community for the **purpose** of informing the people of the tremendous contributions which it has rendered and is rendering the Greek people.

Loxias, Dec. 23, 1908.

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RESULTS OF THE ELECTION

The results of the elections held several Sundays ago by the Greek Community of Chicago are as follows:

C. Petroulas, pres. -----	488	A. Sanitsas, pres. -----	456
G. Karkazis, vice. -----	453	D. Tsampas, vice. -----	462
S. Sourapas, treas. -----	469	T. Koumountzis, treas. ----	444
I. Stefanou, sec'y -----	465	M. Petroupoulos, sec'y ----	439
G. Papaeliou, -----	459	P. Rosetos -----	446
I. Venizelos -----	459	D. Papanastasiou -----	438
K. Cheronis -----	460	G. Mermigas -----	439
E. Kakouriotis -----	455	A. Apalodimas -----	437
D. Tatoulis -----	453	C. Bretos -----	441
B. Trampas -----	454	L. Mitos -----	439
D. Kominakos -----	453	S. Faseas -----	437
N. Dimopoulos -----	454	P. Manousopoulos -----	439
K. Karydis -----	455	F. PapaDimitropoulos -----	440
K. Kontopoulos -----	458	G. Karambelas -----	436
S. Kotakis -----	457	K. Loomos -----	439

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The Greek Star, Dec. 18, 1908.

UNITED STATES COURT INTERVENES
IN RECENT COMMUNITY ELECTION

(Editorial)

Last Sunday was one of the most important days of the year as far as the Greek community of Chicago is concerned. On that day its members went to the polls with enthusiasm and fanatic determination to elect the board of officers of the Greek settlement for the year 1909.

Presumably, on that day 2,039 qualified members of our community were to go to the Masonic Temple to exercise their constitutional right of franchise, and to select the best qualified leaders of our community. The task of choosing such leaders is as important as the services which they should render in the administration of our common affairs. These services are badly needed at this time.

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The Greek Star, Dec. 18, 1908.

Therefore, the great demonstration in front of and inside the Masonic Temple was a thunderous Greek demand for better leadership and improved administrative methods. Such huge political demonstrations serve to prove how deeply interested the Greek people of this community are in their future and in efficient, honest, and dynamic leadership. They are fully aware of the fact that Chicago, which boasts of the second largest and most influential Greek settlement in America, must have men with ability, a driving determination, and intense patriotism in order to make this community a progressive, modern, and easily adjusted foreign language group.

Even the American public showed great interest in the outcome of last Sunday's election. It, too, is eager to learn what our abounding and tremendous energy can accomplish and contribute amidst the polyglot cultures and environments in this Babel of immigrants. Unfortunately, violence and street brawls occurred among the hot-headed followers of the opposing parties.

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The Greek Star, Dec. 18, 1908.

Passing over the regrettable episodes and bloody brawls which took place, we now come to the main subject of interest, that is, the way in which the now famous elections of last Sunday were held.

It is well known, though it does not add to our dignity and self-respect, that the United States court was called upon to set the date of the election as well as to maintain public order and arrange other election details. However, in spite of the agreement of both parties, and the measures taken by the police and the court, the results of the election were not perfectly satisfactory or even fair because the great masses of our people, the rank and file of the Greek community, were not properly represented, nor was their mandate heeded. This was caused by the fact that many voters did not have the opportunity to vote because of the limited time in which the voters were allowed to cast their ballots. Voting hours were set by law from 8 A. M. to 10 P. M. There was only one polling place available to the public. Now anyone will wonder how 2,039 voters could have time to

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The Greek Star, Dec. 18, 1908.

cast their ballots properly and leisurely within 14 hours. We do not really know if this method of voting in a single hall and in such a short period of time were devised intentionally by partisan supervising court and police authorities. Irrespective of this, however, it is now generally conceded that the outcome of the election does not represent the true desires of the majority of the Greek community.

It is really a misfortune and a sad state of affairs when all the 2,039 qualified voters are excluded or prevented from exercising their right to vote. A truly fair and democratic way of voting affords each voter the opportunity to participate in the government; for in voting he knows that he is doing his share toward selecting the ablest and worthiest citizens as responsible leaders. A citizen who is not consulted in the selection of public officers will offer no co-operation in administering the affairs of the state or of any community. He feels that he is merely an instrument in the hands of arbitrary, ambitious, selfish, and untrustworthy

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The Greek Star, Dec. 18, 1908.

politicians.

Now that the election is over, we do not wish to create any trouble or arouse the community by recommending any new election. This would be both costly and dangerous. So, we are respecting and approving the expressed wishes of part of the voters of the Greek settlement. We all know that in all probability the results of the election would be far different if a new election were ordered. Nevertheless, The Greek Star takes this opportunity to congratulate Dr. Christ Petroulas and his assisting subordinate officers on their victory in the recent election. We wish to remind him, however, that he and his party have a precarious hold on the affairs of this community because 1,093 qualified voters of the community were prevented from expressing their opinion in the selection of next year's officers. For the benefit of the general public, we publish the names of the newly elected officers and votes received. Dr. Christ Petroulas, president, 486 votes; James Tsiambas, vice-president, 453 votes; Steve Sourapas, treasurer, 469 votes; John Stephanou,

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The Greek Star, Dec. 18, 1908.

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secretary, 467 votes; and about ten members of the church board.

The opposing Reform party made a fine showing with Thomas Sanitsas, candidate for president, receiving 456 votes. His friends and supporters received a proportional number of votes, which, however, were not sufficient to win over the Progressive party's candidates.

It is now up to the court holding jurisdiction over the results of the election to issue a definite decision. As yet, we are not in a position to know what the order of the court will be. We can only mention that Mr. Sanitsas appeared before Judge Honore with the request that the election be annulled and a new election held. On the other hand, Dr. Petroulas demanded the immediate recognition of the validity of the election. After the judge heard both sides, he delayed the issuance of any definite decision, reserving the right to study the case and the facts presented by both sides.

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The Greek Star, Dec. 18, 1908.

In the meantime, he issued a restraining order preventing Dr. Petroulas and his friends from taking office. So, for the time being, Mr. Manousopoulos is temporary president of the community.

P. S. Lambros.

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Loxias, Dec. 16, 1908.

OUR COMMUNITY

p. 1.- With last Friday's elections our community has finally been filed from the autocratic clutches of the past officers. The Greeks of Chicago have shown that they are able to cope with dishonest, ruthless men who try to destroy and rob them.

A man can be what he wants to be in his home, but he must be kept in his place when outside of it.

In Dr. C. Petroulas, the new president of our community, we have found an honest and able man who will work hard for the success of this organization.

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Loxias, Dec. 9, 1908.

GREEK



MISUSE OF COMMUNITY FUNDS

Everywhere one hears of nothing but the organization of the Greek Community of Chicago. We are presenting here the whole problem in a nutshell.

The constitution of the organization of the Greek Community of Chicago says that at the end of every year reports of the various committeemen are due and elections of new officers for the coming year will be held.

This law was not carried out at the end of the first year. Nor was it carried out at the end of the second year. Members were silently dropping out without anyone's knowledge.

Not only that, new members were continually joining, but they were not residents of Chicago. They were continually having dances and benefits to raise more money which went straight to their own pockets.



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Loxias, Dec. 9, 1908

A drive was inaugurated and 750 new members joined the organization yielding a total of \$1,500. But the officers forgot that the people were getting "fed up" with giving and not receiving. These people found that \$129 was listed as the price for coal for 8 weeks, while only \$7.30 was paid out. \$600 were listed as expenses for a dance while only \$300 was paid out.

The members became suspicious. "How could there be a \$129 coal bill for two months for a church? This isn't Marshall Fields."

The officers' answer to this was, "Sit down, you are out of order." Thus they calmly take care of troublesome members and just as calmly they feathered their own nests.



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GREEK

Loxias, Dec. 9, 1908

They thought that the Chicago population was sound asleep and only they knew what was going on. They should be ashamed of themselves. But are they capable of shame? We doubt it.

This year, though, they aren't going to have their cake and eat it, too. For years they have been asking for money and people have been giving more than they could afford--"for the church". A stop has been put to this.

Thirteen honest members of the organization are sending a letter to the Governor of Illinois, making known to him the facts in the case. In this way they won't need the unnecessary expense of a lawyer, trial, etc. With only six dollars these 13 patriotic men will see that certain undesirables be excluded from our Greek Community and put where they belong--behind bars. Thus we will be able to progress rapidly and efficiently.

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GREEK

The Greek Star, Dec. 4, 1908.

THE GREEKS OF CHICAGO

Just a week from now, our Community elections will be held. During the past month the incumbent Community officers and board of directors, as well as the new candidates for leadership, have been waging a stubborn and heated battle to become the people's choice. The financial reports have been examined by a specially appointed committee, and it is reported that the management of our Community affairs, at least from the financial standpoint, has been satisfactory.

Of course, we have the usual critics who are never satisfied with anything.

A fair appraisal of Dr. Chris Petroulas' administration of our church, school, and Community institutions will show that our Community affairs and forces generally have contributed a great deal to our welfare and prosperity.

Considering the circumstances and the past accomplishments of our Community,

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the present administration has made an excellent record for itself. It is now up to the people to approve that record and judge whether this year's Community leaders are worthy of re-election.

Dr. Thomas Sanitsas and his friends will oppose Dr. Chris Petroulas' party in the coming elections. In the ranks of both the Reform party under Dr. Sanitsas and in those of the Progressive party under Dr. Petroulas are many individuals who are not very highly thought of as Community leaders. Nevertheless, let us hope that the vote of the Greek people of this Community will select only those who have the best qualifications, character, and organizing ability.

Our churches, schools, organizations, patriotic causes, and Greek-American cultural centers must be reorganized under efficient and intelligent leadership. All our common institutions must be brought up-to-date within the

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The Greek Star, Dec. 4, 1908.

coming year. Let us hope that the new administration will put new life in our thriving, ambitious, but improperly led and improperly organized Community affairs.

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Loxias, Nov. 18, 1908.

[PRESIDENT OF GREEK COMMUNITY INSULTED]

p. 3.- We deplore the conduct of Mr. Alkibiades Seraphic at a recent meeting where he grossly insulted the president of the Greek Community of Chicago. He must have forgotten that he is employed by the United States government. He lacked dignity and acted at this meeting as if he were in some low tavern.

Perhaps, because he is an employee of the United States government, he considers himself superior to the president of the Greek Community. Either of the above reasons is a very poor excuse for Mr. Seraphic's behavior. We hope he will learn to be a gentleman before attending any future meetings.

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Loxias, Nov. 18, 1908.

[MEETING OF MASONS]

p. 2.- Last Friday at the Masonic Temple, members of the Greek Community were invited to elect inspectors. 127 members and 8 non-members were present. At the meeting Mr. A. Saraphic held a heated discussion, with the president of the community, Mr. Manousonoulos, and also with Mr. Papaeliou.

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Loxias, Oct. 14, 1908.

CHURCH IN SOUND FINANCIAL CONDITION

p. 2.- Last evening, several members of the Greek Community Organization of Chicago held a meeting at Mr. Rifakis' house where it was disclosed that there are 912 official members and \$3,702 in the treasury of our church. This big addition is due to the recent elections. If we held elections every month, we could raise 300,000 easily in no time. Let us hope this good work keeps up.

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GREEK

Loxias, June 24, 1908.

[GREEK MINISTER ATTENDS CHURCH]

p. 2.- Our minister from Greece who intends to stay in Chicago a week, to look matters over, visited our church last Sunday. It is to be regretted, of course, that of the 20,000 Greeks in Chicago, less than 1,000 considered it necessary to go to church on that day.

Among the notables of Chicago's Greek Community who accompanied Mr. Lambros Koromilas were Dr. G. Papaeliou, N. Protopapas, C. Vlahandreas and G. Matalas.

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The Greek Star, Feb. 7, 1908.

OPEN LETTER TO CONSUL
NICHOLAS SALOPOULOS CONCERNING
OUR GREEK CHURCH MUSIC

Dear Sir: [This letter is] in regard to the communication of the head of the Greek Orthodox Church of America, His Grace the Archbishop of Athens, Theocletos, regarding the propriety of permitting modern choral music to be sung and played in our two churches, the Greek Orthodox Church of the Holy Trinity and the Greek Orthodox Church of the Assumption of the Holy Virgin: We beg you to take action in this matter and enforce the ecclesiastical laws and age-long customs of the Holy Greek Orthodox Churches in this city.

The Right Reverend Theocletos has spoken and written repeatedly about the use of a quartet or [any] modern innovations in the composition and music of the church choir.

As a result of his strict supervision of the Church of Greece, he has succeeded

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The Greek Star, Feb. 7, 1908.

in banning the use of the organ as well as of the modern European quartet in all the churches of free and liberated Greece. He has succeeded in reintroducing the traditional practice of using Greek Byzantine music in the Church.

Our committee, which voices the desires and wishes of the majority of the Greek people of Chicago, resents and rebels at the unorthodox, unconventional, and blasphemous use of the European and American church quartet in the liturgies and masses of the Greek Orthodox Church of the Holy Trinity of Chicago.

We beg you to prohibit the use of this sort of strange chanting and singing in our churches. Will you ask the priest and board [of directors] of the above-mentioned Church to continue using the Byzantine chants and hymns, sung on the Byzantine scale? Our church has not deviated from this ecclesiastical music in all the centuries of our church's existence. This is the

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The Greek Star, Feb. 7, 1908.

the only type of music which can interpret the inspired ideas and divine principles of our church. It is the only music which can properly make the old hymns and old church songs of the Orthodox Church perfectly understood and thoroughly enjoyed. It is the only music that brings serenity to the soul, and makes possible the glorification and supplication of God and all the saints.

We ask you to use your authority to put an end to these new innovations, which, if allowed to develop and spread, may undermine and imperil our church. Be assured that you will be fulfilling the desire of our souls; being Greeks and devoted Orthodox Christians, we will never forget your great service in behalf of the preservation of our most sacred and cherished institutions.

In the event that you do not heed our request and urgent appeal, however, we wish to inform you that the people of the Greek community of Chicago will not consider you fit to represent the Greek government, and to protect and promote the interests of the Greek people. We will rise in protest and raise a voice so powerful that it will travel over oceans and seas until it reaches the ears

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The Greek Star, Feb. 7, 1908.

of His Grace the Archbishop of Athens, Theocletos.

We have the honor to remain respectfully yours,

The Committee of Protest.

[Translator's note: Long list of signatures omitted in translation.]

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The Star, Sept. 27, 1907.

REVEREND LEO PYGEAS' ERROR

Last Sunday, the Reverend Leo Pygeas, of the Saint Trinity Greek Orthodox Church, delivered a violent and vitriolic attack against the Greek press of America and against several political figures in our community. We were greatly shocked to hear of this, for it is well known that the church pulpit was never intended to become a political battleground where bitter and violent differences are fought over and thrashed out.

By this action of his, the Reverend demonstrated in a disgusting way his ability and intention to introduce modern, strange, and original innovations in our churches. He wants to imitate the people of the New World who have such a flair for novelty and for new-fangled ideas. Is he willfully indifferent to the long-established and revered rules and regulations of our church?

In passing, let us remind our priests that they do not have the authority to introduce up-to-date methods and ideas into the Greek church. Their sacred

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The Star, Sept. 27, 1907.

duty compels the Greek clergy to obey and enforce the laws and regulations of the Greek church as established and dictated by tradition and by the supreme ecclesiastical authorities of the Greek church. Our priests have been given authority to provide spiritual and moral leadership and enlightenment for our people; they have been trusted to advance and protect our national Greek interests on every occasion. Therefore, Reverend Pygeas should not have assumed the great responsibility of defying the church, his immediate superiors, his flock, as well as the Greek press and the individuals whom he attacked.

We ask this bold and impertinent clergyman: Is this the sermon which you were supposed to preach last Sunday? We ask you: What is the connection between the minister of God and the activities and the affairs of the press in the services of the church? Should our clergy sow the poisonous seeds of strife, hatred, and political rancor in the sanctuary of the church--a place where spiritual love must reign, where every sin is destroyed, where perfect harmony, brotherly love,

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The Star, Sept. 27, 1907.

and mutual co-operation should predominate?

We hear that the Reverend aimed his hostile arrows at The Star. Even if this is not true, it is our duty to mention, with deep sorrow, that our 'distinguished' clergyman should not transform the sacred pulpit of the church into a fort from where he can hurl his invectives against anyone he pleases. On the contrary, it is the duty of the priest "to love all in Christ" and follow His teachings and commandments, offering to the faithful at all times the blessings of brotherly and spiritual love.

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The Star, Sept. 6, 1907.

SILENCE IS AN ADMISSION OF GUILT

A letter from Reverend Archimandrite Cyril A. Georgiadis

Mr. James Manousopoulos, the chairman of the governing board of the Greek Community of Chicago, has failed to answer my question, the third one thus far, in regard to the sending of the annual church contribution to the Greek church headquarters, the Holy Synod of Greece, at Athens, Greece, on January 6, 1907. What else is this failure of the head of our church community to answer our insistent interpellation, other than an admission of guilt?

Secondly, I challenge the Reverend Archimandrite Leon Pygeas (1) to divulge the names of the witnesses who were present at the time the community board and the Reverend Pygeas questioned those who were suspected of mishandling or fraudulently diverting church funds; 2) to tell us when and by whom were the depositions of the defendants approved when there were no witnesses present; 3) to state who wrote and signed the sworn statements of the defendants

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The Star, Sept. 6, 1907.

in the case when there were none but illiterate witnesses present. And 4), the community would like to know whether or not Mr. Gregory Papaeliou, who accused me of being a moral accomplice in the fraud, conducted the questionings.

Those of our leaders who are making such loud boasts about their integrity and virtuous conduct in office should tell the truth and avoid every injustice. Is it not so, gentlemen of the church board? We are waiting for an explanation.

(Signed) The Reverend Archimandrite Cyril A. Georgiadis.

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The Star, Aug. 2, 1907.

FINANCIAL CONDITION OF THE GREEK COMMUNITY OF CHICAGO

According to the report released by the Greek Community of Chicago July 7, 1907, covering the financial condition of the community for the period of May 6, 1907 to July 1, 1907, we observe that the income of the community was \$3,786.47, while the expenses were \$750.26. Therefore, there is a balance of \$3,036.21 in the community treasury.

By mistake or oversight, perhaps, this balance was reported as \$3,026.21 by the secretary, that is, the amount of \$10.00 is unaccounted for.

On the basis of these figures the budget of July 1907 was prepared.

No mention whatever is made of the sum of \$126.00 which is owed by members of the community who purchased tickets for the dance given last March on the occasion of the national Greek independence celebration. This amount was

The Star, Aug. 2, 1907.

included in the budget as an item which was collected as we mentioned in the last issue. The \$126.00 should not be entered in the assets of the statement because as yet it has not been collected.

This is a serious error on the part of the treasurer and secretary of the community.

One can also see that there are many other irregularities in connection with the church finances. We notice, for example, that the receipts of the church are decreasing while the expenses are increasing. There is especially a large expenditure of money for salaries. To illustrate, expenses for the month of July past were \$383.72 while receipts were \$340.23. By discounting the amount of \$115.00 which was paid for the rent of the ground and building used for church purposes the income is reduced to \$225.23. In other words we have a deficit of \$158.49 for the month of July.

So, we see that the total cash assets of the community are \$2,983.72, or much

The Star, Aug. 2, 1907.

less than the assets of June, 1907.

This indicates that our community financial affairs are not going well. We are going backwards instead of forward. In making these facts known to the public we are taking the opportunity to call attention to the many needs of our church, school, and social organizations. That is why we urge the president and members of the church board to go out and collect membership dues and school fees. In addition, our community leaders must stop paying high salaries to unworthy, lazy, and incompetent officials and community workers, such as, secretaries, collectors, teachers, and priests.

The church's money is not to be spent for other than good, productive, religious, charitable, and educational purposes.

Official statement of the church committee presented to Relief which states that the committee is confident in our clergymen and physical condition. It is also stated that the committee is a protest against our fair treatment of the war and the condition of our church community was indicated. The fair year we should undertake to take place we consider ourselves the vigorous guardians of the interests of the community.

statement, the needs of our parish purport to prove that our community is not divided or disorganized, that it is making rapid progress in complete harmony. They have taken this stand because, come what may, we wish the Greek communities in other states to know that we are

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WHO IS TO BLAME?

(Editorial)

An official statement of the church committee appeared in Hellas which embodied the decisions reached in conference by our clergymen and church leaders. In a sense, this statement is a protest against our fair criticism of the way the affairs of our church community are conducted. We felt that we should undertake this criticism since we consider ourselves the vigilant guardians of the interests of the community.

By this statement, the heads of our parish purport to prove that our community or parish is far from divided or disorganized, that it is making rapid progress in a spirit of complete harmony. They have taken this stand because, come what may, they do not wish the Greek communities in other states to know that we are divided.

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Even though they are illusory, the statements made by the members of our church governing board are really comforting. But let us say that the progressive spirit of the twentieth century does not tolerate wishful thinking; it demands facts and achievements.

Although the Greeks are a progressive group, we have noticed that, as a whole, the Greek Community of Chicago has made no progress despite the great efforts and contributions which all of us have made. It is impossible to have peace and harmony in a community which is divided into contentious groups, which is torn apart and plundered because of suits and court actions involving our clergymen.

A community with three wrangling factions, each supporting a different priest, with the Holy Synod and the Greek people of Chicago as silent onlookers, and with so much bitter personal hatred among the warring supporters of the priests, cannot be a peaceful and harmoniously functioning organization.

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In vain have the members of the church board attempted to dispel the prevalent idea that there is civil war among the priests and their followers. That civil strife does exist is a widely known and self-evident fact, not in the least doubted by those who can judge. To be convinced of this, one has only to remember that throughout the last five years, right up to this very day, violent controversy and continuous strife have been going on because of this same problem of our priests. Even the casual student of our community will notice that our wrangling is the order of the day in the city's courts.

Though we have high respect for the sacred calling of the ministry, may we be permitted to observe that the entire attention and all the energies of our priests have been diverted to this strife among themselves? They are doing their very best to discredit and ostracize one another; each is trying to get the largest number of followers. This is the reason why they participated secretly in the last community elections, in spite of the unconstitutionality of these election activities of theirs. They even succeeded in forming parties

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of their own, so that who can deny that today we have one party headed by the Reverend Cyril, one headed by Reverend Mandilaris, and one controlled by Reverend Pygeas?

Is this state of affairs going to be perpetuated? Who will disagree with The Star's suggestion that only the recall of all these priests to Greece by the Holy Synod of Athens and by the responsible bishop will restore peace and harmony among the members of our community?

Now, leaving the matter of our priests, let us consider the question of Mr. Geocarlis' gift of one hundred dollars to the church. The members of the church board have declared that the secretary's work would be endless if letters were to be sent to each and every benefactor **or** to everyone that contributes to the church. By Jove, we never expected such an excuse, for there were very few who donated more than one hundred dollars. But, in the final analysis, will you please tell us why we pay the secretary? The church never even mentioned the

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name of Mr. Geocaris, as it did in the case of other contributors, nor was his name mentioned in the minutes of the various meetings, as required by article forty-three of the bylaws.

The church leaders are now making noisy statements expressing their attitude toward the incident of Reverend Cyril and their desire to establish a new church and Greek school. Much has been written on these subjects. There is no need to waste time in the discussion of a subject which has assumed so many different aspects in the political confusion of our community. Besides, we are tired of hearing about the erection of new churches and new schools. Such projects exist only in the imagination of our "ambitious" leaders, and who knows when the day for their realization will come?

In publishing the above-mentioned statement of protest, our good church board members have shown that they did not have the courage and the strength to accept our criticisms. On the contrary, they attacked us for meddling unnecessarily in the affairs of the church. We consider it the duty of this newspaper to

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stand fearlessly and calmly, despite the violent attacks directed against it. We shall continue to call a spade a spade, oblivious to our friendship with some of the wrongdoers and unaffected by the abusive language which is directed against us by an old and decrepit newspaper which is being edited in a "stable".

Independent, as always, and belonging to the people, we will never cease condemning every evil influence, and we shall continue to denounce all those whose activities are detrimental to the best interests of the people. We shall do so for the sake of the community and the truth.

Quite a few individuals were annoyed because we took the initiative in attacking the extravagant and costly administration of our community. We have done so only after long study and careful investigation have provided proof of who is responsible for this extravagance and waste.

We are submitting a detailed list of the extravagant and unnecessary expenditures which were made by our church administrators as actual evidence of the

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incompetence of our church leaders and the injustice which is being done to our community. [Translator's note: This detailed list has been omitted in translation.]

So we see that in a period of four months, \$1,203.70 was spent unnecessarily and with no profit or appreciable return to the church community. Of course, this money was spent honestly and in accordance with the provisions of the bylaws, so we cannot accuse Mr. Rifakis and his associates of dishonesty. But we must admit--and we should be ashamed of the fact--that this amount has been spent for no worthy purpose. For example, last March we gave a big dance which cost us \$590. This was the sacrifice which we offered to our fatherland on the anniversary of our national independence. Another luxury was the expenditure of ninety dollars for golden church lamps. Does the difficult lot of our fatherland warrant such huge expenditures for the church? Is this the way to show our patriotism and wisdom?

There are many other articles which were not needed. As truthful and fair men,

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ON OUR PRESENT SITUATION

(Editorial by Soterios J. Georgiadis)

We think that there is justification for our amazement at the definite mania or passion that has overtaken our community leaders, who, it seems, have been busy during the last two years purchasing lots and church buildings in Chicago.

But we cannot understand why some of us want to increase the financial obligations of our community with an additional loan of \$35,000. The lot which was bought for this huge amount of money was desired--and purchased--by only a small group of individuals. We cannot see why we should make unnecessary and unauthorized purchases of lots and church buildings at this time. Thus, by acting hurriedly, some of our leaders are causing great harm to the community. There is even danger of losing the only church building which we

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now own.

It is our opinion that the Greek people of Chicago would prefer to have one, and only one, magnificent cathedral, as befits our prestige. We do not need more than one good church, however, for this cathedral would be sufficient.

The nature of the work that our people are doing and the prevailing custom among the Greeks to attend church regularly every Sunday and on every important national or religious holiday, force them to travel three or four miles by train or streetcar in order to get to church. The distance to the single church which we will have will not prevent our people from going to church.

The young and progressive men who are directing the destinies of our community affairs have absolute confidence in the generous spirit of our

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people. These men, however, should not abuse this generosity by spending the money of the community on unnecessary projects. Our present church buildings are enough to meet our present needs.

Our responsible officials can well direct their attention to our educational and school needs and problems. These are important and immediate needs. Or do they think that the church contributes more than the school to the moral edification of the individual?

Confident though we are of their vision and foresight in such questions, we rather think that they have not yet conceived of a practical idea for the establishment of a real school. The belief that the parents have to be first convinced of the effectiveness and perfect operation of the school before they will send their children to them is entirely wrong. In the past, the parents had to be assured, through various publicity channels, that it is now worth while to send their children to Greek school, since a goodly

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number of students are ready to attend. This method of securing a sufficient attendance of students is the result of the selfish and self-seeking motives of certain of our leaders.

A modern, well-organized school with only the highest aims in mind, a school for the benefit of all the people, must operate regardless of the number of students that are willing to attend. A good school must continue giving instruction even when students are slow to enroll. It must have its doors open even when only three or five students are in attendance. Such a school cannot fail to equip the students with the finest moral and intellectual qualities.

As soon as the first classes meet, as soon as it becomes evident that here is a school which will continue giving full, effective, and systematic instruction, the students will come without being urged. There will then be students coming not only from Chicago, but from other parts of the state

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as well.

As in every other enterprise, in order for a school to succeed and do its work properly, there must be a well-planned and systematic way of getting things accomplished.

But because we must take into account not only the age of the children but also the distance they must travel to and from school, we must build and maintain a boarding school and hire competent teachers for a kindergarten.

But who can deny that we also need a good afternoon and evening school for the instruction and education of adults? This school can offer instruction on Sundays when the adults can afford to spend a few hours in study or in the classroom. Most of our young men are completely in the dark as far as a knowledge of the Greek language and history is concerned. Even those who pretend to be educated lack an adequate liberal education.

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So, it will be necessary for our teachers and priests to give additional instruction to at least two classes a week in various important and useful subjects. Why do not many Greeks who are in the professions, or who are educated, give lectures on many useful and interesting subjects?

Let us try to impress upon the minds of the Greeks of Chicago that their mission in life is not merely to work, to make money, and to lead an animal existence, but to develop and improve socially and intellectually. In this way, they can be truly happy and content.

We have observed that very few illiterate and ignorant persons have the ability to profit from the lessons and opportunities offered by our social environment and the world in which we live. Most of us need some sort of guidance and instruction from those who know.

Furthermore, in a certain section of the city where most Greeks are found, and

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where laborers especially congregate, no effort is being made to enlighten the people, to point out what is wrong, and to teach humanitarianism and proper conduct.

No serious or practical effort is being made for self-development and improvement among our people. Even our priests themselves are not doing or saying anything which will contribute to a fundamental improvement in our lives.

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THE VICTIM: ORTHODOXY AND THE GREEK COMMUNITIES IN AMERICA
by

S. A. Kotakis, Attorney and Journalist

The much-discussed question of the Holy Synod of Greece and the recalled priest of the Chicago Greek Community is at last settled, and Reverend Cyrill Georgeadis is found guilty by default by the mother church, the Holy Synod of Greece.

Civil and religious laws, whether they are right or wrong, must be accepted and respected by the people whom they govern. Disregard or disobedience of the laws endangers the very foundations of society. But laws are administered by human beings, and, therefore, since the human mind is not free from error, these laws are bound to do injustice instead of justice. There are many instances in which an innocent person has been found guilty.

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And one of these victims of our imperfection is Reverend Cyrill Georgeadis, priest of the Greek Orthodox Church in Chicago.

The aim of this article is not to criticize the Holy Synod and its decision in the case of Reverend Georgeadis, but simply to state the facts, as they are, to the mother church and to the Ecumenical Patriarchate, because, from all indications, neither the Patriarchate nor the Holy Synod is familiar with the Greek communities in America.

As a close observer of what is going on in the Chicago Greek community, as well as elsewhere in the United States where Greek communities are established, I hasten, with reverence, to bring to the attention of the mother church the fact that the integrity, dignity, and holiness of the Greek Church are being undermined by the Greeks in America.

The Holy Fathers of the Greek Church are delighted to hear that pious



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subjects of the church in faraway America are establishing Temples of God, and that they are requesting the mother church to send her religious servants to preach the Divine Logos and the Holy Gospel, and keep us Greeks of America under the wings of Orthodoxy. Noted priests of demonstrated integrity, outstanding ability, and long and faithful service to the Greek Church are chosen by the Holy Synod, and sent to us in America to minister to our religious needs. The hearts of those Holy Fathers of the Church are full of joy and thanksgiving that the Greeks in America are not lost sheep of Orthodoxy, but true and staunch followers of the Greek Church, the Ark of true Christianity, which for centuries has withstood the brutal attacks of so-called Christians as well as non-Christians--an unsinkable boat, she has sailed in all the turbulent seas of the religious world, and emerged scot-free from adulteration, evil, and falsehood.

Are we really as pious and blessed as our church takes us to be? Do we establish shrines of worship because of religious devotion? Are we per-



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forming our duty as brothers in Christ? Is there any piety and reverence in us toward the holiness of our church? The answers to these questions are all in the negative.

The dignity, purity, and grandeur of that holiest institution, the Greek Church, is undermined, not from without by its admitted enemies, but from within by its so-called followers--the Greek communities in America.

Here is the danger and the underground work of the Greek-American communities. We establish churches simply in order to create an opportunity for ourselves to become presidents, secretaries, treasurers, and so forth. We establish patriotic societies because we crave titles. Where are our religious and patriotic activities and deeds?

We request the mother church to send us priests, and we want these priests to be our tools, to dance to our whip, and woe to them if they dare to disobey our command. We load their backs with various unfounded charges,



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and, for ornament, we throw upon their character and good name a basketful of slurs.

We do not expect our priests to do only their religious duties, but we want them to go begging from door to door, to raise money for our mortgaged churches, which we have built without consideration of our financial powers. The president of the church and his cohorts, in order to pull the wool over the peoples' eyes, and make it appear that they are capable administrators of the church's affairs, command the priest to become collector, solicitor, and beggar, telling him, "Go ahead, Father, and raise money before we lose our church."

The good and efficient servant of the church, not being trained in these vocations of collector, solicitor, and beggar, becomes a tool for the wiles and intrigues of the former shepherders and mountaineers, who, because of their money, aspire to high positions and titles.



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We have our political factions and fights, and woe to the priest who desires to stay neutral in our combats. He is immediately thrown out of the parish with a great list of incapacibilities pinned upon his ecclesiastical frock.

And who are we? We, the judges and the critics of these noted and tried servants of the church, are farm hands and shepherds of yesterday, uneducated, uncultured, rustic people. But our dollars and our extravagant love of titles, coupled with the Holy Synod's unfamiliarity with the fabrications of the Greek communities, has given us the power and the inclination to compel our priests to follow a course of hypocrisy, indignity, and, eventually, unfaithfulness to the mother church, whose holiness depends upon the purity of her ministers.

Some of us want our priest to be attired in traditional garb--that is, with the long and loose black robe, the chimney-like head dress, and, above all, the long beard and mustaches. Some of us, who desire to be



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called progressives, want the priest to go along with the times and be modern, not ancient or medieval.

However, regardless of how the priest dresses himself, the following accusations will be hurled at him: "hypocrite, pharisee, dissembler, rebel, unorthodox, apostate, dance-hall gigolo." We want our priest to drink with us in the saloons. If he does not do so, he is unsociable and stingy; if he does, he is a drunkard and unfit to be a priest. In our vanity and pride we want our priest to wear expensive clothes and to live, he and his family, in a sumptuous building where rents are high, but we raise a storm of protest when mention is made of increasing his salary. Because of our audacity and the power we wield over the meek servants of the church, we dare to meddle even in the priest's religious work, we say for instance, "The priest did not hold the baby right at the christening"; "The priest did not say such and such a prayer"; and many other things shameful enough to move even a stone to tears.

In a certain community, which is known to us all, a faithful servant of



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Orthodoxy has lost his job because he dared to rebuke the godfather in a christening for his inability to say the "Pistevo". The cultured and highly-educated priest, in a mild rebuke, said to the godfather, "It is the duty of all Christians in general, and of godfathers in particular, to know the 'Pistevo', the symbol of Christianity."

Improper language was the charge upon which this faithful servant of Christianity was discharged from his position. No stone was left unturned in the effort to dismiss the priest who had dared to utter such an insulting remark against this godfather, who happened also to be a member of the council which controls the church and its minister.

This incident of the priest's dismissal has rocked the foundations of that community. But the worst is yet to come. This member of the church's council, after persuading his colleagues to dismiss the offending priest, requested them to authorize him to deliver the dismissal document in person. Undoubtedly, this arrogant and touchy Greek must have planned to



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say to the priest, "I will show you how to say the 'Pistevo' now."

When the facts are as I have stated, can it be said that we establish churches for piety? Do we call priests to preach the gospel and keep us under the shelter of Orthodoxy? If we have an iota of decency we must admit our sins to the mother church; we are unworthy of the good thoughts that the mother church has for us. We are unworthy to have priests, since we dismiss them as easily as we fire a porter or dishwasher. We are unworthy of ourselves, when we demand that the Ecumenical Patriarch recall such and such a priest, with the threat that if he does not do so, we will accept Protestantism as our religion.

This is a nice attitude to assume toward Orthodoxy and the mother church. Religious followers of this type are useless in any denomination, are, in fact, a danger to the very foundations of any religious creed. It is about time that the mother church discovers what kind of Christians we are, why we establish churches, and why her ministers are not suitable



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to us. The mother church must bear in mind that when her ministers are treated by us as ordinary domestics, as old shoes to be discarded at will, her dignity, sanctity, and safety are in danger.

Methods must be found to bring the recalcitrant Greeks of America under control of Orthodoxy. Yielding to our offensiveness and permitting the ministers to become victims of our impiety will eventually lead the whole church into moral destruction.

One of the many victims of our impiety is Reverend Cyrill Georgeadis, who, in spite of his thirty-four years of faithful service to the church, and in spite of his being the choice of the venerable body that sent him to Chicago to perpetuate his splendid work, goes down in the archives of the Holy Synod of Greece as a condemned minister of the Greek Church.

When the mother church crucifies its ministers to appease our wrath and thus keep us under the wing of Orthodoxy, the sacrifice is too great for



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such unworthy subjects, who threaten to become Protestants if iniquity, impiety, and rascality are not condoned. If the mother church wishes to prevent our pollution from rotting out her holiness, purity, dignity, and very foundations, the best thing to do is to know us as we are. I believe that persecution of the ministers will then cease.

These are the facts which I solemnly present to the mother church for consideration.



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GREEK

Star, May 31, 1907.

THE MEETING OF THE GREEK COMMUNITY

With forty charter members and as many more non-registered members, the much heralded meeting of the Chicago Greek Community took place last Thursday, at the Masonic Temple.

Reports were made and accounts were given by the officers of the community. Those who were present approved and commended the activities and doings of the administration.

Among the many things discussed, the establishment of a fourth church took most of the time. The discussion of the establishment of a Greek school was so brief and so quickly shelved, our reporter did not have time to turn a sheet in his notebook.

What an irony! Our eloquent speakers of the Greek community, who are known to be chips of old Demosthenes when debates in the abstract take place,



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could not find words to praise the establishment of the Greek school, which our community needs. Indeed not. Their talent of rhetoric is only for abstract things, and not for mere material things. Indeed, great minds who explore the universe with their rhetorical prowess, will not stoop so low as to permit themselves to discuss a mere and insignificant thing like the establishment of a Greek school in Chicago.

What a shame! Is not this a paradox?

The immortal Greek language, the instrument of expression for ancient and modern gods, for expounders of divinity, for rhetoricians, and for great thinkers, and which, paradoxically is taught in the very institution the Greek meeting failed to discuss; the Greek school.

Educators, lawyers, doctors, and theologians were present at the meeting of last Thursday. Not one of them dared to touch upon this important subject.



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But for the establishment of a fourth church, plenty was said.

Our youngsters, who through our negligence are deprived of the opportunity to learn the language of the gospel, will think unfavorably of the present fathers of the community when they attend Greek churches not knowing what it is all about.

As generally is the case, important things are always overlooked and neglected by us humans, so in the present case the importance of the establishment of a Greek school is set aside and things of secondary importance and value are discussed first.

The Star will continue to bring before our eyes the necessity of the Greek school, hoping that the time will not be far away when the fathers of the



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community will see as well as we do the absolute need of establishing the Greek school for our present and coming generations.

Now, Greeks the world over who want to uplift their intellectual faculties study the Greek tongue, while the Greeks of Chicago until now have deprived their future intellectuals of the opportunity to study the immortal and divine language. What a paradox?



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ANNOUNCEMENT OF THE GREEK COMMUNITY

All the members of the Chicago Greek Community are requested to attend the general meeting of the community which will take place at the Masonic Temple, Thursday, May 23, at 7:00 p. m.

Main objects of the meeting are: the establishment of a new church in the South Side; revision of the present constitution of the community; a report of what has been accomplished by the present administration, and what money is on hand.

The forthcoming meeting will take place even though a quorum is not present. The postponement of the meeting scheduled for last Sunday was due to the lack of a quorum.

The Executive Committee.



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THE MOTHER CHURCH AND THE GREEK COMMUNITY OF CHICAGO
The Ecclesiastical Scandal--Can the Church Practice
Injustice and Maintain Its Rule over the People?

When the representatives of the Greek community of Chicago appeared in person to appeal to the Mother Church in Athens to modify her ultimatum recalling the priest of our community, the Metropolitan of Athens, who is president of the Holy Synod of Greece, laconically replied,

"We have the right to recall your priest, and the Reverend Father Georgeadis is recalled."

What an utterance from the mouth of the head of the Church!

The Metropolitan-President of the Holy Synod answered correctly as a true scion of ancient Greece, but his answer and his attitude are not worthy of the high office which he holds as prelate and shepherd of the Greek Church.

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As an individual and as a Greek, a Greek who is not accustomed to surrender power without a fight, the president of the Synod had every right to pronounce his autocratic and laconic sentence,

"Your priest is recalled because we recall him."

In other words,

"We, the Synod, as ecclesiastical governors have the power to do whatever it pleases us to do with our subjects. Whether our decision is detrimental and injurious to your community is not a matter to be discussed. We are the rulers, and we govern this state, which is called the Church, and the subjects, thereof. The subjects cannot question our authority and our acts. And if you Greeks of Chicago do not like it, do as Greeks do: fight for your rights! And we will show you that our swords are sharper than yours!"

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This is a wonderful exhibition of Greek spirit, and it is nothing new. That spirit started the Peloponnesian War, which lasted thirty years, and the result of which was that the control of Greece was transferred from Athens to Sparta. The Greek community of Chicago, being a chip of the old block and true to Greek traditions, might declare war against the autocratic and unjust action of the Mother Church. And it might happen, since history repeats itself, that the ecclesiastical power of Athens would be transferred elsewhere.

But as a highly respected man of the cloth and a true Christian pastor, the president of the Synod has erred not only in his judgment but likewise in his manner of expressing it. As a man of ecclesiastical culture, tolerance, and justice he had no right to utter so arrogant a sentence as

"We have the right to recall your priest, and the Reverend Father Georgeadis is recalled."

By the use of the word "right" and by the manner in which he uses it he implies

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that justice was not involved either in the decision of those members of the Synod who signed the order of recall or in the expression and the attitude of the head of the Church.

All the Metropolitan's theological and social culture must have been outweighed by his inherent spirit of Greek pride when these rude Greek-Americans ventured to question his authority by their appeal for justice!

The Metropolitan's words and his attitude demonstrate very clearly that the head of the Church is nevertheless a human being and a real scion of the proud race which has made the people of the world take notice of it and pay tribute to it. If this is true, then our ecclesiastical titles and degrees of merit such as "Holy Father," "Your Holiness," and so forth are not properly applied and bestowed.

As human beings and as Greeks we admire him as the people of the world admired

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his ancestors and ours who, when the Great King with his millions of Persians asked them to surrender their arms, proudly and laconically replied,

"Come and get them."

But as a tried prelate and a pastor of that noble, just, and really Christian institution, the Holy Church of Greece, he is supposed to be above ordinary humanity, and his inherent Greek fighting tendencies must be subdued by love, tolerance, justice, and wisdom. These virtues are not easy to find among us ordinary mortals, but they are supposed to exist in real philosophers, if any such survive, and among the genuine ministers of our various faiths.

The Greek community of Chicago, through its duly authorized committee, has appealed to its Mother Church to reconsider her unjust decision and to permit their beloved priest to remain their pastor. This Greek priest of Chicago, the Reverend C. Georgeadis, has a splendid record of thirty-five years as a

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minister of the Greek Orthodox faith and was appointed by the Holy Synod to serve the ecclesiastical needs of this community. By his service here he has gained the love and the reverence of the people, but he has positively refused to be reconciled to the demagogic policies of the president of the community, Dr. Gregory Papelion, a minion of the Metropolitan of Athens.

Without due process of ecclesiastical law the Reverend Father Georgeadis was ordered by five members of the Synod, through a Synodical document surreptitiously prepared, immediately to cease to function as a priest and to report to Athens within forty days to stand trial on charges preferred by the president of the community, thus leaving his parish without a minister of the Church.

The well-trained and pious Greek priest upon receipt of the aforesaid document complied with the Synod's mandate and ceased to exercise his religious functions. He likewise reported to his superiors that he was unable to reach Greece

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within forty days on account of illness.

In the interim the situation was complicated by the death of two persons and the immediate necessity of baptizing certain infants who were ill. The sovereign power of Greece, through its representative in Chicago, the consul general, stepped in and ordered the suspended priest to perform these religious functions, regardless of the commands of any superiors whatsoever.

At the command of the Nation's representative the victim of circumstances abandoned his ecclesiastical inactivity and chanted the Kyrie Eleison at two funerals and at two or three Christenings.

For obeying the consul general's command to perform religious rites over the dead and dying subjects of the Church the Synod, in order to justify its previous iniquity in recalling the priest without due process of law, grasped the opportunity to file additional charges against the Chicago Greek priest for his disobedience to the supreme power of the Church,--serious charges indeed!

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This action of the Synod has thrown the Chicago Greek community into disastrous confusion, discord, and unrest.

Just and wise rulers who wish to perpetuate their rule over their subjects never create such conditions.

That venerable body, the Synod, has deemed it profitable and advisable to maintain absolute silence in the face of a multitude of petitions sent by individuals and by the general assembly of the community, which was presided over by its lawful vice-president and attended by the entire council of the community and by a large number of bonafide members.

Absolute silence likewise was the answer to the consul general's report of the uproar and chaos in the community and to his recommendations and petitions. The failure of the Synod to respond to the community or to the consul general was the cause of the committee's appeal to the president of the Synod, and

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this article is a reply to the Synod's pronouncement to the committee.

Ecclesiastical or civil states can never ascend to their destined heights unless love, tolerance, justice, and wisdom pervade them. And since the Church is or is supposed to be an ideal state more perfect than the civil state, we may as well consult the divine and immortal conceptions of Greek philosophy relating to the ideal state.

Plato's "Republic" is our guide in this matter, and we find in the "Republic" that Socrates explains what justice is, and by what means the ideal state will lead its citizens toward absolute knowledge, that is, the condition of virtue.

The indignation of the people of Greece toward their rulers induced Plato to compose the Republic and publish the lofty ideas of his master Socrates. The indignation of the Greeks of Chicago had its origin in abuse of power and violation of justice by that oligarchical governing body, the Holy Synod of Greece.

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The Greeks of Plato's time had attained so high a stage of development that they were no longer contented to accept without question the conventional laws of morality or the obligations of political life but had begun to ask the why and the wherefore of these things.

The Greeks of Chicago, being true scions of ancient Greece and moreover thoroughly imbued with the American ideal of justice, are no longer content to accept blindly the mandates of the ecclesiastical state when their intelligence informs them that their Synod's decision to recall their pastor and the Synod's subsequent acts are devoid of justice. And this indignation of the Chicago Greeks may create the supposedly ideal state of the Church here and compel the proud city of Athens to relinquish its Synodical rule.

Let us see whether the Holy Synod of Greece advocates and upholds the ideas of Thrasy-machus and his group or the ideas of Socrates and Plato.

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Thrasymachus maintained that justice or righteousness in reality is this: that a man should take what he can get, that the strong man should take more than the weak, that the state and its laws may be regarded at best as a partnership of individuals, that the proper condition of this partnership is the domination of it by the strongest individual for his own interests, and finally that the laws of the state are enacted not for the benefit of its subjects but for the benefit of the governing body.

Thrasymachus's idea of the state unfortunately has come down to the present day, and this is the sort of rule prevalent among governing bodies in practically the whole world with the exception of the United States, which has a form of government unique in history. The American government is the best in the world and the nearest to perfection; it is rapidly approaching the ideal state of Plato.

Plato realized that Thrasymachian thought is the gospel of individualism and sought to refute it; hence the creation of the "Republic."

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Socrates, after hearing Thrasymachus, since he was aware of the prevalent corruption of the state, maintained that the state is not supposed to be a partnership of individuals seeking personal advantage, but that it is supposed to be and ought to be a moral communion of souls united to maintain the principles of wisdom and justice.

But the actual states of Greece seemed to Plato to have lost their true character and to have forgotten their true aim. Thinking principally of the Athenian democracy in which he lived, he found that its rulers in their administration of the affairs of state were directed by selfishness. Instead of conceiving their mission to be the security and the welfare of the whole state, these governors aimed at securing their own advantage.

The Holy Synod of Greece has misconstrued its divine mission as an ideal religious state of wisdom and justice and has permitted itself to be swayed by the corrupting influence of politics in the matter of the recall of the priest of

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the Greek community of Chicago without due process of law.

With political or ecclesiastical leaders who are selfish and devoid of wisdom and justice, how shall men attain salvation? How can the Greek community of Chicago be devoted to the Mother Church while injustice is practiced upon them? How can the Church maintain its rule over its subjects while the foundations of justice are rocked by unwise and unjust leaders of the Church?

Disregarding the Thrasy-machian theory and accepting the Socratic idea, the Chicago Greek community reverently appeals to the Holy Synod wisely and justly to correct this ecclesiastical scandal.

As chips off the old block unbued with the great American ideals of wisdom and justice, we shall not declare a Peloponnesian or a Panhellenic War, but we respectfully and modestly request the venerable Synod to bear in mind that sooner or later justice will triumph, and that it is to the spiritual advantage

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of the rulers of the Church that they shall sober themselves from their political intoxication and render to Caesar that which is Caesar's.

The Greek community in Chicago respectfully reminds the Synod of the episode of Philip of Macedonia and the peasant woman who appealed to him on behalf of her husband. The dissolute monarch against whom Demosthenes directed his Philippicos replied,

"I am the king, and my decision stands unaltered."

The humble subject retorted,

"In the name of justice I appeal my case from Philip drunken to Philip sober!"

And we the Greeks of Chicago, after hearing the Metropolitan's words, "We have the right to recall your priest, and the Reverend Father Georgeadis is recalled,"

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appeal our case to the sober sense of that august body, hoping that wisdom and justice will prevail in their deliberations and move them to correct this scandal, so perpetuating their ecclesiastical rule over the people.

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THE SOCIETY OF FAMILY MEN OF CHICAGO AND
THEIR PRIEST CYRIL GEORGEADIS, ARCHIMANDRITE

In order not to be caught in the ecclesiastical imbroglio of the Greek community in Chicago, which is demoralizing the community in both a political and a religious sense, the Society of Family Men has deemed it advisable to establish its own church, and has thus avoided any of those entanglements which arise from the caprices and the irresponsibility of certain eminent persons, from their lack of respect for ecclesiastical law and order, and from their willingness to drag reputations in the mire in order to gain power.

And as the minister of our church we have appointed the Reverend Cyril Georgeadis, recently condemned without trial, whose good standing as a priest, established for years, the Holy Synod of Greece cannot and will not deny when that august body has recovered its self-respect.

For this reason we have been classed by the administration of the Chicago

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community and by the governing body of the mother church, the Holy Synod of Greece, as rebels and dividers of the Chicago community. As for our priest, whom the community's bosses have failed to subjugate to their purposes, the Holy Synod of Greece, influenced by these bosses, has issued a decree depriving him of his ecclesiastical rights, nullifying as uncanonical all religious rites by him performed, and commanding him to report for trial, thus leaving the Chicago Greek community without a priest.

After hearing of the unprecedented action of the Holy Synod of Greece, or at least of persons who designate themselves the Holy Synod of Greece, we, the Society of Family Men, have requested the Reverend Father Georgeadis to remain here and to minister to our religious needs until the misconduct of the bosses has been demonstrated, and the mother church has had an opportunity to reconsider its hasty decision. Father Georgeadis has committed no crime, there is no reason why he should be deprived of his right to administer sacraments or to exercise other religious functions, and the hasty decision of the Synod has no justification.

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For the information of the general public, which heretofore has not known the inside story of the whole affair, it is the duty of this Society to publish an account of what has occurred in this controversy, and to reveal how the innocent victim has become involved with his superiors, who in turn have got themselves into hot water as a consequence of the proper and lawful intervention of the Greek consul general in Chicago, the Honorable Dr. N. Salopoulos. We exhibit below certain official documents of the Greek consulate in Chicago:

"To the Most Reverend Cyril A. Georgeadis, Archimandrite, Chicago:

"I, the representative of His Majesty the King of Greece, command you to perform funeral rites for the deceased Konstantine Koutsoumbis, and I will be responsible therefor to all whom it may concern.

"His Majesty's Consul,

"N. Salopoulos"

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Another command to perform the same religious rites is dated September 7, 1904: "To the Most Reverend Archimandrite Cyril Georgeadis, Chicago:

"I hereby direct you to perform ecclesiastical rites at the funeral of Demetrius Bouzos, and I will be responsible therefor, since the community has no other priest besides you."

Another order from the consul general putting father Georgeadis in further disagreement with the Synod of Greece:

"I, His Majesty's Consul General, hereby command you to administer the sacrament of baptism to the ailing infant of John Tzebolis, since there is no other priest here.

"The Consul General of Greece,

"N. Salopoulos"

And another dated September 11, 1904:

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"To the most Reverend Cyril Georgeadis, Archimandrite of the Greek Orthodox Church, Chicago:

"His Majesty's Consul General instructs you to officiate at the christening of the ailing infant of Dem. Lambrakis, having no other priest to perform the sacrament.

"The Consul of Greece,

"N. Salopoulos"

What an anomalous situation! The Holy Synod of the Church of Greece, as sovereign ecclesiastical authority, has enjoined the so-called apostate priest to cease to perform his ecclesiastical duties, decreeing that, if he does not cease as commanded, all his religious acts will be null and void because uncanonical. On the other hand the consul general of Greece in Chicago, who in the territory under his jurisdiction is the sovereign authority

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of the Greek state, and whose duty it is to protect and defend the subjects of Greece whether they are canonical or uncanonical, has commanded him to perform the ecclesiastical duties which the hasty decision of the Synod forbade him to perform.

The representative of Greece, under whose jurisdiction the church functions, and who has precedence over the church and the power to command the ministers of the church to serve the needs of His Majesty's subjects, has lawfully commanded the so-called rebel priest to disregard the mandate of the Synod on the consul's own responsibility.

Is not this a delicate situation? The Chicago Greek priest, whom the Holy Synod chose as the clergyman best qualified to serve the needs of the Chicago Greek community, and who has proved by many years of faithful and devoted service that he is a pillar of the mother church, is now between two fires. Obedience to the mandate of the mother church is disobedience to the sovereign authority of Greece, and vice versa. Naturally, not being able to blow hot and cold at the same time, he has obeyed the command of Greece and has consequently incurred the disapproval of the Synod, which has declared

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him a rebel and an apostate.

Now let us examine how the Holy Synod has erred, consciously or unconsciously, and how it has permitted itself to be caught in a political entanglement which will undoubtedly diminish the laity's respect for that august body.

The Greek community in general, and many eminent Americans who are friendly to the community and very much interested in its welfare, not knowing the real facts of this complicated situation, have permitted themselves to become the victims of a misconception and have accepted as authoritative and regular the Synod's mandate recalling Father Georgeadis and forbidding him after receipt of the protocol to perform any ecclesiastical function.

In this connection we hasten to inform the public and our esteemed phil-hellenes that civil and religious laws are superior to individuals. Every citizen, from the humblest to the highest, and every man of the cloth, including His Holiness the Ecumenical Patriarch, is under the sovereignty of the law. When the Synod of Greece or any part of the Synod violates the constitution of the church, the action of that august body is null and void

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and has no weight or significance.

That is precisely the situation in the case of the Synod's decree regarding Father Georgeadis's recall and punishment. According to the church's constitution the Holy Synod, or at least those members of it who signed this document, deliberately erred in causing the decree of recall to be unofficially delivered. And the object of so delivering it was to avoid responsibility under the law for such violation of it. Shrewd action by the head of the Synod, who happens to be the godfather of Gregory Papaeliou, the president of the Chicago Greek community! Political strategy! But is it consistent with the integrity and the dignity of that ecclesiastical body?

The agreement of the Church of Greece with the sovereign state of Greece is as follows:

The Holy Church of Greece may correspond with cities, nations, and individuals abroad only through the official channels of the sovereign state of Greece; that is, all documents, protocols, petitions, appeals, and other communications emanating from the Holy Synod of Greece for delivery abroad must go to

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the Ecclesiastical Ministry, which in turn submits the correspondence to the Ministry of Foreign Affairs (Secretary of State in the United States). The Ministry of Foreign Affairs, following the prescribed method of communicating with the outside world, dispatches this correspondence to the representatives of His Majesty, that is, to his consuls, his ministers of legations, and his ambassadors, for delivery.

The general public of the Chicago Greek community and the community's American friends and sympathizers, who are inclined to look upon us as dividers of the community, have not realized the seriousness of the perplexing and unprecedented situation created by the illegal action of the Synod, which has rocked that body to its foundation.

Neither the representatives of His Majesty nor the clergy of the church are at liberty to inform the public of the transactions which take place in their respective offices; and in this case neither the Greek consul general in Chicago nor the accused minister of the church, because of this restriction, could let the public know of the irregularity of the Synod's decree of recall.

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Naturally, under such circumstances, since the truth was not known, public opinion, Greek and American alike, was against us and the pious Father Georgeadis. But truth, which is no respecter of political or religious personages, will eventually shine through darkness; its powerful rays will dissolve the clouds of unrighteousness, falsehood, and misconduct. The truth even now shines as a bright star to guide the ignorant and the credulous away from the darkness of illusion and scepticism.

This revelation of the truth is not made for any purpose except to disabuse the minds of thousands of our Greek and American friends who have been dubious about the correctness of our procedure.

To err is human, to forgive, divine. But a deliberate and premeditated error in conduct, especially when committed by men in high ecclesiastical office, must not be allowed to go unrebuked, lest it be repeated and thus further diminish the reverence of the laity for the clergy as a whole because of the misconduct of a few clergymen.

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That the president of the Synod and the four members who signed the punitive document were conscious of the error of their procedure is demonstrated by the very fact that the said document was surreptitiously delivered. Every Synodical document, in order to be official, effective, and valid, must go through the procedure specified by the law of the land; and the outline of the law's requirements is as follows: The document must bear the number of its issue and the number of its execution and registration in the official registry of the Synod, and it must be transmitted to the Ecclesiastical Ministry to be disposed of as we have stated above.

In the specific instance of the Reverend Father Georgeadis the Synod's decree of recall, which was signed by the president and by four members of the Synod, bore the number of its issue but not the number of its execution, and none of the other requirements of the law were complied with. Two days before it reached its destination, it was published in Chicago in the Greek newspaper Hellas.

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Irregularity, illegality, and connivance par excellence! Gross disrespect for the dignity and the integrity of the mother church! The mortification of pious and devout Christians, the schism in the Chicago Greek community, the humiliation of the church in the eyes of the American people, as well as many other evils, emanate from the folly of those five members of the Synod who lowered themselves to intervene in a political affair.

Undoubtedly their skill in evasion will pull them through if and when an ecclesiastical tribunal is set up to examine the surreptitious handling of the document. It will be a clear victory for them, for they will say,

"Indeed, the document of recall bears our signatures, but it was not executed, for the registry shows no record of its execution. Consequently no responsibility attaches to us. How the document flew out of the Synod's office and reached Chicago we do not know, for if it had been intended to be dispatched it would have been numbered, executed, and delivered through the proper channels; therefore, the burden of responsibility lies somewhere else and not with us."

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Is not this a wonderfully clever defense?

An impartial observer might say that we are going too far when we assume that the signers of the documents deliberately permitted it to proceed from the Synod's office and reach Chicago, and that our assertions to that effect may be the result of illusion or malice on our part. Such questions are pertinent and just and for the benefit of all concerned must be thoroughly examined, lest we stray from the truth and defeat our own purpose.

That our assertions are not presumptuous nor the effect of illusion, and that they are free from bias, malice, or vindictiveness, the events which succeeded the publication of the decree of recall will demonstrate.

A thunderbolt struck the Greek community of Chicago when the Greek newspaper Hellas, the mouthpiece of the president of the community, Dr. Gregory Papaeliou, published the Synod's ultimatum. Thoughts of bitterness and resentment, expressed and unexpressed, were directed against the Synod and Dr. G. Papaeliou for this unjustifiable action. The blow was so unexpected that it took people's breath away.

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We shall now convince the public and our American friends that our action in establishing a new church was justified, and that our charges have been substantiated by our account of the events which ensued.

The entire council of the Greek community, headed by the vice-president of that body, sent out through the secretary hasty invitations to the members of the community to attend a general meeting and there discuss the action of the Synod. The meeting took place at Hull House and was attended by five hundred bona fide members of the community. Hundreds of telegrams from other members who were not able to attend were read at the meeting; all expressed their disapproval of the Synod's action.

The general assembly unanimously passed a resolution, and an executive committee was appointed to convey the resolution to the Greek consul general and inform him in person of the chaos and disintegration which would befall the community if the Synod's order was not rescinded.

We print below the consul general's cablegram to Greece:

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"August 18, 1904.

"To the Ministry of Foreign Affairs,

"Athens, Greece.

"Church council and community vehemently protest against the recall of priest Georgeadis. I transmit prayer exhorting Synod to rescind order.

"Chicago Greek Consul General,

"N. Salopoulos"

Here is the telegram sent by the church council to the Holy Synod:

"Holy Synod,

"Athens, Greece.

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"Georgeadis' recall impossible. Community in turmoil. Restore his rights. Appointment of a new priest not accepted.

"Church Council: St. Spyrakis, vice-president; Basil Petropoulos, Dem. Tsimbas, D. Karambelas, B. Georgakopoulos, N. Kokinis, K. Demas, and K. Stavrakos, by Phil. Kekos, secretary"

Another telegram:

"To the Ecclesiastical Ministry,

"Athens, Greece.

"Synod has recalled our priest Cyril. We beg you to intervene. Disorder will follow if our request is not heeded.

"Church Council: St. Spyrakis, vice-president; B. Petropoulos, D. Tsimbas,

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D. Karambelas, B. Georgakopoulos, N. Kokinis, K. Demas, and K. Stavrakos, by Phil. Kekos, secretary"

Many other telegrams were sent by bona fide members of the Greek community to the Holy Synod, requesting it to reconsider its illegal order. The general public anxiously awaited the outcome of all these urgent petitions and requests addressed to the Holy Synod of Greece.

Absolute silence was the answer of the Synod. The high ecclesiastical authority of liberated Greece did not deem it advisable to answer the deluge of appeals. Not one word did it utter to justify its hasty decree of recall--not a word to set at rest the disturbed minds of its sheep. The Synod, by its silence, preferred to shake the implicit faith of the people in their mother church rather than to correct the error of its first hasty action and its subsequent error of endeavoring to silence the opposition by accusing the innocent priest of continuing to function as a priest after he had received the Synod's document of recall.

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We have stated above that the Chicago Greek priest Georgeadis, upon receipt of notice of his recall, ceased to officiate in religious ceremonies except as directed, ordered, instructed, and commanded by the sovereign power of His Majesty to do so, thus disobeying the orders of the Synod; hence the new accusation of disobedience.

That our assertions have documentary substantiation, and that we are not going too far in assuming that the original charge and the subsequent charges against the Reverend Father Georgeadis were made by the Synod contrary to ecclesiastical law and order, are facts clearly proved by those by-laws of the church's constitution which relate it to the constitution of the state of Greece. We present below the article pertinent to our case:

"Article 14.

"Canonical punitive measures after Trial:

"(a) Debarment of a priest from exercising any religious function and loss

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of his claims upon the parish:

"These decisions, whether of bishops or of the Synod, must be accounted for and supported by quotations from the holy canons upon which they are based, and which have the approval of the Ecclesiastical Ministry, and in order to be valid the decisions must bear the signatures of all the members of the Holy Synod and must be approved by a majority of the members thereof; otherwise they are null and void."

On the basis of this article of the ecclesiastical law, what authority have five members of the Synod to order the Chicago Greek priest to cease to function? That is the reason why the members of the Society of Family Men have taken the action for which they are classed as rebels and dividers of the Chicago Greek community.

Article 20 of the ecclesiastical law clearly and emphatically says:

"Under no consideration may the Synod correspond with political or ecclesiastical

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offices abroad independently of the Ecclesiastical Ministry, which shall submit the Synod's correspondence to the Ministry of Foreign Affairs for delivery through the representatives of the nation."

What document of the Synod bearing on this case has been sent to Chicago through the regular channels prescribed by this law? None whatsoever! The Synod's first error was the surreptitious dispatch of the recall document. It anticipated no resistance, taking the Chicago Greeks for ignorant fools, and it has deliberately continued to err in order to cover up its first violation of the law.

We further submit to the public what the Metropolitan of Athens, as president of the Synod, said to our appointed representatives in Greece who appealed to His Holiness in person:

"Gentlemen, in order not to waste your time, I tell you that the Chicago case is closed. We had the right to recall Georgeadis, and we did so."

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The public and our American friends have hitherto been under the impression that our action in establishing a new church was motivated by something other than our desire to protest against the acts enumerated above, that is to say, against the injustice which the Holy Synod has seen fit to inflict upon us in order to gratify its desire to maintain the power of Dr. Gregory Papaeliou, the favored godchild of His Holiness, the president of the Synod.

In the next issue of this paper, in order to eliminate the slightest doubt in the mind of the general public as to the Synod's deliberate violation of the ecclesiastical law, we shall publish for purposes of comparison all documents which have been sent by the Synod to Chicago.

The Executive Committee of the Society of Family Men,

Chicago

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Star, Mar. 8, 1907.

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THE SOCIETY OF FAMILY MEN OF CHICAGO

Announcement to the Public

Because of rumors which have been circulated that the Society of Greek Family Men in Chicago intends to disband and consequently to close its South Side church, we hasten to inform the public and all concerned that these rumors are not true and are absolutely unfounded. They are part of the systematic propaganda emanating from the newly installed officers of the Chicago Greek community, who very much desire our reconciliation with the rest of the colony.

We have bound ourselves by oath to defend the good name of Father Georgeadis, and until he is exonerated, reconciliation is impossible. In our case our pastor Father Georgeadis, is compelled to abandon his pastorate and our church against our wishes, we shall appeal to the

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WPA-ILL) 1901.30273

Ecumenical Patriarchate, the head of the church, for a new priest.

Reconciliation and the renunciation of our church for the sake of unity and harmony are utter impossibilities so long as an innocent priest wrongfully accused, remains unvindicated. If those who have connived at the campaign of vilification directed against our pastor come to their senses and publicly apologize, our resolution may be modified.

THE EXECUTIVE COMMITTEE
of
The Society of Family Men,
Chicago, ILL.

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INSTALLATION OF THE COMMUNITY'S NEWLY ELECTED OFFICERS - BRILLIANT
CEREMONY - THE QUESTION OF THE SO-CALLED REBEL PRIEST

P. 4 -- In a brilliant ceremony the newly-elected officials of the Chicago Greek community were installed last Sunday. The installation, which was witnessed by 3,500 people, took place in the Masonic Temple. A group of bands, headed by the Chicago Greek Philharmonic Society, made the building and the circumambient air vibrate with the tones of Greek melodies. Black-eyed, raven-tressed Grecian maidens attired in colorful national costumes scattered to the curious crowds car-loads of flowers and threw tantalizing kisses right and left. The demigods of the Greek community, attired in their snow-white kilts and immaculate woolen stockings with knee-garters, formed a protective phalanx around the Greek nymphs.

A magnificent celebration by magnificent people in the most magnificent country in the world. Well done!

After the formalities of the installation and the departure of the two hundred eminent guests who came to admire this Greek ceremony the president of the community, the Honorable Dem. Manousopoulos, mounted the tribunal and

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delivered his inaugural speech.

The newly-ordained president repeated his promise to have nothing undone to restore the community to its former status of unity, peace, and progressiveness.

For the sake of harmony and to promote unity, Mr. Manousopoulos made no mention of the shortcomings and errors of the last administration but cleverly insinuated that if we are wise, we shall profit by the errors of others and avoid repeating them.

He also directed some of his remarks to the case of the Reverend C. Georgeadis, the so-called rebel priest who performs his ecclesiastical functions in spite of his rupture with the Holy Synod of Greece.

Mr. Manousopoulos in his speech urged the good father to comply with the

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established rules of the Mother Church and to cease to administer sacraments which are nullified by the Synod as uncanonical. Innocence of any charges preferred against him by a previous administration of the community does not justify his action in dividing the community, said the president. The Society of Chicago Greek Family Men, which was incensed at the recall of Father Georgeadis and established a church of its own on the South Side, where Father Georgeadis officiates uncanonically, would never have offered such an affront to Mother Church if he had refused to act as pastor of that congregation.

Here again the president of the community cleverly avoided castigating the hot-headed members of the Society, who knew as well as the priest that their action was open rebellion against the Mother Church, and Mr. Manousopoulos has thus opened the way for the departure of the good father, who has been requested to report to the Holy Synod within forty days.

Editor's note: Undoubtedly the Greek priest is absolutely innocent of all charges preferred against him, but that will not justify him before that

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august body, the Holy Synod, until he appears in person, defends himself, and accords due respect to his superiors.

The ceremony of the installation was something extraordinary, and the desire of the people to terminate all antagonism in the affairs of the community was plainly revealed by the participation in the ceremony of all factions. The newly-installed administration has promised to do wonders for the welfare of the community if and when all factions co-operate. It now has four fifths of the community behind it; let us hope that the promised improvements will materialize.

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THE APPROACH OF THE HOLIDAYS BRINGS UNITY AND
PEACE TO THE GREEK COMMUNITY

(Editorial)

Once more the prognostication of the Star has come true in the results of the community's elections. The Star does not play the role of soothsayer in predicting the winners in the administration of the community's affairs, but it bases its predictions upon the willingness of the people to heed the promptings of common sense and to follow the construction policy advocated by this newspaper, of which the fundamental principle is to safeguard the interests of the people and to enhance the good reputation of Greeks.

All the newly-elected administrators of the community were sponsored and endorsed by the Star, and the people of the Greek colony have elected them on a platform of unity, mutual love, progressiveness, and wholehearted devotion to the interests of the entire colony.

The religious principles which are deeply rooted in the hearts of Greeks

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and the approach of the holidays have hastened the unification of the community, and for the first time in many years the Chicago Greek colony will celebrate the birth of the Savior in unity, love, and good will.

Much credit is due to the defeated faction for their splendid conduct before and during the elections, which marks a new era in our political campaigns. They have played the game in square and manly fashion. Their defeat is attributed to a difference of opinion. They were honest and sincere but not right. And their honesty and sincerity have brought about the present unity.

The Greek churches in Chicago, which for a long time have been enveloped in a pall of lugubriousness, are preparing to welcome worshippers to an atmosphere of mutual love and joy for the coming holidays.

Mutual love and joy! What deep significance is attached to these words! Love is the Creator's first law, and joy is the fulfilment of the first law of creation.

A deep understanding in love and joy will make our lives happier and our

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relationships friendlier, and our social order will be raised to its proper level.

This understanding should be extended beyond the Greek horizon in order to comply with the full requirements of the law, and when in a few days we hear the heavenly trumpets blow their accompaniment to the chant of "Christ is born to-day in the city of Bethlehem," the horizon of our narrow national and racial world should vanish in the dazzling light of mutual love and joy.

Since our wings as yet are not strong enough to carry us to the complete fulfilment of the law, let us then in our own narrow circle remove obstacle after obstacle to mutual understanding so that the divine law will function to our advantage.

Blessed are they who in our little world which we call the Chicago Greek colony have removed all obstacles and have permitted the currents of love and joy to permeate the disintegrating body of our community!

Undoubtedly the newly-elected governors of our colony of Greeks, who have

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the whole-hearted support, co-operation, and trust of the people, will do their very best to drag the suffering and bedridden community out of its plight.

Credit and honor always await the victors.

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GREEK

Star, July 6, 1906.

REPORT OF THE NEW ADMINISTRATION OF THE COMMUNITY

p. 6- The policy has been inaugurated by the community's new administration of giving a monthly report to the public of the assets and the liabilities of the community as an institution. Here is the report for June, 1906:

Received from previous administration	\$1,768.87	
Income for the period	<u>399.29</u>	\$2,168.16
Expenses:		
Salaries, wages, and incidentals itemized	534.50	
Note of \$1,300 made by previous administration to Attorney Furthman settled for	<u>900.00</u>	
		<u>1,434.50</u>
Cash on deposit in the Illinois Trust and Saving Bank		\$ 733.66

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Value of the church, 34-36 Johnson Street -----	\$ 12,000.00
Cemetery -----	7,000.00
Lots -----	40,000.00
Movables -----	1,500.00
Cash in bank -----	<u>733.66</u>
 Total -----	 \$ 61,233.66
Mortgage on cemetery lots -----	<u>24,000.00</u>
 Net assets, including church property -----	 \$ 37,233.66

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GREEK

Star, July 6, 1906.

WPA (ILL) PROC. 11275

COMMITTEE APPOINTED TO EXAMINE RECORDS
OF PAPAELICU'S ADMINISTRATION

p. 4- At the last meeting of the Chicago Greek community held at Hull House, at which the consul general of Greece presided, a committee of three was appointed and authorized to examine the books of Dr. Papaeliou's late administration.

The Star, as vigilant guardian of the Greek community, advises the committee to take time to unearth all the ins and outs, the good and the evil of the administration of the retiring president, who for the last three years has involved the community in unnecessary litigation. The people want to know the facts as they are, not as they seem to be.

Our suggestion is by no means a direct or an indirect attempt to influence the minds of the committee, but it is a direct appeal to those in charge to perform their duty and to meet their obligations to the community fearlessly and impartially. They must render to Caesar that which is Caesar's.

Star, July 8, 1906.

If the Star's allegations concerning Dr. Papaeliou's conduct are not true, and the honorable doctor has been maliciously dragged in the mire, the public has a right to be so informed by the examining committee, and due credit and honor must be given to him. If on the other hand the allegations are true, it is the imperative duty of the committee not to whitewash the administration in its report, for the Star has authentic documents to prove its charges, and the sword of Damocles will fall upon the committee itself. The report must be full, accurate, and complete. An impartial report is what the public requires. The people in order to support the community must know where its thousands of dollars went and why. The present administration of the community should not cover up any misconduct of its predecessors.

Star, Apr. 27, 1906.

THE GREEK COMMUNITY OF CHICAGO RELEASED FROM ITS PREDICAMENT - NEW LIFE
AND HOPE ON THE HORIZON - A COALITION COUNCIL UNDER THE GREEK CONSUL TO RULE
THE AFFAIRS OF THE COLONY.

p. 1 - Better late than never. The dissension, litigation, and back-biting which prevailed in the Greek community of Chicago about the administration of its affairs are things of the past. The Star's clamor for the unification of the colony into one body under proper leadership has at last borne fruit, and with joy and delight we announce the resignation of Dr. Papaeliou as president of the community. At last he has heeded our exhortations to relinquish his judicially-sponsored presidency, thus relieving a difficult situation and promoting the progress of the community.

The Honorable N. Salopoulos, the Chicago Greek consul general, has undertaken, as we suggested, to govern the turbulent affairs of the community, supported

Star, Apr. 27, 1906.

by a numerous committee representing all factions. This is the first coalition government of the Greek community in Chicago. The members of the council who will be under the scepter of the impartial and very much esteemed Greek consul are:- Messrs. J. Prokos, E. Karavelis, D. Tseronis, D. Giannakopoulos, J. Chamales, H. Vretos, J. Refakis, N. Protopapas, J. Mangas, Gr. Karkazes, Tryphon, Argyropoulos, D. Tsambas, S. Lambardakis, P. Koutsouris, A. Yokaris, John Orphanopoulos, K. Boozos, and K. Stavropoulos.

The general assembly of the Greek community which was called together for the specific purpose of accepting Dr. Papaeliou's resignation, did not trouble itself with the usual parliamentary procedure of requesting the retiring president to give an account of his administration but simply and quietly accepted his resignation and approved of it, leaving the door open for him to follow his own desires and inclinations. It was wisely done.

Star, Apr. 27, 1906.

To give an account of the depleted financial resources of the community could not and would not help matters.

It is the duty of every member of the community to stand solidly behind the Greek consul and his coalition council in administering the affairs of the community and so to help to build up its strength, prestige, confidence, and financial resources.

The work ahead of the new leaders is a tremendous undertaking, but it will be done.

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GREEK

Star, Apr. 20, 1906.

WPA 62.1.1

NEW GREEK CHURCH IN CHICAGO.

p. 3 - The now-and-then president of the Greek community, Dr. Papaeliou, is negotiating to buy a lot to build a new church. The community is antagonistic to the unwanted president, who was thrown back upon its shoulders by a court decision and objects to his plans.

For that reason, forty prominent Greeks of our community held a meeting last week and disapproved of the acts and doings of Dr. Papaeliou. In order to put a stop to his fantastic schemes, they raised money among themselves, and a new church was established.

The contributions among the forty amounted to \$1,800. A committee was appointed to raise funds among Greek businessmen who do not approve of Dr. Papaeliou's squandering.

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GREEK

WFA (ILL) PROJ 30275

Star, Apr. 13, 1906.

THE GREEK COMMUNITY IN CHICAGO AND THE CONSUL GENERAL -
A VICTIM OF CIRCUMSTANCES.

(Editorial)

The celebration in Chicago of the regeneration of Greece was not marked by united effort and enthusiasm as it was years ago when the Chicago Greek colony was fortunate enough to have conscientious and straightforward leaders, who left nothing undone that ought to be done in rendering unselfish service to the needs of the community.

Other communities in America have celebrated the event with more magnificence, more genuine devotion, more enthusiasm, unity, and system than the Chicago Greek colony, which is the largest of all and in the past has always outshone the others in local and patriotic activities.

WPA (LL) P. 1

Star, Apr. 13, 1906.

Unfortunately the flourishing and rapidly growing Chicago Greek community for the last three years has been in the throttling grip of a leadership of which the principal object is megalomania and pomposity. And this leadership in order to perpetuate its parading scepter of authority has resorted to court battles which have strained the financial resources and dampened the enthusiasm of this populous colony with long-drawn-out litigation. The dignity and the prestige of the church have been diminished, and many enthusiastic well-to-do Greeks, who have always stood ready to assist financially in meeting the needs of the community, have become utterly disgusted with the leaders in power and with their destructive methods. And worst of all, some of the gigantic pillars which have supported the structure of the community have been seduced by the systematic propaganda of this autocratic clique which prepared its web to ensnare prominent fellow-Greeks, including the Greek consul general of Chicago, the Honorable N. Salopoulos. Dr. Salopoulos' character and integrity are beyond reproach;

Star, Apr. 13, 1906.

he stands a tower of strength in our community. But the megalomaniacal octopus has succeeded in involving in the diabolical schemes of its activity the personal and official support of the consul general. And the celebration of the Greek national holiday was not a general celebration of the event which it commemorates but a parade of authority by the now-and-then president of the community. The honorable doctor became the victim of circumstances. It would have been better to refrain from participating in the celebration headed by our ex-president, Dr. G. Papaeliou, who does not represent the community, but the latest ruling of the Court, which has decided in his favor. Chaos beyond chaos prevails in the community, and the consul general was caught in the whirlwind of the conflicting decisions of the courts and unwittingly fell into the snare of Dr. Papaeliou's megalomania.

Star, Apr. 13, 1906.

Eventually the will of the majority of the Greek community will prevail. Nevertheless, the Court's order must be respected, even though it be contrary to the community's interest.

The celebration, naturally, couldnot be what it was when the leaders of the community were not paranoiacs.

A few months ago Judge Kavanaugh, after hearing arguments pro and con in the litigation caused by the disqualification of Dr. Papaeliou as president of the Greek community in Chicago, ordered a new election in the community and appointed an election commissioner to assure an impartial record of the community's will. Dr. Sanitsas was elected president, and Dr. Papaeliou, upon his refusal to comply with the Court's order to turn over to his successor the records of the community's bank account, was fined \$200 and cost for contempt of court.

Star, Apr. 13, 1906.

The newly-elected president and his council began to rebuild the community on its ruins, and the defeated president, Dr. Papaeliou, began another battle in court. The result is that another court has decided that Dr. Papaeliou is still the legal president of the community. The impartial election, the will of the people, and the interests of the community were disregarded in the new decision. The consul general and other innocent victims were caught in this imbroglio and forced to recognize the ex-president's grip upon the sorrowful community. The presence of the consul general at the celebration implies that the ex-president is still president of the community. According to the Court's ruling Dr. Papaeliou is still president, but the Court's decision cannot compel the community to love the unwanted ex-president and cooperate with him.

Dr. Papaeliou's fiasco will remain in the history of the community as an unpleasant event. The Star suggests that Dr. Papaeliou mend the error of his ways and relinquish his phantom authority because the time will come

WPA (ILL) PROJ 30278

Star, Apr. 13, 1906.

when he will feel ashamed of himself for doing the things that he should not have done. The Greek community of Chicago, in spite of its present predicament, will go on and on. Megalomaniac presidents may retard its progress, but the community because of its abundance of talented men will attain the object at which it aims. The good and bad deeds of the community's presidents will reflect on the character of the individual not on the character of the community. He who has ears to hear, let him hear!

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GREEK

Star, March 9, 1906.

WPA (ILL) PROJ. 30275

CHICAGO GREEK PRIEST IS STRIPPED OF
ECCLESIASTICAL OFFICE BY THE HOLY SYNOD OF GREECE

p. 2- In an encyclical the Holy Synod of Greece has informed the Reverend L. Pegreas, head of the Greek Church in Chicago, and through him all the Greeks in the United States that the Reverend Father Georgeades, former priest of the Greek Church in Chicago, is deprived of all ecclesiastical authority and is stripped of his rank as a priest.

As it is known, Father Georgeades was recalled by the Synod a year ago on certain charges.

The Star, standing ready to render to Caesar that which belongs to Caesar, has investigated the charges and found them not only unsupported but really malicious. But that does not exonerate the priest before the eyes of the Synod. The good father, depending upon others to prove his innocence, has failed to appear before that august body and to answer the charges in person as the Synod requested.

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GREEK

Star, March 9, 1906.

WPA (ILL) PR 3071

That alone constitutes disobedience to the highest ecclesiastical authority and convicts him of disobedience for failure to appear. Disobedience to a duly constituted authority of the Church is an offense which the tribunal cannot forgive.

The Star very much regrets the incident and reverently suggests to good Father Georgeades that he go to Athens and pay his respect to the Holy Synod of Greece. There is no other remedy.

Star, Feb. 9, 1906.

WPA (ILL) PRG 1275

THE GREEK COMMUNITY OF CHICAGO AND THE COURTS

p. 3- After three years of litigation the Greek community of Chicago last summer was ordered by Judge Kavanaugh to hold a new election supervised by an election commissioner appointed by the court. The community has elected a new president, new officials, and a new board of governors under the supervision of the Greek consul general. Peace, order, and progress have followed last summer's election. Now comes the new decision of another court of equity which voids the election ordered by Judge Kavanaugh. The breathing-spell allowed to our harassed community was of short duration.

The ex-president of the community, Dr. G. Papaeliou, who has never ceased to push the litigation, announced the other day that according to the new decision of the court the election of last summer has been invalidated and nullified, and that he (Dr. Papaeliou) is still the president of the community.

Star, Feb. 9, 1906.

WPA (ILL.) PROJ. 30275

The Star, not wishing to comment on the court's decision nor to drag the already soiled linen of the past presidency into the light of publicity again, will repeat for the benefit of those who are trying to rock the boat of the community the following saying: "In national or religious quarrels victory won by court's decision is not glorious victory."

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WPA (ILL) PROJ. 30278

Star, July 21, 1905.

ELECTION RETURN -- GR 111 11 11 OF THE COMMUNITY

DISORDERLY COURT'S ORDER -- THE HONORABLE JUDGE

FINE -- COMMENT OF THE CITY PRESS -- FINE AT LAST

P.2--Under the supervision of J. M. Dixon, who was appointed by Judge Kavanaugh as commissioner, the election of the Greek community has been held, and the administration of Dr. Papaeliou was defeated all the way through.

Comments of the city press are many, various, and rather critical and humorous. Except for many disqualification of voters on both sides, the election was unmarked by any important incident. The defeated president was arrested and fined \$500 for refusing to comply with the Court's order to turn over the community's books to Mr. Dixon. The ex-president has turned over to Mr. Dixon all the books except the bank book and the cash book, and for this delinquency he was leniently fined the above sum.

Star, July 21, 1905.

WPA (ILL) PROJ. 30275

The newly elected officers and council are as follows: Dr. I. I. Linitas, president; N. Karolopoulos, vice-president; I. Stephanou, secretary; Syr. Demas, treasurer. Members of the council are: Dem. Kominakis, I. Procos, N. Lazaros, Tryphon Argyropoulos, Dem. Flores, I. Orphanopoulos, pan-inondas Petropoulos, Dem. Constantine, St. Spyridis. All the newly elected officers and members of the council are of the ecclesiastical party which defeated the progressives.

With the election of the new administration we hope that the turmoil in the Greek community will end, and that Draconian measures will be taken to prevent the recurrence of the unpleasant condition which has prevailed during the three-year administration of Dr. G. Pappalieu and his clique. Hope is eternal; we shall see.

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GREEK

WPA (ILL.) PROJ. 30275

Star, July 7, 1905.

THE ELECTIONS OF THE GREEK COMMUNITY IN CHICAGO

(Editorial)

With the approach of the elections ordered by the Court for the Greek community in Chicago it is not the business of this paper to make suggestions or to tell the people how to vote, but as conscientious journalists we deem it advisable to bring to light the doings and the misdoings of the former president of the community, Dr. G. Papaeliou, who again has the audacity to be a candidate for re-election.

As soon as the treasury of the church became empty, after a three-year litigation through various courts, and as soon as the Appellate court confirmed the decision of the lower courts and ordered that Dr. Papaeliou should relinquish his throttling grip upon the treasury of the Church, and that new elections should be held, supervised by the court-appointed

Star, July 7, 1905.

WPA (ILL.) PROJ. 30271

election commissioner or judge, and when the indignant members of the community, because of Dr. Papaeliou's mismanagement of its affairs, have begun to lose interest in the struggle for supremacy between opposing forces, our eminent doctor comes out before the public with profuse expressions of meekness and pretended obedience to the will of the people and tells them that a reorganization of the community is necessary.

The cultured smoothness and the versatile evasiveness of the learned doctor have in the past exercised great influence upon the community, but insincere professions at last must reach an end - and when the end came, not only were Dr. Papaeliou's so-called achievements revealed as empty words, but the church's treasury was also revealed as empty. And above all, the name of the Greek community and the Church itself were dragged in the mire. These are some of Dr. Papaeliou's achievements while occupying the office of president of the Greek community. Doctor, undoubtedly you know the proverb, "Arche Andra Deixei - authority reveals the man," and by this time the community not only knows your inefficiency and incompetency in administering its affairs; it also knows the fibre of your character. A man may be excused for his ignorance and inexperience

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WPA (ILL.) PROJ. 30275

in piloting the ship of the community, and many times credit and honor are given to such a man when he is sincere in his efforts, but when a man of your education and social standing deliberately steers the ship on the rocks, such a man not only cannot be forgiven but rightfully draws upon himself popular condemnation.

Dr. Papaeliou's subterfuges in the past and his utter disregard for the by-laws of the community and the wishes of the people, who by parliamentary procedure in three meetings voted against him and his associates, very clearly reveal the character of the person who was entrusted with the administration of the affairs of the community. It further reveals his unethical attitude in diminishing the Church's dignity and prestige by frequent litigation and causing several judgments to be rendered against the community. The first decision of the Court, which now is confirmed by the higher court, was to hold new elections and give an account of the community's funds. Did he abide by the Court's order? Oh no! While the treasury of the community was packed with thousands of dollars, he and his clique, having no respect for themselves, no respect for the interests and the wishes of the people, and above all

Star, July 7, 1905.

not an iota of respect for the Greek Church, whose ministers were humiliated, preferred to appeal the case as if he had been wronged by the judgment of the lower court.

Now when the end of his rope is around his neck, and the treasury has become as poor as a church mouse, and the judgment of the higher court has thundered over his bovine head, he sheepishly submits his case to the people of the community and hypocritically requests them to disregard all the allegations of his malignant accusers and vote for him and his group in the forthcoming elections. He promises to build a Greek hospital, a Greek school, and a magnificent church. Why, doctor, do you not derive wisdom from your past mistakes? This is absolutely absurd. With what are you going to build the proposed institutions? Thousands upon thousands of dollars have been squandered by your selfishness for your individual gain. Why did you not utilize that money for your mythical enterprises, doctor? Were you so foolish as to think that you would be able to milk the cow forever? The people are not eating hay, and by this time they know you very well.

Star, July 7, 1905.

WPA (ILL) PRO 30275

The proposed institutions, doctor, will be built not by you but by others who are real, conscientious, patriotic Greeks. Your sun is set, doctor, not only as president of the community but as a public figure.

Don't we know each other, doctor? Have we not had our soiled linen washed in the courts in your libel suit against the Star? Have we not had fun, doctor? When the court-room was packed by Americans, did we not make them titter? Did we not substantiate the articles which we published about your mismanagement and misappropriation of the community's funds? Were we not exonerated by the court when we presented the articles of the other Greek newspaper in Chicago, Hellas, as the source of our information? Yes, dear doctor! But as we said above at the outset of this article, because of our duty to the public as journalists we shall not cease to expose you and others of your kind when and where public interest is concerned. We shall continue, true to our principles, to inform the public whenever a public official goes astray.

Now these are the facts concerning the administration of Dr. Papaeliou and the squandering of the community's funds, and in the forthcoming elections each and every member is requested to do his utmost to re-

Star, July 7, 1905.

WPA (ILL.) PROJ. 30275

establish the legal, normal, peaceful, and beneficial administration of the community's affairs.

Since we live in the second metropolis of the country and have a wonderful record of social and commercial progress, it would be to our advantage and to the advantage of those Americans and others whom we come in contact with to have a house-cleaning of the present administration, which on the slightest provocation and many times without any cause whatever has dragged people into court under pretence of injured dignity or to settle insignificant differences. Let us observe the outcome.

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GREEK

Star, July 7, 1905.

WPA (ILL.) PROJ. 30275

ELECTIONS OF THE GREEK COMMUNITY

COMMISSIONER'S ANNOUNCEMENT

p. 3- By virtue of Judge Kavanaugh's order directing me to supervise the elections of the Greek community in Chicago, I, G. S. Dixon, announce that the election of officers and members of the council will take place on July 9, 1905, at 106 East Randolph Street. The ballots will be opened between the hours of 9 A.M. to 6 P.M. The following persons are eligible to vote: those who have voted at the last election, those who were authorized by the Court's order since the last election, those who have paid me \$2 for registration, and those who paid the registration fee of \$2 between July 9 and Dec. 24, 1904. The names of all those eligible to vote may be found in a list prepared by me according to the Court's instructions. The names of the candidates and their respective parties are as follows:

Star, July 7, 1905.

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Candidates

Ecclesiastical Party

President, Dr. A. I. Sanitsas
Vice-President, K. Karelopoulos
Secretary, I. Stephanou
Treasurer, Cyr. Demas

Progressive Party

President, Dr. G. Papasliou
Vice-President, P. Spyrou
Secretary, P. Koutsouris
Treasurer, N. Alexopoulos

Council

Dem. Kominakis
John Procos
N. Mazarakos
Tryphon Argyropoulos
Dem. Floros
John Orphanopoulos
Epaminondas Petropoulos
Dem. Constantinou
St. Spyrakis

Basil Brambas
El. Psicharis
G. Kollias
Pan. Eliopoulos
Elias Bafes
Geo. Becharas
I. Giannacopoulos.
I. Papanastasiou
G. Stamatakos

Chicago, July 7, 1905.
G. S. Dixon, Commissioner.

III C

GREEK

Star, June 2, 1905.

WPA (ILL) PROJ. 30275

NEW SOCIETY FORMED TO SUPPORT THE SOUTH SIDE CHURCH

p. 2- In order properly to support the newly-acquired Greek church located at 3019 Wabash Avenue, a new society has been founded under the name of "The Greek Community of Chicago." The founders of this society have advanced the following sums of money for obligations which may accrue: N. Lissaris, \$300; G. Kilavos, \$300; A. Prevenas, \$300; K. Jovanis, \$300; N. Yanakakos, \$250; Ch. Vretos, \$200; J. Drepanas, \$200; and Christakos and Pantelazos, \$200.

The church was purchased for \$5,000.

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GREEK

Star, Apr. 21, 1905.

WPA (ILL.) PROJ. 30275

SECOND GREEK CHURCH IN CHICAGO

P.3--Because of the limited capacity of the Greek church and the crowded condition every Sunday, prominent members of the Greek community here have decided that a second church is necessary so that church-goers will not have to stand outside the church, which is always packed.

The new temporary church is located at 1927 South State Street, and with the Easter holidays on hand it is hoped that no one will have to stand outside for lack of space.

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GREEK

Star, Feb. 17, 1905.

WPA (ILL.) PRO: 30275

THE AFFAIRS OF THE GREEK COMMUNITY--TOPSY-TURVY.

(Editorial)

It is two months now since the court ruled that the former by-laws of the community's constitution are null and void, and the new constitution, which was accepted by the court as the right one, should be adopted. But while the community's treasury is in good condition, Dr. G. Papaeliou, president of the community, does not intend to give up without a further fight. So one appeal after the other is made in order to prolong the topsy-turvy condition of the Greek community in Chicago.

Does that bring you credit and respect, doctor? I should say not! It is not progress, doctor, to prolong the illness of the patient, and you know it. The community needs a Greek school, a gymnasium, a hospital, and many other social and philanthropic institutions, which everywhere in the world are founded in communities much smaller than the Greek community of Chicago.

Star, Feb. 17, 1905.

Your appeals to defeat justice and retard the growth and progress of the community are about to be exhausted, and the court will soon order new elections, which should have taken place on December 12, 1904.

Your presidency of the community, doctor, proved to be incompetent, inefficient, unconscientious, and very disastrous to the treasury. Your refusal to have the books of the community audited reveals either a despotic disposition or a deficit. Doctor, your days in office as president are now numbered, and you shudder at the new constitution, which hangs over you like the sword of Damocles. The new document, doctor, abolishes the office of president and authorizes the appointment, by the court, of an ecclesiastical committee of twelve, under the aegis of the Chicago Greek Consul General, to conduct the affairs of the community.

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GREEK

WPA (ILL.) PROJ. 30275

Star, Feb. 10, 1905.

JUDGMENT AGAINST THE CHICAGO GREEK COMMUNITY
\$8,000 IN THE BANK

THE PRESIDENT AND HIS CHAIN OF LAWYERS

p. 3- In spite of \$8,000 in the bank a judgment of \$285.65 has been entered against the Greek community in Chicago. Why? Because the president of the community, Dr. Papaeliou, wants litigation in order to keep his string of lawyers busy. And what is the object or the necessity of keeping so many attorneys on the payroll of the community? To have enough legal talent on hand to perpetuate his grip upon the community's treasury.

It is really a shame and an indignity to permit the name of the community to be dragged into litigation. Time will teach our eminent doctor that the president of a community must not stoop to actions motivated by personal animosity nor display the community's dirty linen in public litigation. Doctor, your oath to your profession is strong enough to bring you to your senses. Memorize it, doctor, for your interest and the interest of the community.

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GREEK

Star, Nov. 25, 1904.

THE GREEK COMMUNITY OF CHICAGO APPEALS
TO THE GREEK CONSUL GENERAL

WPA (ILL.) PROJ. 30275

p. 3- A delegation of prominent Greeks, authorized by a general meeting of the Greek community of Chicago, has visited Dr. N. Salopoulos, Consul General of Greece, and officially conveyed to him the unanimous desire of the community that the Hon. Dr. Salopoulos accept the presidency of the Chicago community.

Their argument was sound; they pointed out that under Dr. Salopoulos's leadership the community will cease to be divided, harmony will prevail, corruption will cease and the beginning of a new life will forecast better days to come.

The erudite Greek Consul listened attentively to the request, thanked the delegation and the community, and informed them that he would take the matter under advisement.

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GREEK

Star, Sep. 9, 1904.

WPA (ILL.) PROJ. 30275

THE MEETING OF THE GREEK COMMUNITY

P. 1 - Last Sunday 339 members of the Greek community of Chicago held a meeting and resolved as follows:

"To close the church and its funds against any intrusion by appointees of the Holy Synod of Greece; and

To send a telegraphic appeal requesting the Holy Synod to rescind the recall of Father Cyril Georgeadis."

The session elected an acting president to replace the actual incumbent, Dr. G. Papalieu, whom they requested to resign. The newly chosen acting president and secretary are Mr. S. S. Pyrakis and Mr. Philip Kekes respectively.

The action of the meeting is a direct blow to Dr. G. Papaelieu, to the Holy Synod of Greece, and to the two crafty Greeks in Athens who were illegally appointed by the ousted president to represent the Chicago Greek community in Greece.

Star, Sep. 9, 1904.

WPA (ILL.) PROJ. 30275

Let them all in the future be wise and not attempt to foster ideas and schemes which are contrary to reason, decency, and the welfare of the Greek community of Chicago.

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GREEK

Star, Sept. 2, 1904.

THE RECALL OF THE SECOND PRIEST WITHIN A YEAR

THE GREEK COMMUNITY OF CHICAGO MUST TAKE STEPS TO
TEACH THE HOLY SYNOD OF GREECE A LESSON

HOW TO SUCCEED IN COMPELLING THE HOLY SYNOD TO
RESPECT ITSELF

(Editorial)

When a person ceases to respect himself, others will follow suit and cease to respect him also. When that august, venerable body, the Holy Synod of Greece, ceases to maintain its dignity, its holiness, its majesty, and its awe-inspiring attitude, inevitably and unfailingly, by the working of a natural law, the clergy and the laity will also cease to accord to the Synod the respect, the esteem, and the reverence which it properly merits.





Star, Sept. 2, 1904.

With heart-felt anguish I am forced to admit that the ecclesiastical as well as the political authority in Greece is devoid of conscience. And when, in the name of the Almighty, conscience is lacking, the result is dangerous to virtue.

When the body which we call the Holy Synod disregards the word and honor of the Chicago Greek Consul General, disregards the good work of the priests, disregards petitions and affidavits of the board of directors of the Chicago Greek community, and stoops so low as to take the word and advice of a Krokidas, a "mountain-goat" of the Greek Parliament, and the whisperings of a publisher in the Greek capital, it is about time for the Holy Synod to be put in its proper place, lest it diminish or destroy the people's respect and their devotion to the Greek Orthodox Church.

In order to avoid bloodshed among the warring factions in Chicago and the failure of the Church as an institution in the eyes of the people and to prevent its incurring the ridicule of all, the Greek community



Star, Sept. 2, 1904.

of Chicago is advised to close the church, hold its money tight, and appeal to our highest, our irreproachable ecclesiastical authority, the Ecumenical Patriarchate of Constantinople, to send a priest here as noteworthy as the lately recalled Reverend Father Georgeadis.

In regard to the two priests who are on their way to Chicago, appointed by the Holy Synod, if they wish to say mass, they are welcome to do so, but without remuneration from the community. The Holy Synod of Greece must pay their salaries.

In this way the Synod will discover that its appointees will not be able to pronounce their "Kyrie Eleison" with the all-powerful treasury of the community locked against them.

Do you see the point, O august Body? In spite of our reverence for you we must be severe and stern, lest the whole edifice be polluted by conscienceless political contamination.



Star, Sept. 2, 1904.

Such an example set by the Chicago Greek community would undoubtedly, when a similar occasion should arise, be followed by other communities in the United States which are under the immediate jurisdiction of the Holy Synod of Greece.

The ancient Greeks used to say: "Phobos **Theou** arche sophias - The fear of the Lord is the beginning of wisdom," and the Greeks of Chicago by proceeding to close their church and its treasury to the authority of the Synod will undoubtedly inspire wisdom in the minds of that august Body and compel it to give and to receive respect.

P. S. Lambros.

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GREEK



Star, Sept. 2, 1904.

THE CITY NEWSPAPERS AND THE GREEK PRIEST

p. 2- A couple of Chicago newspapers have unwisely and unprofessionally reported the supposed utterances of the Greek priest at the meeting of Greek businessmen last Sunday in the Greek Orthodox Church.

The pious and popular Father Georgeadis, at the meeting of businessmen, in which 2,000 participated, delivered a speech enjoining patience, tolerance, obedience to social and civil law, and above all immediate consideration for the families of the packing-house strikers. He suggested that a committee of prominent Greeks should be formed, headed by the Consul General, to visit these fellow-Greeks of ours who took jobs there as strike-breakers and to induce them, for the sake of the strikers' families, for the sake of the injured business of their fellow-Greeks, and for the sake of the Greek race to abandon their temporary jobs, adding that they would have the blessing of the Church.

The newspapers printed among other things unbecoming to the dignity of the Church a statement that the Greek priest, the Reverend Father Georgeadis,



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had threatened the strike-breakers that if they did not abandon their jobs at once, he would bar them from communion. . . .

This statement is utterly untrue. When we interviewed our sister-publications and inquired about the source of their information, the answer was that some Greeks who were present at the meeting had told them what Father Georgeadis had said.

Excellent journalism, eh? An admirable way to get news of a meeting! And an admirable thing to do, to drag the Church and its servants into disputes of this kind! I suggest for the dignity of the profession of journalism that professional methods of obtaining news be adopted.

III C
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GREEK

Star, Aug. 26, 1904.

WPA (ILL.) PROJ. 30275

PROGRESS OF THE GREEK COMMUNITY IN CHICAGO
IS HAMPERED BY THE HOLY CHURCH OF GREECE

IS THE CHURCH PLAYING POLITICS?

WHAT IS BEHIND THE SCENE OF THE CHURCH'S FLOOD OF EVILS?

(Editorial)

Upon the instigation of Dr. Papaeliou, president of the Chicago Greek community, the Holy Synod of Greece has recalled the Reverend Cyril Georgiadis, who because of his fatherly activities has become popular and beloved among the population of "Little Greece" in Chicago. His interest and his energy in building up the community are outstanding characteristics of his ecclesiastical incumbency. But as a true Hierarch, he took no orders from the president of the community, who in addition to other irregularities has refused to account for the community's funds.

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When Dr. Gregory Papaeliou was interviewed by this paper in regard to an affidavit sent to the Holy Synod of Greece and supposedly authorized by the constituent members of the Greek community of Chicago, he very glibly assured us that the affidavit contained an appeal to the Holy Synod for an additional priest because the expansion of the community had rendered too onerous the duties performed by the single priest in charge.

But as we have been informed by the Greek Consulate-General, the purported affidavit was a request that the Reverend Father Georgiadis be recalled, among other unfounded charges alleging as reasons that Father Georgiadis divided the community and neglected his ecclesiastical duties.

The Holy Synod of Greece referred the affidavit to the Greek Consul of Chicago for verification of the charges therein contained. The Consul-General of Greece properly and discreetly investigated the allegations against the priest, reporting promptly that the charges were not only fantastic and absolutely unwarranted, but that the signatures of the board of directors, who signed the affidavit, were obtained by the presi-

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dent through deception and guile. The Holy Synod, confronted with the Greek Consul's official denial of the charges, threw the affidavit in the waste-basket.

The imperial and wily president of the community was not to be baffled by such a defeat. He turned his impish mind to other channels of activity in order to accomplish his purpose. The pious and beloved Greek priest must be recalled if he (Dr. Papaeliou) was to dominate the affairs of the community, and by unscrupulous methods he appointed two Greeks of Athens to represent the Chicago Greek community before Church and State: Mr. Krokidas, a member of the Parliament, and Mr. Kanellides, publisher of the Times.

The result of Dr. Papaeliou's appointment of the two above-mentioned individuals to represent the Greek community of Chicago before Church and State is that the Reverend Cyril Georgiadis met with the same fate as his predecessor of a year ago, the Reverend Father Mavrokordatos, who also was recalled by instigation of the same president and for the same purpose.

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Is it proper to permit one's self to think that the Holy Synod of Greece is playing politics? Has the corruption of politics penetrated the invisible stronghold of the Church?

As things stand to-day, the answer is emphatically yes. The stately and immaculate "**chiton**" of the Church is somehow stained with spots of political corruption.

The progressing and rapidly increasing "Little Greece" of Chicago, instead of being aided and promoted by Mother-Church, is divided, handicapped, hampered, and shackled by the decisions of the Holy Synod of Greece.

The Holy Synod of Greece has within a year recalled two faithful servants of the Church from the Chicago Greek community upon the instigation of Dr. Papaeliou, autocratic president of the community, because they both refused to be dominated by the wily doctor.

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Petitions and affidavits sent to the Holy Synod by the community's board of directors were not taken under consideration. Official documents of the Chicago Greek Consulate disproving the president's accusations against the priests were heeded not at all by the Holy Synod. The exposure by the Greek press of Chicago of Dr. Papaeliou's being short in the community's accounts had no effect upon the Synod. And now the imminent division of the community is not at all alarming to those who compose that body.

What is behind this unusual phenomenon? Why should the Chicago Greek community be represented in Greece by two individuals whose reputation and character are not above suspicion? Why does the Synod pursue a policy of disintegration? Why are the Greeks of Chicago and elsewhere interfered with in their establishment? Is the Synod Greek Orthodox? Where are the interest and the love of the Church toward the Greeks of America, who are struggling and striving to remain faithful to the Greek Orthodox religion? Is the Church supposed to pacify or to disturb the welfare and progress of the communities?

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The answers to all these questions lies with the Holy Synod itself, and before it is too late to undo what is already done, we respectfully suggest to those who compose that supposedly holy corporation to take immediate steps to amend their behavior and correct the evil conditions prevailing in the Church throughout the Greek communities of America.

P. S. Lambros.

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GREEK

Star, Aug. 26, 1904.

SUNDRIES

p. 3- Undoubtedly the Greek community of Chicago is very much honored by its president, Dr. G. Papaeliou, and his profession. But it is too bad that the Grecian Aesculapius, in spite of his five years in this country, cannot hold a **conversation** in English to tell the American people how well he administers the affairs of the community. Besides this he is a very poor mathematician, for when it comes to giving an account of the community's funds, he always experiences great difficulty with figures and numbers. After all, the community cannot expect the learned doctor to be as efficient in figuring as he is in writing prescriptions.

Of course in regard to the \$1,500 shortage in the community's funds he is not to be blamed, for doctoring and figuring are not the same art and profession, but when it comes to his inability to learn English, I think that our good doctor is not to be excused. Since he has lived here for five years and is still unable to use the English language as proficiently as he pushes the pencil, something must be wrong. Maybe I am unfair not to take the doctor's head into consideration. That is, he either has an Albanian head, incapable of learning anything, or his head is dizzy with those bothersome figures. Anyway, our eminent doctor-president is pre-occupied with things that a mere publisher does not understand.



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GREEK

Star, Aug. 19, 1904.

WPA (ILL.) PROJ. 30275

THE GREEK COMMUNITY OF CHICAGO DEMANDS AN ACCOUNTING
OF DR. G. PAPAELIOU, ITS PRESIDENT

p. 2- Through its board of directors the Greek community of Chicago has filed a petition demanding of Dr. G. Papaeliou, its president, an accounting for the community's funds.

They maintain that the president has failed to fulfill his obligation under article 34 of the by-laws of the constitution, which requires him to appoint an examining committee of three, as auditors, to go over the books and report to the board the true condition of the administration.

Star's note:

Mr. President, if the allegation of the board of directors is true, that is, if you are hiding the books and refuse to appoint the auditing committee, then, my dear doctor, as president of the community, you have failed to familiarize yourself with the constitution, which is above all, president, treasurer, board of directors, and everything else. And on the other hand let me remind you of the popular adage, "Clear skies fear no storms."

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GREEK

Star, Aug. 19, 1904.

Mr. President, for the sake of harmony and peace appoint the examining committee, and thus "render to Caesar that which is Caesar's." "A word to the wise is sufficient."

Star, June 3, 1904.

GREEK

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III H

THE FALL OF THE GREEK RACE AND THE BYZANTINE EMPIRE.

WPA (ILL.) PROJ. 30275

THE CHURCH IS THE CAUSE.

GREEKS OF CHICAGO BEWARE.

THE ERRORS OF THE PAST MUST NOT BE REPEATED.

(Editorial)

The meeting of the Chicago Greek community last week in regard to a new and better Church was not dignified, not orderly, not becoming to a religious cause, and above all it was injurious to the Greek community and very dangerous for the Greek race. The Church again comes to the front to divide, destroy, and retard the progress of this flourishing Greek community in Chicago as it did in the past when it let barbarian hordes enslave the metropolis of Christendom and brought on the fall of the Greek race and the dissolution of the Byzantine Empire.

Star, June 3, 1904.

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Religion and Church are divine things, but they should not be mixed with affairs of state and affairs of the community as they were in this case. State and Church do not bind. A close combination of the two is dangerous to both. Politics and Church are not built upon the same principles; therefore each should rule in its own domain and according to its own principles and fundamental laws.

Affairs of state should be governed with an iron hand, resembling the immutable laws of nature; whereas the affairs of the Church should be handled in precisely the opposite way, that is with forgiveness, tolerance, kindness, compassion, prayers, hymns, and the like. Two ideas totally opposite are the foundations of these two-politics and Church.

Greeks of Chicago and elsewhere, be on your guard! Remember the fall of the Empire, and do not let this destructive blunder be repeated to the detriment of our race.

Star, June 3, 1904.

GREEK

Delving into the depths of history, we find irrefutable evidence to verify our assertion in regard to the cause of the downfall of the race and of the Empire, and here is what we read.

In the first period of the Byzantine Empire Justinian raised it to a strikingly lofty place by organizing a strong and powerful army and developing better economic conditions. In his reign Christendom began to establish itself.

After his death the Church became all-powerful, and began to dispute prerogatives and extra-ordinary powers with the State. This period of conflict covered about two centuries, from 600 to 800 A. D., to the detriment of the Empire. During that period all the so-called prominent public figures and emperors proved to be the most wretched of rulers devoting their time and energy to theological debates, and permitting the Saracens to seize important parts of the empire. In order to realize the depth of the downfall of politics, one has only to look at the history of that period; to his chagrin 'he will discover that everyone of the emperors bore some such cognomen as Iconoclast, Iconomachus, Proskynitis (worshipper), Theologos, and the other titles which decorate the names of Eastern prelatism, neglecting the organization of the army and navy, which were and are the vital substance and pillars of the State.

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GREEK

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During the reign of the real pure-blooded Greek emperors, that is from 867 to 1117 A. D., the Empire, thanks to the wisdom of its rulers in keeping state and church in their proper places, not only regained its lost territory but conquered all the lands which were dominated by Bulgarians and other barbarian hordes and made the brave warriors of Arabia, who thrice attempted to storm the Queen of cities, pay the tribute of subjugation.

Until now, owing to the wise and iron rule of the emperors, the Church had been quiet. But this good policy, the result of wise thinking, could not reign forever, for the administrators of the affairs of state could not and would not continue to think wisely. The Church again came to the fore, this time on the war-path not against the State but against itself, dividing itself into factions, rocking the boat of the State by dragging the learned into a theological disputation to wit "Whether the Holy Spirit is delivered also by the Son."

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GREEK

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For over two hundred years the battle of the divided Churches, the Eastern and the Western, to settle this point of "Spirit-delivery" continued in full blast, undermining the forces and the power of the Empire and demoralizing it in its dealings with foreign countries. This state of dispute continued to the year 1038, when every connection and relation between the two (Mother and Daughter) Churches was entirely cut off.

The Byzantine Empire again began to lose ground. The capital, as the economic center of the Empire, began to feel the attacks of the heterodox West and onslaughts of the Turks. The latter seized many countries which were left unprotected by the Empire, enslaved their inhabitants, and forced them to accept Mohammedanism. And by this time the whole of Thrace, Macedonia, Sterea, Peloponnesus, and the islands had become the prey of the Latins, the Venetians, and the Franks.

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GREEK

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The Empire at this time resembled a pilotless boat in turbulent waters, driven hither and thither by the furious waves. In this predicament the emperors known as Paleologh, sprang up and took hold of the Church-sick.

Empire from 1204 to 1453 these last emperors kept the Empire alive but not in flourishing condition. Many of the old wounds were healed, and Turkish invasions were frustrated, but the soul and the body of the Empire were sick with too much Church and too little organization. The ferocious Turk had gained ground, for throughout this period experience had taught him to be well organized, and he was impelled to fall upon his enemies by his zeal for spreading his religious doctrine. That the Byzantines were not match for the Turk is revealed by this comparison:

"The Turk was distinguished for his devotion to his country and his readiness to die in its defense, whereas the Byzantine was devoted to his Icons and left the defense of his country in the hands of the archangels.

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GREEK

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O foolish emperors of Byzantium! Why did you not utilize your Greek education and enlightenment? Your wise progenitors used to say, Syn Athena Kai Cheira Kinei-'When Athena helps, withhold not your hand. God helps those who help themselves."

Thus the defense of the city was left in the hands of divine entities and on May 29, 1453, Constantinople fell, as later fell the all Greece, into the hands of those who did not play with church, archangels, Holy Trinity, and speculations on "how the Holy Spirit is delivered." Nations are really nations when enthusiasm and devotion are felt by all the people equally, and the capital does not monopolize things which all the whole nation ought to share. Constantinople was stormed by barbarian hordes, and neither Sterea nor Peloponnesus knew anything about it.

"O foolish and over-churched emperors ! The world knows of your religious blindness. The world is shocked by your neglect to defend the safety of that huge Empire. Were those 10,000 soldiers of yours enough to fight Mahomet's horde 200,000? Why were not the other Greek nation's notified to come to the rescue of the capital?

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Your Icons and your archangels brought about the fall of the city, but the Byzantine Empire, which was everywhere, could not have been subdued by the Turks if the organization of the army had been extended into every part of this huge domain. The political organization was neglected for the benefit of the ecclesiastical organization, and thus the great Greek race went into oblivion. "O foolish Emperor Paleologos! No one disputes your bravery in dying sword in hand fighting the infidel, but emperors serve their empires best not by fighting side by side with the army but by ruling wisely. Emperors are supposed to use their brains, not their swords. The emperor is neither a soldier nor a warrior; he is the governing head.

Now, brother Greeks, clergymen and laymen alike, let us not drag the dignity of the church in the mire and cause the downfall of the Greek community in Chicago. Our community here is prospering, progressing, and expanding. Let us not reverse its upward progress. The Church is our own creation to serve the spiritual needs of the community. The Church is not the community; it is an institution of it.

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If we want a new and a larger Church, let us all decide upon it, not a few of us who are preoccupied with religion. If we are enthusiastic and interested, the thing will be done quicker and better. The Church is not the property of the few.

And above all , brother Greeks, clergymen and laymen, remember that Chicago is not the exclusive territory of the Greeks and their Church; it is the territory of a commonwealth composed of many nationalities and many cruds. So be it, then let us follow the wise axiom, "When you are in Rome, do as the Romans do," try doing in America as the Americans do. Let us have peace and attend to our business like Americans may rightly and justly classify us as barbarious.

Greeks the world over, beware! The blunders of the past must not be repeated. The Church is an institution of spiritual ministration and is not for the administration of the affairs of state.

If we heed the historical facts above mentioned, the life and progress of this Greek empire, the Chicago Greek community, will become great.

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GREEK

. Star, March 25, 1904.

A PRIVATE CARRIAGE FOR THE GREEK PRIEST

WPA (ILL.) PROJ. 30275

p. 2- Since the arrival of the Reverend Kyrillos Georgeadis, the Greek church here has begun to show a spirit of activity. Every Sunday the church is packed, and the collection basket (a plate is too small) is filled. Peace, harmony, and friendship reign everywhere. The venerable Greek priest is a real model of religious devotion and reverence, and his presence, in and out of town, is indispensable. His religious services are required not only in Chicago but in other places also, where there is no Greek priest. Inclement weather does not keep Father Georgeadis from responding to the call of ecclesiastical duty.

Because of delays and impediments in transportation the community has resolved to purchase a private carriage for the Greek father so that his services to people may be facilitated. Two weeks ago because of bad weather he was compelled to waste a whole day in the suburbs awaiting proper facilities for travel.

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Star, March 25, 1904.

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The resolution of the community to buy a carriage for the Reverend Father Georgeadis is enthusiastically approved of by all, since it will be appropriate and dignified for our priest to travel in a manner befitting his station in life.

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GREEK



Star, March 4, 1904.

THE NEWLY ELECTED OFFICERS OF THE GREEK COMMUNITY IN CHICAGO

p. 2- The very much disputed administration of the Greek Community in Chicago is a thing of the past since the official election of last Sunday.

As Judge Brentano had ordered, the rival factions filed affidavits of their candidacy, and the elections took place under the auspices of a mixed committee, Greek and American, appointed by the Court.

The newly-elected officials who will administer the affairs of the community are as follows:

Dr. Gregory Papaeliou, president; St. Spyraakis, vice-president; Chr. Ladas, treasurer; Dem. Papantoniou, secretary. The members of the Council are B. Georgacopoulos, Geo. Kotsopoulos, Dem. Karambelas, B. Petropoulos, Athanasius Munjuris, Kyriakos Demas, Geo. Tsikhias, Const. Stavrakos, Dem. Chiambas, Philip Kekos, and Nicholas Kokinis.

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GREEK

Star, March 4, 1904.



The management of the Star wishes success to the newly-elected officials and hopes that the prestige of the community will be safeguarded and enhanced.

III. ASSIMILATION

D. Participa-
tion in

U. S. Service



SALONIKI, February 5, 1936

Legion

The Greek division of the American Legion in a great gathering at the La Salle Hotel, elected its new officers for the coming year. The crowd that participated in the installation of the new officers extended its hilarity until morning hours.

III D
III B 2

GREEK

Saloniki-Greek Press, May 16, 1935.

BENEFIT DANCE

Last Sunday, May 12, the George Dilboy society, a Greek World War veteran's organization, gave a benefit dance at the Sherman Hotel. The purpose of this organization is to protect the interests of its members, and to keep before the mind of the American public the contributions of the Greek heroes of the American Army during the World War. To attain this latter purpose is why the organization is expending so much time and effort to have the name of Blue Island Avenue changed to Dilboy Avenue. Dilboy was a Greek hero who fought in the American Army and was killed in France.

This society is composed of honored Greek men, and we do not doubt that it will eventually accomplish its aim.

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GREEK

"Ahepa Receives Legionnaires With Open Arms,"
Ahepa Herald, (Official Organ of District No. 21,
1011 N. State Street, Chicago, Ill.) October, 1933.

"To promote and encourage loyalty to the United States of America;
allegiance to its flag; support to its Constitution; obedience to its
laws and reverence for its history and traditions.

"To instill in every one of its members a due appreciation of the
privileges of citizenship and the sacred duties attendant therewith;
and to encourage its members to always be profoundly interested actively
participating in the political, civic, social and commercial fields of
human endeavor and always to strive for the betterment of society."

(Excerpt from the Constitution of the Order of Ahepa)

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The first week of October is American Legion Week in Chicago. Over
200,000 legionnaires have flooded the city. They have come to attend
their fifteenth annual convention and to see the World's Fair. The
Order of Ahepa, an organization devoted to the highest ideals of citizen-
ship, extends to all legionnaires a most hearty welcome.

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GREEK

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Ahepa Herald, October, 1933.

We, of the Ahepa, seek to devote ourselves to things American. There are things of the heart and mind that set apart America from all other nations. Concerning these our creed is concise and definite.

We hold that the Constitution of the United States is the most effective instrument yet devised for the expression of the will of all the people for the benefit of a free people. It provides for a representative government responsible to the people for the carrying out of their commands; and it incorporates within itself the machinery for its alternation according to the people's will, leaving no argument to any advocate of forceful change. In this first century and one-half under this constitution the American Republic has advanced beyond any previous experience of mankind. At present our country is going through the greatest political, sociological and economic changes; greater than any that have taken place during the life of the present Constitution. And this Constitution has survived the severest of domestic and foreign difficulties. It brings to the American citizen liberty secured under the law, and the opportunity of working out his life according to his

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Ahepa Herald, October, 1933.

desires and his abilities. It requires from the American citizen loyalty. We of the Ahepa believe the bargain is fair.

Illiteracy and ignorance comprise the one great menace to popular government. This condition must be met and conquered if popular government is to endure. We of the Ahepa have come to believe this to be a fundamental truth and we do whatever we can to wipe out illiteracy. We foster all the educational movements we can and have contributed and continue to contribute all we can to these movements.

Nor is this all that can and must be done for the youth of America. Ability to read and write is not the sole qualification of good citizenship. There must be an understanding of the meaning of civil government, and a comprehension of the salient facts of American history and the great spirit underlying and animating it with a realization of the value and significance of American institutions.

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GREEK

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Ahepa Herald, October, 1933.

We know that the American Legion is devoted to these lofty causes. We know that the American Legion was conceived in a season of splendor and sacrifice, and is consecrated to the service of the nation. This is the American Legion, and the Ahepa believes, that it is worthy of its loyalty.

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GREEK

Proodos (Progress), Aug. 3, 1932.

WPA (ILL.) PROJ. 30275

REQUEST FOR NEWS-ITEMS IN GREEK

p. 1--To our request published in Proodos last week for news from our readers we have not had enough replies with items of interest to the general public.

We do not believe that our readers thought that they were expected to pay for the publication of their news. Of course they are not. The only expense is three cents for postage. (You know that last July the letter-postage was increased from two cents to three cents.)

The receipt of social news through the mail to be published free of charge saves our going after the news or maintaining a staff of reporters and also benefits the children and the adults who report the news to us, and we are grateful to them besides. So we beg once more that you will let us hear from you with your news.

Proodos (Progress), Aug. 3, 1932.

WPA (ILL.) PROJ. 30275

Election of Hellenic Post 343 of the American Legion.

At the election recently held by Hellenic Post 343 of the American Legion the following officers were elected: John M. Dayannes, commander, George S. Poricos, vice-commander, Photis Petniezas, second vice-commander, Theo. Anastos, third vice-commander, Dem. Tassiopoulos, financial officer, Minas Joannides, health officer, Alex. Kastritses, publicity officer, A. A. Panteles, legal adviser, Dem. Pappas, drill officer, P. Kastanes, auditor, the Reverend John Giannakakis, chaplain, and Photis N. Tselekas, sergeant-at-arms.

John Payannes, George Poricos, D. A. Tassiopoulos, Elias Verdos, Arist. Kollias, P. I. Georgitses, Nick Z. Kollias, Theo. Anastos, and George Kopitas were elected members of the board of directors. Dem. A. Tassiopoulos was elected to represent the Post at the Illinois convention.

Proodos (Progress), Aug. 3, 1932.

WPA (ILL.) PROJ. 30275

A Happy Marriage.

p. 1--On last Sunday Mr. John A. Dravilas and the charming Miss Maria D. Economopoulos were joined in holy matrimony. The ceremony was performed in St. Andrew's Church by the Reverend E. Tsurunake.

John Bussales was best man. After the ceremony the newly-weds received the congratulations of the crowd, and a magnificent banquet was served in the spacious hall of the church followed by a dance which lasted into the late hours.

The happy couple left on their honeymoon trip accompanied by the best wishes and the blessings of their friends and their relatives.

Proodos (Progress), Aug. 3, 1932.

The Picnic of Thermopylae and Gorgo Gapa Lodges

WPA (ILL) PROL 50478

p. 1. The third annual picnic of Thermopylae and Gorgo Gapa Lodges in Paul's Grove was a great success and left indelible memories in the hearts of all who attended.

The fine weather and the painstaking preparations of the indefatigable committee on arrangements, George Delahanes, Anast. Markakes, and Vasilike Bonsiou, combined with the fraternity's genuine spirit of brotherhood, were the reasons for this success.

The attendance was increased by the presence of the members of Aeschylus Lodge of Gary, Indiana, who came over in a body a hundred and fifty strong. Their band composed of youthful members of the Lodge, was the life of the picnic.

Proodos (Progress), Aug. 3, 1932.

WPA (ILL.) PROJ 30275

The guests listened to addresses made by various brothers, and it was announced that the Gary lodge's picnic will take place on August 21, and that of Navarinon and Hestia Lodges on August 28.

Summer in the Country.

Since last week the family of Mr. P. Tsiovane has been living in a delightful country cottage at Longbeach , Indiana, where they intend to spend this summer.

In this first week of their residence in By-the-Way Cottage they have entertained as guests Mrs. Drew and her children, Mr. Athena Tsiovane, and Miss Stamatina Karamina.

III D

GREEK

WPA (ILL.) PROJ. 30275

Saloniki, Nov. 21, 1931

HIS DEATH HONORED BY THE GREE LEGIONNAIRES

p. 5.- John A. Athanasopoulos, who died at Hines Hospital from poison gas, was buried with military honors by the Hellenic Post of the American Legion.

The poor immigrant, who came here to make a living, at the outbreak of the war with America, was among the first to be sent to the battlefields of France with the American expedition. He took part in many battles, distinguished himself for his bravery, and was destined to die, by poison gas, for his adopted country.

The flag for which he fought decorated his bier, and military honors concluded his life.

Saloniki, Oct. 10, 1931

GRATITUDE



p. 5.- We have received a letter of appreciation for publication, from Greek veterans who have received hospitalization at the Government's hospital, Hines.

These unfortunate and crippled Greeks, who fought under the Stars and Stripes, sincerely expressed, in this letter, their gratitude to the Greek committee, who paid them a visit, bringing cheers and many useful presents. The number of Greek veterans at the Hines hospital is seventy-five and many of them are maimed.

The committee that performed this noble deed is as follows: Mrs. Despina Gregoriou, Mrs. Euthalia Sakellariou, Mrs. Kleanthis, Mrs. Kostourou and the Rev. Sakellariou.

This philanthropic and noble example must be heeded by the many Greek societies which also should bring cheering words and presents for each and every Greek veteran in the hospital. Let us make it a part of our business and duty to visit our suffering, ill and maimed boys, very often.



Saloniki, Sept. 26, 1931

DILBOY CHAPTER NO. 13 CHICAGO

p. 5.- The newly formed chapter "Dilboy", No. 13, has begun to function in its activities to assist and help Greek crippled veterans of the United States Army, who fought in the great war.

Some of these Greek veterans do not know that the United States Government has free hospitals to take care of them. They also do not know, that the Government compensates the maimed and incapacitated veterans, according to their disability.

Those of the veterans who have any complaints to make will find the newly organized chapter ready and willing to forward their complaints to the proper authorities of the United States Government.

The founding of this "Dilboy" chapter was due to the initiative of Mr. Millos, who is a clerk in the Hines hospital, and whom we congratulate for the assistance he has extended to the Greek boys.



Saloniki, Sept. 26, 1931

The executive Board of the "Dilboy" chapter is as follows: M. Malapanes, Com.; N.A. Blass, Sr. Vice-Com.; S. Louis, First Junior Vice-Com.; G. Lambatos, Second Junior Vice-Com.; P.S. Sarelas, Third Junior Vice-Com.; B. Bouliotis, Adj.; G. Savoy, Vice-Adj.; G. Damalas, Treas.; J.M. Yanicks, Chaplain; H. Firdes, Sergeant-at-Arms; J.J. Peppas, Officer of the Day; A. Palantges, Judge Advocate; P.A. Xinos, Color Sergeant.

(Summary)

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GREEK

Chicago Greek Daily, June 24, 1931.

THE PRESENTATION OF THE FLAG OF GREECE
TO THE GOVERNOR OF ILLINOIS

Next Sunday the Hellenic-American Post of the American Legion and the Order of the Sons of Pericles will make the official presentation of the colors of the Greek nation to the Governor of our State. This will take place at our State capital, Springfield.

Following the presentation of the flag all those in attendance will take part in a requiem service at the tomb of Abraham Lincoln. The most Rev. Archbishop Athenagoras has been chosen to conduct this requiem service in honor of the great emancipator.

This ceremony promises to be an imposing affair. The committee in charge has chartered a special train to accomodate those who desire to attend, and the nominal fee of four dollars is charged for the round-trip ticket



GREEK

Chicago Greek Daily, June 24, 1931.

to the city of Springfield. Those who wish to attend these ceremonies are requested to meet in the Illinois Central Station at 8:45 A.M. sharp, Chicago daylight saving time.

It is hoped that many will take advantage of this splendid opportunity to show their reverence for the martyred President of the United States and at the same time to honor by their attendance the presentation of the Greek flag by the Government of Greece to the State of Illinois. The presentation of the colors of Greece to our State will be made in return for the presentation of the State flag by our State of Illinois to the Greek Government last year.

No one should miss this grand opportunity offered to us as true Hellenes to express our sentiments to the American people and also to pay homage to our own national flag in an official ceremony.

The Contradictor.

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GREEK

Correspondence of Mr. A. A. Pantelis,
221 N. La Salle St., Chicago, Illinois
June 10, 1931.

TO THE POST COMMANDERS AND ADJUTANTS OF THE AMERICAN LEGION

The Cook County Council of The American Legion concurred in the action of the Executive Committee approving the recommendation of the Americanism Committee that the American Legion Posts participate in the Flag Day program of Chicago Lodge No. 4, B.P.O. Elks, Sunday, June 14, 1931.

The services will take place at the bandstand located at the south end of Lincoln Park. The participants will assemble on Dearborn Street at Division Street at two o'clock P.M., from which point they will march to the bandstand, where the exercises will be held.

Judge John P. McGoorty, Chief Justice of the Criminal Court, will be the speaker of the day. Comrade Joseph Burke, Chairman of the Flag Day Committee, will give the story of the flag.

III D
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- 2 -
June 10, 1931.

GREEK

Correspondence of Mr. A. A. Pantelis

Drill Teams and Drum and Bugle Corps of the various Posts should attend in uniform. The names of the Posts, Drill Teams and Bugle Corps will be printed on the program if they are sent to Comrade Joseph Burke, or by phoning Mike Cullen, Rockwell 2034.

It is the wish of Laurence J. Fenlon, Commander of the Cook County Council, that full cooperation be given the Chicago Lodge No. 4. Elks at this time by all the Posts in Cook County.

Laurence J. Felon
Commander
Cook County Council

A. A. Pantelis,
Chairman
Americanism Committee Cook County Council

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GREEK

Miscellaneous Material (Manuscript)

In Possession of Mr. A. A. Pantelis, 221 N. La Salle St.

Chicago, Ill., April 25, 1931.

From: A. A. Pantelis, Americanism Chairman.

To: District and Post Commanders and Post Adjutants and Americanism
Officers.

Youth Week will be observed in Chicago beginning Sunday, May 17 to Saturday, May 23, 1931.

The object of Youth Week is to concentrate during one week the attention of the entire city of Chicago on its boys' and girls' achievements and their value to Chicago as its coming citizens.

The General Committee in charge of Chicago Youth Week has arranged the activities for the entire week.

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GREEK

Apr. 25, 1931.

Miscellaneous Material (Manuscript)

Local or District Committee chairmen have been appointed throughout the city. The chairmen of the local committees are in charge of all activities.

A list of local or district chairmen of Youth Week is inclosed for your convenience. Communicate with your local chairmen at once and make arrangements to cooperate with them.

The Americanism Committee of The American Legion is expected to be particularly active, and wherever possible to take charge of the activities on Friday, May 22, which day will be devoted to Citizenship.

Comrade Felt, Chairman of the Committee on Athletics of the Cook County Council, is communicating with the Athletics Officers of the various Posts requesting that they participate in the activities of Wednesday, May 20, which is the day devoted to Athletics.

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GREEK

Apr. 25, 1931

Miscellaneous Material (Manuscript)

Commander Fenlon feels that these two days belong to the American Legion Posts in the various communities. It is his wish that the various Posts take complete charge or at least cooperate with the local chairman during those two days.

The Americanism Committee stands today ready to help your Post in connection with Citizenship Day, Friday, May 22. We have for your use various pamphlets and literature. Should you desire any information telephone Central 3480 and request any assistance you may need.

The Boy is not going to be a Citizen in some future time; he is a Citizen now!

A. A. Pantelis, Chairman
Americanism Committee
Cook County Council.

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GREEK

Correspondence of Mr. A. A. Pantelis,
221 N. La Salle St., Chicago, Illinois

April 14, 1931

Mrs. C. D. Raber, Chairman
Cook County Council
The American Legion Auxiliary
160 N. La Salle St.
Chicago, Illinois

Dear Mrs. Raber:

On Friday evening at 7 P.M. there will be a meeting of the Americanism Committee of the Legion to which the members of your committee and yourself are invited.

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GREEK

Apr. 14, 1931

Correspondence of Mr. A. A. Pantelis

The purpose of the meeting is to discuss plans for Boy's Week, May 17-23.

I will be glad to have you attend this meeting with your committee.

Yours very truly,

A. A. Pantelis
Chairman
Americanism Committee Cook County
Council.

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GREEK

The Greek Press, Dec. 4, 1930

A GOOD DEED

p. 5.- Last Saturday, the women of St Basil Church visited the Hines Soldier's Hospital, which carries the names of many Greeks of our city on its list of patients.

The ladies were laden with cigarettes, fruits, candies, etc., to distribute to these men who served and were wounded in our World War.

Among the Greeks were Sam Louis, P. Derveris, K. Saunders (Siountris), P. Rigas, J. Tzanetis and K. Bellas. They heartily thanked the kindly disposed women for their gifts and for their visit. They asked them to come again soon.



The Greek Press, Nov. 6, 1930

AMERICAN LEGION DANCE

p. 4.- The Greek chapter No. 343 of the American Legion is giving its annual dance at the Aragon, Monday, Nov. 10.

Many prominent Greek and American people will be present and a good time will be had by all.

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GREEK

Correspondence of Mr. A. A. Pantelis,
221 N. La Salle St., Chicago, Illinois

October 3, 1930

Mr. A. A. Pantelis
134 N. La Salle St., Room 1302
Chicago, Illinois

Dear Comrade:

It affords me a great deal of personal pleasure to formally notify you of your selection as Chairman of the Americanism Committee of Cook County Council, The American Legion, Department of Illinois.

You realize as I do that to properly function and effectively represent our Council, composed of 175 Posts and more than 3,200 Legion members,

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GREEK

Oct. 3, 1930.

Correspondence of Mr. A. A. Pantelis

the bulk of the work necessarily is delegated to the various committees and the responsibility for our success especially rests upon the committee Chairman.

I know the many calls made upon your time but hope that as a personal favor to me and as your sacrifice for the Legion this year, you will accept this appointment.

You will be furnished in the very near future with the names and addresses of your Committee and I know you will cooperate with them, the other committees and the officers of the State Department and Council in making 1931 the best year in our entire history.

Sincerely yours,

Laurence J. Fenlon,
Commander.

III D
III H

GREEK

WPA (ILL) PROJ 30273

The Greek Press, April 23, 1930

AMERICAN LEGION

p. 4.- The "George Dilboy" chapter of the American Legion at a meeting last Friday, April 11, decided to organize an expedition to Greece in August. The purpose of the expedition is to see the building in Athens which the Greek government is presenting to the American Legion.

A medal will be given by the Greek government to all Americans and Greeks making the trip.

Every Greek who has been an American soldier should go on this expedition, as people from all over the United States will do.

George Dilboy Chapter
59 Washington Street
New York.

III D

GREEK

WPA (ILL.) PROJ. 30275

Saloniki

March 29, 1930

GREEK POST OF THE AMERICAN LEGION

p. 3 The executive committee of the Greek Post of the American Legion, has set out to get more members to join the Post.

The services of the Post are well known among veterans of Greek extraction who served in the U. S. Army. All members are asked to assist in getting more members, so that the Post may become a powerful one.

GREEK



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Saloniki, Jan. 25, 1930.

LETTER OF APPRECIATION
UNITED STATES NAVAL HOSPITAL, GREAT LAKES, ILL.

p. 2.- Mr. Editor of Saloniki:

In the name of all disabled Greek veterans of the World War, who are receiving government hospitalization here, I hasten to express our appreciation and gratitude for your kindness and generosity in mailing a copy of your publication to each one of our Greek boys here. Mr. Editor, every Monday, the day on which we receive your newspaper is like a holiday to us, because it makes us feel that we are not forgotten by our fellow Greeks. It is just like a stimulant to the mind and body to read the affairs of the Greek community and the affairs of our beloved Greece.

Also, kindly convey our appreciation to Hellenic Post No. 343 of the American Legion, and especially to John Giannikakis, for their kind visit and for the presents they brought to us. Such visits from the outside world make us forget our troubles and pains, and feel that we still are members of this great commonwealth.

- 2 -

GREEK



Saloniki, Jan. 25, 1930.

Thanking you all from the bottom of our heart we respectfully remain,

Disabled Veterans of the U.S.N.H.

Great Lakes, Ill.

By Michael Maistros.

III D

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The Greek Press, Nov. 6, 1929.

GREEK



AMERICAN LEGION

The Hellenic Post No. 343 of the American Legion, in a meeting on Tuesday, October 29 at the Sherman Hotel, elected officers for 1930. They are:

Commander- George S. Porikos
Senior Vice-Commander- L. Nigal
First Junior Vice-Commander- Louis P. Vercos
Second Junior Vice-Commander- C. Adonopoulus
Finance Officer- D. Delevois
Medical Officer- Dr. C. Koursoumis
Judge Advocate- D. A. Tasiopoulos
Service Officer- Hercules Malaranes
Athletic Officer- Fotis Petmezas
Historian- G. Spannon
Auditor- D. E. Alex
Chaplain- C. Chioles
Sergeant-at-Arms- John M. Dayantis
Publicity Officer- A. Pantelis



III D

The Greek Press, Nov. 6, 1929.

GREEK

Members of the Executive Committee:

Sam N. Boris
Aristotle Collias
N. P. Conglis

Installation will take place November 12, at the Sherman Hotel.



The Greek Press, July 17, 1929

THE GREEK CHAPTER OF THE AMERICAN LEGION IN CHICAGO

Mr. George Porikos was elected representative of the Hellenic Post No. 343 of the American Legion to attend the convention.

The convention will take place in Rock Island, Illinois, towards the end of July and will have present members of all the chapters in Illinois.

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Saloniki, Oct. 6, 1928, p. 3

GREEK



H. MAURIKIDES IN OUR COMMUNITY

Last Monday there arrived from Greece H. Maurikides, Secretary at the American Legation in Athens, Greece. Mr. Maurikides, twelve years ago, was a citizen of Chicago and is well-known among the Greeks. He is the founder of the Athens Post of the American Legion, and came to the United States as a delegate of the Post to the 10th Convention of the Legion, which will take place at San Antonio, Texas, on Oct. 10th. After he was entertained by many friends, he left for the Convention, promising to return to Chicago for a ten days sojourn.

He has two resolutions of the Athens Post to present at the Convention, and we have no doubt that the general assembly will pass upon them.

GREEK

Saloniki, Oct. 6, 1928.

WPA (ILL.) PROJ. 30275

The first is to demand that a law be passed by the United States Congress permitting Greek veterans, who served honorably in the United States Army and are good citizens, to bring to America their wives and children above the quota of the immigration law. These Greek boys who fought for the Stars and Stripes and are good American citizens, wish to be permanently established here with their families.

The second resolution is, that the American Legion, as a whole, through its Executive Committee, assist the Athens Post, financially, to build in Athens an edifice of the Legion, which will serve as a meeting place for every American who visits the Greek capital.

III D



GREEK

Saloniki, July 14, 1928, p. 4

HELLENIC POST NO. 343

DEPARTMENT OF ILLINOIS, THE AMERICAN LEGION.

The members of the Hellenic Post No. 343 of the American Legion, held their regular July meeting last Tuesday evening in the Sherman Hotel, at which meeting delegates and alternates were elected to the Illinois Department Convention to be held at Waukegan, Illinois, Sept. 8, 9, and 10, 1928.

Demetrios A. Tasiopoulos, a well known Chicago attorney, and Dr. Minas Joannides, a prominent Chicago physician and surgeon, were elected delegates to the convention, and Demetrius J. Georgetais, a grocer at 2583 North Clark street, and George J. Alex, a member of the well-known Chicago firm of Peppas and Alex Co., were elected alternates.

The elected delegates and alternates are well qualified for their positions and will represent the Hellenic Post at the convention with credit.

III D

GREEK

Saloniki, May 5, 1928, p. 6

THE HELLENIC POST.

WPA (ILL.) PROJ. 30275

The Hellenic Post of the American Legion invites legionnaires of Greek extraction, their wives, and friends, to attend its opening meeting which will take place next Tuesday 8 P. M. at the Sherman Hotel. Refreshments and entertainments will follow the meeting.

The women's auxiliary post, which was formed recently, was invited and accepted the invitation to be present at the meeting.

Mr. H. Malapanis, president of the Post, works with zeal and self denial to make the Hellenic Post one of the best of the Legion.

It is the duty of every veteran of Greek extraction to join the Post, for his own interest and the prestige of the Greek name. Become a legionnaire! It is an honor to be one.

III D
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GREEK



Saloniki, Jan. 7, 1928, p. 3

HELLENIC POST NO.343
DEPARTMENT OF ILLINOIS

THE AMERICAN LEGION.

The Hellenic Post of the American Legion held its election for 1928.
The following officers are elected:

Commander-----Hercules Malapanes
Senior Vice Commander-Demetrios A. Tasiopoulos
1st. Junior Vice Commander----Louis Nigas
2nd Junior Vice Commander----Peter Mechales
Finance Officer-----Demetrios J. Georgetsis
Medical Officer-----Dr. Minas Joannides
Publicity Officer-----Demetrios N. Delevois
Judge Advocate-----George S. Porikos
Service Officer-----Donald J. Pierce
Athletic Officer-----James Papas
Historian-----George Georgandas
Auditor-----Demetrius E. Alex
Chaplain-----Alexander Castritsis

Saloniki, Jan. 7, 1928.



Sergeant-at-Arms-----Nicholas Z. Kolias

EXECUTIVE COMMITTEE.

Malapanes, Tasiopoulos, Georgetsis, Alex, DeLevois, Gust Patsios,
Dr. Joannides, Kolias Thomas Leventis.

Installation of the new officers will take place on Jan. 30th 8 P.M.
at the Red Room, Hotel La Salle.

Post national commander R. P. Savage and Post Department Commander F. C.
Watkins will be the installing officers.

A sergeant bugler and a drummer from the Illinois National Guard will
land military color to the ceremonies. Jim Bowers, of Advertising
Men's Post, will recite his famous selection "40 Hommes and 8 Cheveaux."
A well known singer will sing a few selections. Refreshments will
be served and a dance will follow the installing ceremonies.

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GREEK

Greek Star, Jan. 6, 1928.

HELLENIC POST ELECTS NEW OFFICERS

Hellenic Post Number 343 of the American Legion will install its new officers on January 30, 1928, at the Hotel La Salle.

The following officers have been elected and will be officially installed on the thirtieth: Commander, Hercules Malapanes; Senior Commander, Demitrios A. Tasiopulos; First Junior Vice Commander, Louis Nigas; Second Junior Vice Commander, Peter Machales; Finance Officer, Demitrios J. Georgetsis; Medical Officer, Dr. Minas Joannides; Publicity Officer, Demitrios N. Delevois; Judge Advocate, George S. Porikos; Service Officer, Demetrios J. Pierce; Athletic Officer, James Pappas; Historian, George Georgandas; Auditor, Demetrios E. Alex; Chaplain, Alexander P. Castritsis; Sergeant-at-arms, Nicholas Z. Kollias; Executive Committee, Hercules Malapanes, Demetrios A. Tasiopulos, Demetrios J. Georgetsis, George J. Alex, Demetrios N. Delevios, Gust Patsios, Dr. Minas Joannides, Nicholas Z. Kollias, Thomas Leventis.

WPA (ILL.) PROJ. 30275

Greek Star, Jan. 6, 1928.

The adopted sons of America, of Greek birth, as well as those born here of Greek parentage, can mutually share in the honor of victory in the World War, in which thousands of Greek soldiers participated. All marched shoulder to shoulder with the American boys to dedicate the American flag, victorious on the field of honor in the new Thermopylae of Belgium and France.

The Hellenic Post, which occupies a prominent position as a group of the American Legion, stands today among Greeks as the divine inspiration of patriotism and Americanism. Our young men have proved by fighting in the World War that they came to this country not only to be benefited by the rich opportunities afforded to them as citizens but also to share in the responsibilities of their adopted country. To those heroes who stood by the principles that are symbolized by the Star-Spangled Banner we owe everlasting gratitude for the great service which they rendered to their country and to humanity.

Greek Star, Jan. 6, 1928.

We are proud that they are scions of the "glory that was Greece," and now belong to the land that stands for the highest and noblest ideals of republican government. More power to the members of the American Legion who strove to conquer the enemy that freedom might triumph!

As the deeds of the brave men will be forever remembered, so the American Legion and the Hellenic Post will persist as long as one man of them survives. The success of the American organization inspires us with memories of the noble deeds of the martyrs of the great war who made the supreme sacrifice, leaving to their comrades the rich inheritance of all that is highest in America and in her institutions.

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GREEK



SALONIKI, July 30, 1927

Theodore Palamidis

With a great delight the Greek Community of Chicago hears, that Mr. Theodore Palamisis, reserve officer of the American Army and former banker, now in Greece, is in very good health and is not dangerously ill as some of the Chicago Newspapers have published. Soon the Greek community of Chicago will be honored with his return.

III D

GREEK



Saloniki, Dec. 18, 1926.

ELECTIONS OF OFFICERS OF GREEK AMERICAN LEGION.

The Chapter 343 of the Greek American Legion has elected as new officers:

D. A. Tasiopoulos, Commander; M. Conglis, Sr. vice-Commander; L. Verdos, 1st. Jr. Vice-Commander; N. Cachavos, 2nd Jr. Vice-Commander; Th. Michacopoulos, Finance Officer; P. Stavropoulos, Chaplain; Gus Polos, Sergeant at Arms; James Papas, Athletic Official; D. Delvois, Auditor; P. Mechales, Historian; C. Koursoumis, Medical Official; A. A. Pantelis, Publicity; J. Dayiantis, Service Official.



SALONIKI, May 15, 1926

Greek Chapter of the American Legion

The drive of the Greek branch of the American Legion for new members has just begun.

At the last convention of the American Legion, at Omaha, Nebraska, it was resolved, to begin the drive for members at once, and not to stop, until every Greek of the American Expeditionary Forces, became a member of the American Legion.

It is the sacred duty of every veteran of Hellenic extraction to become a member of the Legion. Members of the Legion are the flower of the masculine sex of America. It is composed of men who marched under the Stars and Stripes in the World War. Every veteran of Hellenic origin who becomes a member of the Greek branch enhances the prestige of the Greek population of Chicago.

Become a member of the Greek chapter No. 343 of the American Legion.

D. Delivoys, Manager of Publicity of
the Greek Chapter of the
American Legion.



Chicago Greek Daily, Apr. 30, 1926.

THE GREEK CHAPTER OF THE AMERICAN LEGION

The campaign for increasing the membership has begun with results far exceeding every expectation.

. The Greek chapter, under the capable leadership of Captain K. Kousoumis and with the full cooperation of its officials and members, has formulated plans which will enable it to become the first chapter in the city and perhaps in the state.

It is the sacred duty of every former soldier of Greek descent who is not a member of the chapter (and there are hundreds of them) to hasten to enroll.

. Every former soldier of Grecian descent who becomes a member of the Greek chapter will not only honor himself but will also greatly contribute to the prestige of the Greek community of Chicago.

D. Delevois,
Publishing Manager.

III D



GREEK

Saloniki, Mar. 27, 1926.

GREEK-AMERICAN LEGION HONORS MR. RAKOS

The body of the deceased Paul Rakos was bedecked with flowers and wrapped with the American Flag. The legionnaires marched to his last place of rest.

Paul Rakos, having come to this country in 1910, adopted this country as his own, thus becoming an American by choice. He loved the American flag, not particularly because of the bright colors, or stripes and stars, but because of its great symbolism; because of the great principles for which it stands, one of which is that, "Equal opportunity be given to everyone." As he gladly donned the uniform in defense of his adopted country, we may truly call him a one hundred per cent American, for he who is ready and willing to live by certain just principles must also be ready to defend and if necessary to die in upholding such principles. Such principles that one can live or die by are contained in our Constitution of the United States of America.

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CHICAGO GREEK DAILY, Dec. 15, 1924



The Greek Legion's Fete.

An unusual ceremony is being prepared by the Greek-American Legion of War Veterans. This organization, under ceremonial leadership of Mr. Stati Mitchel, will hold its imitiation of new officers. Dr. Const. Koursoumias, present commander, invites all fellow nationals of our Community to be there, thus honoring by their presence and support morally, the noble efforts of our good and select-ed youth who, by their Legion, remind many Americans that, as sons of the immortal Greecian race, and deeply conscious of their descent, they do not pay tribute only to the God of Profit, Hermes, only, but that when honor and duty demand, they can also cheer the God of War, Mars.

The sentiment of hatred against aliens, so much intensified lately, by a portion of native Americans, ought to be crushed against such associations as the Greek-American Legion, in order to come to itself and realize that all immigrants have helped and do help toward the present magnificence of their adopted country.

CHICAGO GREEK DAILY, Dec. 15, 1924.



That is why we think that it is a necessary duty and an obligation, on our part, to support and encourage organizations similar to the Greek-American Legion.

This aim, we will accomplish by going to the aristocratic Drill Hall, Capitol Building, on Randolph and State Sts., next Tuesday, 8 P.M., where a pleasant surprise is anticipated, etc.

Let our slogan be: "All to the fete of the Legion."

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GREEK

Saloniki, Dec. 13, 1924.

WPA (ILL) PROJ. 80275

THE GREEK POST OF THE AMERICAN LEGION TO INSTALL ITS OFFICERS

p. 3.--The Greek Post of the American Legion, which, by the way, is one of the most active in the State of Illinois, will install its new officers on the 16th of this month at 8 p. m. in the Capitol Building.

The committee on arrangements for this affair has invited Greek musicians to play for the occasion. It has also invited the baritone Mr. Leonidas Kardnes to sing, and Mr. P. Vournas with his orchestra will entertain those who attend with popular music and Greek folk-songs.



GREEK

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Saloniki, Nov. 15, 1924.

ELECTION OF THE GREEK DIVISION OF THE AMERICAN LEGION

p.2.--The Greek division of the American Legion on last Thursday elected its administrative council for 1925. The new officers will be installed at the beginning of the year.

They are C. Koursoumis, commander, T. Geroulas, senior vice-commander, T. Costopoulos, first junior vice-commander, Gust. Poulos, second junior vice-commander, Charles Limbert, treasurer, T. Papadopoulos, historian, P. Stavropoulos, chaplain, A. Collias, service officer, P. T. Pappas, auditor, James Pappas, athletic officer, D. E. Alex, publicity officer, H. Malapanes, medical officer and S. Andeppas, sergeant-at-arms.

III D

GREEK

Saloniki, Oct. 11, 1924.

WPA (ILL) PROJ. 30275

THE GREEK-AMERICAN LEGION'S DANCE

P. 2--In the beautifully decorated dance-hall of the Sherman Hotel more than eight hundred people of both sexes recently gathered to enjoy the magnificent and impressive dance of the Greek-American Legion.

A large orchestra, an abundance of flowers, and a well-stocked buffet with polite service by the reception committee and their assistants made this dance memorable.

All departed after midnight in the best of spirits.

III D

Saloniki, Aug. 9, 1924.



SECOND ANNUAL PICNIC OF THE GREEK POST OF THE AMERICAN LEGION.

p. 3- The Greek Post of the American Legion will give its second annual picnic at Irving Park boulevard and the Des Plaines river, where it was held last year.

The entertainment committee is making every effort to satisfy completely all who attend. To reach the park, take the Irving Park car to the end of the line, where busses will be waiting to convey you to the picnic grounds. Kindly honor the Legion by your presence.

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GREEK

Saloniki, November 10, 1923.

GREEK SOLDIER, GEORGE DILBOY, KILLED IN THE BATTLE OF BELLEAU
WOODS, PROCLAIMED AS ONE OF THE WORLD'S GREATEST HEROES

Washington, D. C. November 4, 1923.

The corpse of George Dilboy of Massachusetts, declared by the United States War Department one of the world's greatest heroes, will be buried with full military honors in Arlington Cemetery.

Officers of the Army and fellow soldiers will participate in honoring the memory of George Dilboy, to whom Congress awarded a medal of honor for distinguished courage. He was killed in action at the battle of Belleau Woods in France.

George Dilboy lost his life in the Belleau Woods. His body was sent to his parents' place of residence, Alasata, Turkey, where the Turkish soldiers removed the American flag and dishonored the dead body. This incident caused

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, November 10, 1923.

diplomatic friction between the United States and Turkey. The corpse of George Dilboy was sent to be buried in the United States at the request of his parents.

To-day the War Department submitted its plans for the burial ceremony with the following note:

"The history of the heroism of this young soldier of Greek descent is glorious. The squad to which he was attached was under the constant fire of German machine-guns to such an extent that the second lieutenant could not see any way by which they could reach the machine-gun nest. A lad with an automatic pistol in hand jumped up and said,

"Lieutenant, may I have the honor of wiping out that nest?"

This young man, who was no other than Dilboy, lay prone upon the ground and so advanced by crawling toward the nest, killing many machine-gunners with his automatic pistol. In his advance he was twice wounded by the Germans; he did not stop to think about himself but kept on going. When he reached his

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, November 10, 1923.

destination, he found that two Germans remained alive.

As he rose the continuous shooting by the German cut off his right leg. Again he fell prone and advanced, assisted by his left heel. He turned his head and shot the remaining two Germans.

Lying on one side and raising his right hand, he gave his squadron the signal to advance and died with a smile on his face.

WPA (ILL.) PROJ. 30275

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GREEK

Correspondence of Mr. A. A. Pantelis
221 N. La Salle St., Chicago, Illinois
March 23, 1923.

(Letter sent by George F. Carroll, Secretary of the Cook County
American Legion Association of Illinois, to Mr. A. A. Pantelis)

My dear Mr. Pantelis:

At the last meeting of the Cook County American Legion Association held
on March 7th, 1923, you were unanimously elected as a Delegate-at-Large.

The Officers and Directors of the Association are very desirous of se-
curing the advantage of your counsel and judgment in the administration
of the Cook County American Legion Association, and would be very happy
if you can accept the office.

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GREEK

Mar. 23, 1923.

Correspondence of Mr. A. A. Pantelis

We appreciate that you are a very busy man, but this added obligation of service in this connection, we feel sure will appeal to you.

May we have an early acknowledgment that you will serve?

Yours very truly,

Cook County American Legion Association,

George F. Carroll,
Secretary.

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IV

GREEN

Correspondence of Mr. A. A. Pantelis,
221 N. La Salle St., Chicago, Illinois
March 23, 1928.

Mr. A. A. Pantelis,
155 N. Clark St.
Chicago, Ill.

My dear Mr. Pantelis:

At the last meeting of the Cook County American Legion Association held on March 7, 1928, you were unanimously elected as a Delegate-at-Large.

The officers and directors of the Association are desirous of securing the advantage of your counsel and judgment in the administration of the Cook County American Legion Association, and would be very happy if you can accept the office. We appreciate that you are a very busy man, but this added obligation of service in this connection, we feel sure will appeal to you. May we have an early acknowledgment that you will serve?

Yours very truly,
Cook County American Legion Association, by George F. Carroll, Secretary.

III D

GREEK

Saloniki, Feb. 10, 1923.

WPA (ILL) PROJ. 30275

INTERESTING INFORMATION FOR THE GREEK VETERANS OF
THE AMERICAN ARMY.

At a special meeting of Hellenic Post 343 of the American Legion the undersigned were appointed to a task which we undertake with pleasure, namely, to fill out bonus-blanks or to render any other service, including notarization of bonus-applications, free of charge to all Greeks who served the American Army in the World War. Apply to:

D. E. Alex, 167 West Lake street.

Ganas, 68 West Van Buren street.

D. Tasiopoulos 11 South La Salle street.

A. Pandelis 155 North Clark street, Room 816.

N. Conglis 155 North Clark street, Room 513.

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GREEK

Saloniki, Feb. 10, 1923.

D. Mitchell

29 South La Salle street, Room 356.

WPA (ILL.) PROJ. 30275

For the committee: Nickolaos Conglis.

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II D 10

GREEK

Chicago Greek Daily, Aug. 20, 1922.

WPA (ILL.) PROJ. 30275

DANCE FOR THE BENEFIT OF THE GREEK POST OF THE AMERICAN
LEGION..

The Greek Post of the American Legion will hold its annual dance in the Hotel Sherman, next Sunday night. The purpose of this affair is philanthropic; the proceeds will be disposed of for the benefit of injured members of the Greek Post.

To this dance of the brave Greek Veterans of the American Army, who were loyal to their Greek descent, and who elevated the Greek name to high reputation, we have no doubt that every one will hasten to take part in the benefit given in honor of the injured veteran members of the organization.

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GREEK

Saloniki, Feb. 4, 1922.

HELLENIC POST OF THE AMERICAN LEGION

On January 19 the installment of the new council of the Hellenic Post of the American Legion took place in the Morrison Hotel. Various speeches were made by officers of the American Legion Post.

Mr. Ganan, retiring president, received a valuable gift from the Post in appreciation of his fine work. Mr. D. Nickolopoulos, owner of the Ritz Laundry, was elected president. A. Pantezis, organizer of the Post, was in charge of the installation ceremony.



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GREEK



Chicago Greek Daily, Sept. 23, 1921.

[GREEK WOMEN'S AUXILIARY TO MEET]

Next Monday, Oct. 26, the Greek Women's Auxiliary of the American Women's League, will hold a ceremony for the benefit of Greek veterans of the American Army, under the presidency of the consul of Greece, 109 N. Dearborn St., Headquarters of the American Women's League, 2 P.M. until 11 P.M.

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II A 2

GREEK

Saloniki, Mar. 5, 1921.

ANNUAL HELLENIC POST DANCE

Last Sunday, in the beautiful hall of the Masonic Temple, the annual dance of the patriotic Hellenic Post, Number 343 of the American Legion, was given. It was attended by the finest people of the community, and was well conducted. The members of the Post tried very hard to please their guests, and should be commended for this effort. The people who attended this dance should also be commended, because by doing so they aided these young men who fought so gallantly, and who always rush to attend and support affairs given by other organizations.

During the dance flowers were presented to the ladies, and various candies and cakes were served, which had been donated to the Post by the confectionery company of Melissinos and Sia. A great number of people participated in the Grand March, creating an impressive scene. Many comments were heard about the remarkable success of the dance.



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GREEK

Saloniki, Mar. 5, 1921.

The chairman of the dance was A.A. Pantelis; his assistants were.....

Saloniki wishes to congratulate the Post.

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GREEK

Saloniki, Sept. 4, 1920.

ANNOUNCEMENT BY GREEK LEGION POST



At the last meeting of the Greek Post of the American Legion, Mr. Sallas, was elected to take the place of Mr. A. A. Pantelis, who had resigned.

Mr. Pantelis, who served as lieutenant during the World War, and who is one of the finest lawyers in the city, is now a candidate for judge on the Democratic ticket in the coming election of September 15.

The canons of the American Legion forbid any officers to hold office and serve a political party at the same time. The Greek Post extends its thanks to Mr. Pantelis for his fine service, and it takes this opportunity of wishing him every possible success.

At the same meeting, Mr. Sallas, A. Pantelis, D. Tassiopoulos, D. Alex, A. Collias and Mr. Sanders, were chosen to represent the Greek Post at

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GREEK

Saloniki, Sept. 4, 1920.

the Illinois Convention of the American Legion, which takes place
September 2 and 3 at the Medinah Temple of Chicago.

G. Kolettis, Publicity Chairman.



III D

GREEK

Saloniki, July 31, 1920.

ANNOUNCEMENT BY LEGION



The Greek Post of the American Legion is working in cooperation with the United States Government. The Government is going to give every ex-soldier a medallion as a remembrance of the Great War. The Greek Post has organized a committee for the purpose of aiding the Greek soldiers to receive their medallion.

All the Greek ex-soldiers are requested to bring their discharge papers to the president of the committee, Mr. N. Peppan, at 174 West Randolph Street.

It is not necessary that you be members of the American Legion.

This is an opportunity to get your medallions without delay.

(From office of Greek-Post of Legion)

George Koletis
Publicity Chairman

III D

GREEK

Saloniki, Feb. 14, 1920.

PRESENTATION OF FLAG TO GREEK POST

The men of Chicago who had taken part in the last War organized the Greek-American Post of the American Legion.

The Achean Society of Chicago, as evidence of its appreciation and respect for these brave men, presented an American flag to the Post. It was given not only by the Society but also by the entire Greek Community, which had contributed to the fund. The Acheans should be congratulated for their appropriate selection.



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GREEK

Saloniki, Jan. 31, 1920.

HELLENIC POST OF THE AMERICAN LEGION

Hellenic Post, Number 343, of the American Legion held a meeting on January 21, 1920, at 120 West Adams Street and elected permanent officers. The following, who were in charge of the campaign for new members, were elected.

A. A. Pantelis, a lawyer, with offices at 816 Ashland Block, formerly a Lieutenant of Infantry, for months stationed at Camp Grant, and who was chairman of the membership committee, was elected permanent commander. Thomas Papadopoulos, a real-estate salesman, was elected vice-commander. Nicholas C. Ganas, the temporary adjutant of the Post, was unanimously elected permanent adjutant in appreciation of the splendid work he had done as temporary adjutant and in assisting the membership committee. Mr. Ganas was chief censor of Greek literature in Paris during the war, and afterward assisted in Greek translations at the Peace Conference at Versailles. Nicholas Conglis, a young lawyer, was elected vice-adjutant.



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GREEK

Saloniki, Jan. 31, 1920.

D. A. Alex, a member of the firm of Peppas and Alex, store fixture manufacturers, of Cleveland and Chicago, was elected finance officer.

Christ Chiapianitis, 2849 Armitage Avenue, one of the most active members of the Post, was elected marshall. Aristotle Collias, an athlete of note, was selected as deputy marshal. John Papastavrou, a member of the membership committee, who secured the second largest number of paid-up applications during the four weeks' drive of the Post, was made chairman of the membership committee, and will have complete charge of the enrollment of new members. George Koletis, a former newspaper man, who was connected with the Intelligence Service in France, was elected chairman of the publicity committee.

The Post has a membership of nearly one thousand discharged soldiers of Hellenic descent, and the officers hope to have a membership of at least three thousand in a very short time. The Post has outlined a program of athletics and socials to keep the members busy.



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GREEK

Saloniki, Dec. 27, 1919.

HELLENIC POST OF THE AMERICAN LEGION

During the meeting which took place on Wednesday, December 17, it was decided to appoint a committee of ten whose duty would be to enroll new members. To be eligible a man must have served in either the American Army or Navy during the last war.

The dues were fixed at three dollars, with a small charge of twenty-five cents for enrollment. The members of the committee are A. A. Pantelis, president; D. A. Tasiopoulos, secretary....



III D

GREEK

Saloniki, Dec. 20, 1919.

GREEK POST OF THE AMERICAN LEGION

The American Legion, a political, and no longer a military organization, is composed of men who enlisted in the World War, and has a patriotic program. The Legion invites the Greek ex-soldiers to join the Greek Post. It is an honor to belong to this organization whose members have all served their country.

Fill out the following form, and send two dollars along with it, to N. C. Ganas, adjutant, Hellenic Post, American Legion, 68 West Van Buren Street, Chicago, Illinois.



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GREEK

Correspondence of Mr. C. Mannon, 208 S. La Salle St.
Chicago, Illinois, August 29, 1919.

(Letter sent by Mr. Lee E. Ranck, Director of
Speaker's Bureau of the All-American Exposition
Committee, to Mr. C. Mannon)

Dear Sir:

You have been appointed as a member of the Speaker's Committee, so I am informed by the Committee on Co-ordination of Nationalities of the All-American Exposition, and I have been requested to advise you as to what your duties will be.

The enclosed pamphlets will give some outline upon which to base a speech, and I take it for granted that you will be available as a speaker in your section of the city. I will be glad to receive a letter from you informing me just how much time you can give.

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GREEK

Aug. 29, 1919.

Correspondence of Mr. C. Mammon

I do not know at this time what the call for sneakers will be.

It may be heavy and it may be small; if heavy, of course, I will want as much time as you can possibly give.

Please, let me hear from you. Kindly give telephone number of place where you can be reached.

Very truly yours,

Lee E. Ranck,
Director of Sneaker's Bureau,
Room 808 - 105 W. Monroe Street.

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GREEK

Correspondence of Mr. C. Mammon
208 S. La Salle St., Chicago, Ill.
June 30, 1920.

(Letter sent by "United Americans" to Mr. C. Mammon)

Dear Sir:

Appreciating the good work done by you for this country, as a speaker, during the late war, and knowing of your interest in good Government, I take the liberty of asking you to become a member of the Foreign Language Speaker's Bureau of the United Americans, State of Illinois.

A Racial Bureau has been organized in accordance with the circular enclosed herein. Would be pleased to have you fill out and return the enclosed card so that your name can be placed on file.

Will call upon the speakers in accordance with the amount of time that they can devote to the cause as indicated by them, and trust that you

III D

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CREEK

June 30, 1920.

Correspondence of Mr. C. Mammon

will be willing to devote some time to the interests of our community as a whole, and your racial group in particular.

Will be pleased to have you call in at our headquarters and talk things over.

Sincerely yours,

Felix J. Streyckmans.

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GREEK

Saloniki, June 14, 1919.

CRETANS GIVE WELCOME DINNER IN HONOR
OF CRETAN VETERANS



A sumptuous dinner was given last Sunday in the Pantheon Restaurant by the Cretan Society. It was held in honor of the Cretans who fought in the World War.

.....the president of the Society, Dr. John Volikos, thanked the assembled guests with tears of emotion in his eyes, and congratulated the heroic men who had fought for freedom. He then introduced Mr. C. Palaeologos who said, "My joy is great for three reasons. First, because I consider all of you as my brothers since we all have the same mother--Greece.....Secondly, because as a member of this Society, I have the privilege of being the friend of these brave men who carry on the traditions of their gloriously brave ancestors. . . .Thirdly, because I was born on a sister-island of Crete, and have the same background as all of you assembled here.....

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GREEK



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Saloniki, June 14, 1919.

IV Mr. N. Sotirianakis, a soldier who had fought in the Canadian army, arose and thanked the guests in behalf of the other soldiers for the honor done them. He said that he and his comrades were ready to go to the defense of America and liberty whenever a need for their services arose.

Pictures were taken, and when the dinner was over both the honored guests and the honoring guests were well pleased.

III D
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GREEK

Saloniki, Aug. 24, 1918.

OFFICIAL NOTICE TO THE GREEKS OF CHICAGO

Those Greek men in Chicago who became twenty-one years of age between June 5, 1918 and August 24, 1918 must register today, Saturday, between the hours 7:00 A.M. and 9:00 P.M., at the local boards of their district. Anyone needing any guidance or information in regard to this matter may call at the nearest police station.

Disregard for this order is punishable by law. Any evaders are liable to immediate, compulsory conscription.



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GREEK

Saloniki, Aug. 10, 1918.

ALL GREEK MEN IN AMERICA BETWEEN
THE AGES OF 20 AND 40 WILL BE DRAFTED



The Greek people of Chicago will be vitally interested to know that, according to information received from a distinguished friend in New York, whose name we cannot divulge as he is connected with the Greek Embassy in Washington, D. C., the Greek Government after an exchange of notes and opinions with the American Government has consented to the drafting of all the eligible Greeks in America between the ages of twenty and forty.

The agreement between the two governments, which will be signed by the Greek Ambassador in Washington and the Secretary of State of the United States, contains the following provisions in outline:

1. Every Greek in America between twenty and forty years of age, regardless if he is a citizen of the United States or not (excepting Greek men between twenty-one and thirty years of age who have already been called) will be

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GREEK

Saloniki, Aug. 10, 1918.



drafted for military service. Previous service in the Greek army will not exempt them. They may have had either the first or second papers issued to them.

2. The Greek men drafted in America will not be sent to Greece, but will be trained in the United States and France by American and French officers and will form separate Greek divisions.

3. It is believed that by such a call to arms a new Greek army will be formed in America numbering about 75,000 men, including those who will be exempted because of physical or other handicaps.

4. The American army that will be composed of Greeks in time probably will be sent to the Macedonian Front in Southeastern Europe, but this will be finally decided by Field Marshal Foch, who is Commander in Chief of all the Allied and American Armies in France and who determines the amount of reinforcements that are to be sent to the various European fronts.

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GREEK

Loxias, Feb. 28, 1918.

WPA (ILL) PROJ 30275

THE WHITE FLAG WITH RED STARS

TO THE GREEK CHURCHES

p. 1- Our churches in Chicago are not following the example of other churches in displaying the white flag with red stars. This is perhaps attributable either to humility or to negligence. In either case the Greek churches are not to be excused.

Churches of all creeds in Chicago are displaying huge white flags with red stars denoting the number of their parishioners who have enlisted in the United States Army. These flags are flying high on the churches, and proclaim the glory and honor of those members of the church who have responded to their country's call. And those churches which have the largest number of red stars on their white flags are most remarked and most esteemed by the masses.

It is an incontrovertible fact that the Greeks, in proportion to their total population, are far ahead of other nationalities in number of

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GREEK

Loxias, Feb. 28, 1918.

WPA JUL 1970 127

enlistments in the United States Army and Navy. Where are our churches' flags with red stars? Why not render to Caesar that which is Caesar's? The country is at war; why this humility or negligence in displaying the red stars? All elements of the country, from devil to saint, must cooperate for its welfare and its victory. When the country is at war, all its people must become one indivisible body to fight for it, and those who fail to cooperate, on one excuse or another, are enemies of the country. And he who is an enemy should be shot before sunrise.

To my own knowledge there are Greek churches here which have the right to display more than four hundred red stars, according to the statistics of the community's council. What glory for the church showing four hundred parishioners enlisted in the army of the country!

It is urgently recommended to the councils of the churches that steps be taken as quickly as possible to raise their red-starred banners.

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GREEK

Saloniki, Feb. 23, 1918.

IMPORTANT ANNOUNCEMENT TO THOSE ELIGIBLE FOR ARMY SERVICE

In order that injustice may not be done to anyone of those who have enlisted for army service in regard to enlistments in different classes, or because of any complaint, the American Government has appointed an agent in each district. It is the agent's duty to receive complaints on the part of anyone who thinks that he has been treated unfairly, to determine whether they are justified, and to submit a report to a higher military council.

We are herewith giving a list of the names and addresses of these agents. Any Greek having a complaint must appeal to his district agent, who is duly authorized, and submit any complaints.

Recommendations for government appeal agents are under the jurisdiction of District Board No. 1.

[Translator's note: There follows a lengthy list of names and addresses of government appeal agents.]



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GREEK

Miscellanies of P. S. Lambros, 130 N. Wells St.,
Chicago, Illinois

(Program)

LOYALTY MEETING AND BANQUET

in honor of

THE AMERICAN FLAG
And All it Stands For

By

ALL NATIONALITIES AND PEOPLES OF THE EARTH NOW CITIZENS
OR RESIDENTS OF THE UNITED STATES

under the auspices of the

NATIONAL SECURITY LEAGUE

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GREEK

Miscellanies of P. S. Lambros

February the sixth, nineteen hundred and eighteen

Hotel La Salle, Chicago

Committee on Arrangements of Seventy-five Nationalities

John F. Smulski, Chairman P. S. Lambros, secretary

For the Greeks - Stamatis Pezas

Program

Invocation Monsignor Edward A. Kelley (Ex-Chaplain Major, U. S. Army).
Introduction H. H. Merrick.
John F. Smulski, chairman.
Bohemian Song Miss Jessie K. Zeman.
Address Chief Justice Harry Olson.
Address Peter S. Lambros.

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Loxias, Jan. 24, 1918, p. 1



GREEK GOVERNMENT PROCLAMATION

TO THE GREEKS OF AMERICA.

The Greek government has issued a proclamation authorizing Greek subjects residing in the United States to enlist at once in the American Army.

What a paradox! How anomalous it appears. A foreign government calling its subject to arms to serve under the flag of the United States. Is it a surrender of its sovereignty? No. It is an acknowledgment of greatness and glory of the United States, which entered the war not for its own gain or aggrandizement, but for the benefit of other nations. The American victory is a victory for all the civilized world, and those who fight under the Stars and Stripes are honored and esteemed above all the rest. They are fighting the battles of other peoples.

The Greek people and its government considered it an obligation and an honor to have the Greeks of America enlist in the United States Army.

Loxias, Jan. 24, 1918.

GREEK



America is making unusual sacrifices in this war, and nations the world over must acknowledge and appreciate this fact. America's forefathers struggled for human liberty and for representative government which we of today enjoy, and America's present generation makes untold sacrifices that coming generations of the world may enjoy those things for which men have struggled and suffered and sacrificed throughout civilization; and no people have appreciated them more than the people of Greece, whose ideals and principles have gone beyond the narrow confines of their country and have effected civilization wherever men have loved liberty.

Greece, above all other nations, never has forgotten and never will forget the unselfish and humanitarian attitude of the United States towards the Greek people when they struggled for liberty, and it is now an obligation of the Greeks of America to enlist in the United States Army which is going beyond the domain of the country to make the world safe.

That is the reason for the Greek government's proclamation.

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GREEK

Correspondence of Mr. C. Mammon,
208 S. La Salle St., Chicago, Ill.
May 18, 1918.

(Typewritten Letter sent by Wm. K. Pflaum, Vice-Director
Speaker's Bureau, Foreign Language Department, to Mr.
Constantine Mammon)

Dear Mr. Mammon:

On behalf of the Speaker's Bureau in the Seventh Federal Reserve District,
I wish to express my sincere appreciation for your unselfish assistance
and cooperation during the Third Liberty Loan Drive.

The part played by speakers in carrying the message of patriotism was of
such value, in the distribution of bonds among the people of foreign de-
scent, that no doubt your personal satisfaction should be great in knowing
that you have rendered a real service to your country at this time.

Yours very truly,

Wm. K. Pflaum.

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Loxias, Dec. 19, 1917, p. 1

GREEK

WAR SAVINGS CERTIFICATES AND THRIFT STAMPS.

TO THE GREEKS OF CHICAGO!

THE BEST SECURITY FOR YOUR CHILDREN.



The United States summons its people on another expedition to hasten the termination of the war and secure victory.

The expedition is to collect \$16.40 from every man, woman, and child in the city of Chicago through War Savings certificates and Thrift stamps.

In other words, the Government for the months of December and January will borrow \$4.12 and after five years will pay five dollars. For borrowing \$82.40 it will pay \$100.

Begin with a Thrift stamp of twenty five cents, and when you have sixteen of them, the Post Office will give you in exchange one certificate. This certificate will bear your name and address, and in case of loss a duplicate will be issued.

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Loxias, Dec. 19, 1917.



GREEK

It is the best way of saving and especially for children it is the beginning of practical wisdom so far as saving is concerned. It is the best Christmas present a thousand times better than the useless Christmas present that we are accustomed to give.

Every Greek individual in Chicago should buy War Savings certificates because it is not only profitable but also patriotic. The voice of our country is calling us, and we who feel faith, love, and loyalty to her must not remain deaf nor justify our deafness with the excuse that we have already bought Liberty bonds. Our country is calling us, and we must respond not once, twice, or thrice, but everytime and at all times when she calls us. If our country is defeated there will be no security for anybody. Your family, your property, and your life will become the property of the oppressor.

Let us Greeks in Chicago become the example for others to follow as we did with the two Liberty Loans. Buy War Savings certificates! America is calling us.

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GREEK

Saloniki, Dec. 1, 1917.

GREEK SOLDIERS IN ARMY TRAINING CAMP

The stereotyped question I have been answering upon my return to Chicago was, "What is Chillicothe and what is it like?" I have asked Saloniki to print this article concerning the Camp at Chillicothe, and the Greek soldiers in it.

Chillicothe is just a little town with a population of fifteen thousand inhabitants. Three months ago, its existence was practically unknown, since it had no distinctive characteristic. Today, it has become one of the best-known towns in America. It is small in size, but has assumed great importance because of the United States Army Camp located on the outskirts of the town. This camp has been named after General Sherman. In Camp Sherman, the men are taught the use of arms and trained in maneuvers and drills, in order that they may defend their country efficiently, against those forces seeking to destroy the democracies of the world and

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Dec. 1, 1917.

the rights of a people to rule themselves.

Chillicothe, with its thousands of defenders of freedom, holds a high place among the sixteen Army training camps in this country. There are many men of Greek descent in this camp who rushed to the aid of their adopted land at the first sign of danger. They are easily recognized, wearing the eternal khaki, and drilling on the field; they seem to walk a little more gracefully than the others, and their heads are held a little higher. The American soldiers stand and secretly admire them as they pass. In a speech, before the 332nd Infantry, a sergeant said, "There's the Greeks for example"; he was trying to imbue his men with a sense of loyalty and patriotism and used the Greek for an example, of what he wanted them to imitate.

Can we suppress the glow of heartfelt joy at this honor paid our people? Can we be blamed for feeling a thrill upon hearing an American officer praising the Greek race? Of course not! And the Greek soldiers in the various divisions of the Army are striving to live up to the expectations of their

MPA (ILL) PROJ. 30275

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GREEK

Saloniki, Dec. 1, 1917.

superior officers. They are particularly enjoying the new types of exercises adopted by the Army. The Greek soldier not only uses the training he receives in the American army, but he also practices the training he received under the blue sky of Greece. As I passed among these Greek soldiers I heard snatches of democratic Army songs, sung by homesick men. And so, singing and training, the Greek soldier, at Chillicothe, prepares to defend the honor of his beloved America.

A. Alexopoulos

WPA (ILL.) PROJ. 30275

A circular stamp with the word "PROJECT" at the top, "W.P.A." in the center, and "30046" at the bottom.

IV

**THE GREEK MASS-MEETING AT COLISEUM ANNEX FOR
THE 2ND LIBERTY LOAN;. PATRIOTIC SPEECHES.**

Among the Greek orators, who are distinguished for their love and patriotism for this country was Mr. D. S. Eutaxias, publisher of the Chicago Loxias, who

Loxias, October 31, 1917



urged the crowd to subscribe to the Liberty Loan.

Due to the importance of his speech we print it here as follows:

In this great ebullition of the nations, in which for four years democratic liberty has been fighting against militaristic tyranny, the duty devolves upon every intelligent citizen to be under the most honest flag of the two political sides of this world-wide war. Also, especially an inviolable duty is imposed on the Greek citizen, who has the inheritance of such a great and glorious past; on the Greek, who was father of the liberty of the peoples from remote times, to give at once his help to the cause of America and the Allies in order that victory may come to that party, which is providing and making sacrifices for the vital principle of the world, called the Democratic Liberty of Nations. (applause).

Every one of you surely has in mind the great Greek citizen of antiquity, the renowned tragedian, Aeschylus, who in the gravest times of his country, addressing the Athenian youths of his age, said these immortal words concerning the safety of the country. "Hasten, hasten, sons of Hellenes, free your country, your homes your

Loxias, October 31, 1917



altars and statues of your Gods". (applause)

Is it permissible for the whole Greek race, especially the Greeks of America, in these gravest moments of humanity, to renounce the sublime principles of their race, to renounce their history, their fathers and forefathers, and place themselves under the standard of barbarism? (German, Bulgarian and Turk, as some of the Chicago Greek loyalists would do). No a thousand times, no. The struggle of the Allies and America, now going on, is for their salvation and for the salvation of Greece also. It is the struggle of democracy against the Huns who intend to rob and enslave their neighbor nations. (applause).

The question is whether, being Greeks, you will allow yourselves to serve the barbarians? Is it permissible for Greeks to become instruments of the satanic purposes of the Turks and Bulgarians? Was it permissible for the Aeschineses of Modern Greece (of whom some are now exiles in Switzerland, others court-martialed in Athens, and still others here in Chicago disgracing the Greek name under the Germanic and Constantine propaganda) to betray the honor of the race; to kill more than 950,000 Greeks in Asia Minor, Thrace and Macedonia, to surrender to Bulgarians a whole army corps with its guns, ammunitions and provisions, to finally sell to the Turks of Iconium thousands and thousands of Greek virgins at the price of \$8 each?



Loxias, October 31, 1917

What was this done for? For the purpose of augmenting the barbarism of the Central Powers and their allies. Greeks, look out, proceed with firmness, listen, think, decide and then act. Don't be deceived by a small part of the Greek press in America, which like Solon Vlastos, of New York, sold to the enemies, not only the body of Greece but her soul as well.

Hellenism, from the very beginning of its existence up to the Balkan Wars of 1912 - 1913, has lived under one God, Liberty - for which it will again fight under the Allies. And it must sacrifice for Liberty, and it will, and because Hellenism remembers the words of our national poet of 1821, Regas **Pheraeus**, who said, "It is better to live one hour of free life, than forty years in slavery and prison." (applause).

Everybody must bear in mind that for the existence of nations, sacrifice is necessary. If the citizens of today do not sacrifice themselves for the citizens of tomorrow, nations will not exist. Life was a sweet one to our heroes of 1821. But if Diacus, Lord Byron, Botsaris, the heroines of the Zalongian dance, and many others of our heroes, had not died, we, today, could have neither liberty



Loxias, October 31, 1917

nor nation. Those who fall in battle and sacrifice themselves, like their forefathers, give birth and life to a new national spirit and liberty to their country.

In order to secure that liberty in this great war of the nations, the material and moral sacrifice of the citizens is necessary.

All of you know that America is our beloved mother, and that the Greeks of America, numbering 300,000, have won a place of honor among the foreign drafted men. More than 25,000 Greeks have voluntarily enlisted in the American army and navy since the United States began to mobilize. This is a much larger percentage than that of any other immigrant race in this country. It is an honor to the Greek immigrant, and shall be followed by material support of our adopted country, as ancient Demosthenes said, "There is need of money, without it nothing can be done."

The late Admiral Dewey said that every Greek ought to be proud of the heroism shown by the Greek-American sailors in the naval battle of Manila and Santiago.



Loxias, October 31, 1917

Now comes the time for us to prove our patriotism, by buying Liberty Bonds. Rich and poor are entitled to the same honor in this great duty. I cannot think that any Greek in this assembly will refuse such a subscription. To emphasize our willingness to subscribe, I request you to stand up and take our national oath.

"I swear on the testament of our national faith that I, a Greek, inside of forty-eight hours, will procure one of the Liberty Bond buttons."

Let us hope, all of us, that our Honorable President Wilson will protect the national rights of Greece, not only in Asia Minor, Thrace and Macedonia, but in Constantinople too. (applause).

Our President and the American Republic are attached to the principle of the freedom of nationalities. Let us see that the part played by ancient Greece, the mother of civilization, will be played by her daughter, the United States of America, and thus the other worlds of our planetary system, sooner or later, will learn that the best workers on earth, who labored for the benefit of human liberty, were Greeks and Americans. (applause).



Loxias, October 31, 1917

The Greek nation must be - and it is - grateful to the United States. Leaving aside the super-human support, offered by the memorable Dr. Howe and other Americans in our revolution of 1821 and in the Cretan insurrection of 1866, I take pleasure in reading from the War Information Series of the esteemed E. B. Greene, professor of history, University of Illinois, the following items.

"Monroe's annual message to Congress contained a strong expression of sympathy with the aspirations of Greeks for independence. 'There was,' he said, 'good reason to suppose that Greece will become again an independent nation. That she may obtain that rank is the object of our most ardent wishes.'

"Monroe's sympathy for Greece as a small people trying to gain liberty and self-government was shared by many prominent public men. Even Adams himself, in a note sent to the Greek agent Luriottis, in 1823 spoke of the sincere and best wishes of this country for the cause of the Greeks."

Oh, mountains, hills, forests and seas of Greece (where the Sun of Liberty has not yet set), you who have witnessed the magnificent spectacle of the glorious, heroic and exemplary revolution of 1821, you who have beheld the brilliant



Loxias, October 31, 1917

victories of 1912 - 1913; Oh! Virtue, Wisdom and Righteousness, through whom all that is fair and good, is manifested; Oh! Greek Positivism which throughout the centuries has taught us to believe in one God, Liberty, illumine and guide this assembly and the minds of all the Greeks in America to stand like a solid rock behind the American flag, that no mortal hand will hinder its march to liberate the peoples of the world who are fighting for Liberty and Democracy (applause).

Let us all stand up in reverence and devotion to the flag (at this point in his speech Mr. Eutaxias pointed to the Stars and Stripes) and say -

Long live Greece, long live the Allies and down with their enemies.

Long live the grand and righteous and glorious country of the world, the United States of America. (Deafening cheers and applause reverberated for many minutes throughout the Coliseum Annex).



GREEK

Loxias, October 31, 1917

It is estimated from the offices of the various organizations and societies that the Greeks of Chicago until now have bought over one million dollars of Liberty Bonds.

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GREEK

Loxias, August 8, 1917.

GREEKS FOR AMERICA

(Editorial)



History tells us, and every child knows, that the United States, many times has been the benefactor of Greece. To us Greeks, America, is so dear and beloved that Greece and America are inseparable countries. A Greek who does not love America does not love Greece. And he who does not love his benefactor is an ungrateful being.

The Greeks are not ungrateful beings, because they love America. Right now, according to statistics there are 10,000 Greek volunteers in the army, and 5,000 in the navy. The volunteer service of the Greek in the United States navy in big numbers is not a new thing. When Missoulis, a Greek Man-of-War, arrived in New York, two of the biggest cruisers of the United States, New York and Kentucky, came the next day for salutation. On these two boats alone there were 500 Greek sailors in the service of the United States navy.

At the naval battle of Manila, Greeks played a brilliant role as gunners. Greeks were the first to die for their country, and the first to storm the forts.

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GREEK

Loxias, Aug. 8, 1917.



The Greeks all over the country head the volunteers' list. They excel any other nationality per capita. That is a record, and an honor for the Greek name. But we could never do too much for America. The American Army is composed of many nationalities. Let us play our role in this composite army, that the Greek race will be distinguished. Let us play our part with such enthusiasm and self-denial that the rest of our brother-soldiers will take notice.

Whatever part we play now, America, likewise will play in the interest of mother Greece when hostilities are terminated. When the congress of peace takes place, the American Greeks must have valid ground to request America to speak in behalf of Greece. And that valid ground will be our response to the needs of America. Therefore, every Greek community in the United States must do more than its share in order to maintain our past distinction. Respond to the call of our country and respond first. America is at war. Clothe yourself with the grandest emblem in the world, the United States flag. Fight under it and you will be honored.



Loxias, Aug. 8, 1917, p. 1

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RESOLUTION OF THE CHICAGO GREEK COMMUNITY.

Because of the inherent impulse of Greeks to serve their country that is the United States, in which they live, breathe, and function, the Greek community of Chicago held a mass meeting last week at Hull House and after listening to the oratory of its leaders adopted the following resolution:

1. The Greek community of Chicago exhorts all its members (and requests other Greek communities all over the country to do likewise) solemnly to declare their faithful allegiance to the United States of America.
2. It exhorts all its members, whether or not they have naturalization papers, proudly to appear (without advancing any valid or invalid excuse for exemption) before the constituted authorities and place themselves at the disposal of the United States flag, thus following the example of thousands of other Greeks who have volunteered their services to the army and navy of our adopted country.

Loxias, Aug. 8, 1917.



GREEK

3. It further exhorts its members to buy more and more Liberty Bonds and also to contribute to the American Red Cross to their utmost ability.

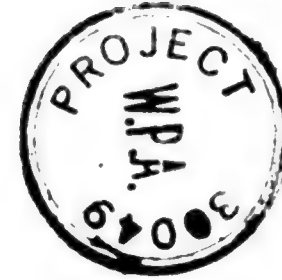
4. The Greek community of Chicago expresses its gratitude to the American nation for what America has done since 1821 for the nation of Greece.

The above resolution shall be published in the Greek and American press in the United States.

Chicago, August 7, 1917.

The committee:
Andrew J. Flachos
P. Bougas
A. Deligiannis

Loxias, Aug. 8, 1917.



GREEK

D. Kontoyannis
E. Petropoulos
D. Papantone
K. Johnson
T. Cotsovelos
D. Malliaras
J. Agriostathis
P. Javaras
L. Malacates

N. Kyriakopoulos
K. Jovanes
K. Tambaris
J. Alexopoulos
S. Rekas
G. Chiagouris
J. Cocalis
N. Demopoulos
H. Zoes
A. Chikouris
M. Petropoulos
G. Tangalakis
D. Eutaxias, Secretary

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GREEK

Loxias, April 4, 1917.

ENLIST IN THE U. S. ARMY



p. 1- In previous publications Loxias has urged the Greeks of Chicago and elsewhere to form their volunteer regiments and enlist in the army of our new mother, the United States of America.

We now repeat our request because of an article of Hon. Josephus Daniels, Secretary of the Navy, published in the Greek dailies of New York, inviting Greeks to join the U. S. Navy. The honor is great. There is no time to lose. Greeks all over the land must accept the honorable invitation. And those who prefer the army must not wait to be the last to join it; they must be first.

By fighting under the American flag, which is the greatest of honors, you automatically fight for and protect our Mother Greece. Greece is about ready now to join the Allies. Your enlistment in the U. S. Army is more strength and power to poor Greece. Do not wait to fall in line; be at the head of it. Join first and honor the name of your new country and your native land.

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GREEK

Saloniki, Mar. 31, 1917.

[AN APPEAL BY CONSTANTINE PALEOLOGOS]

To My Beloved Fellow-Patriots: It is our sacred duty towards this, our adopted country--which welcomed us with open arms, and allows us to enjoy all the pleasures of life, and also gives us the opportunity to progress and become successful--that we show some appreciation in return. We must show our willingness to proffer all of our services at this critical time. We must heed the voice of our adopted country in her hour of need.

Inspired by this feeling and certain that it is acutely felt by all of you, also, I decided to organize a battalion composed of Greek men which would offer its services to the American government. Many such battalions have already been organized by various clubs and some of the other language groups of Chicago. Therefore it is fitting that the Greeks of Chicago should organize such a battalion immediately....



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Saloniki, Mar. 31, 1917.

Anyone who desires more information, or wishes to enroll, should come to room 505, Lumber Exchange Bldg., 11 South La Salle Street. Address letters to the Hellenic Legion in care of the above address.

The names of those enrolled will be published in the Saloniki; and when a sufficient number has enrolled, a meeting will be called.



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Loxias, Feb. 7, 1917.

CHICAGO GREEK FRATERNITY WIRES PRESIDENT WILSON;
READY TO SERVE IN CASE OF WAR

p. 4 -- The United States's break with Germany is a matter of time. It will undoubtedly come very, very soon. It is the duty of all the Greeks of America to respond immediately to the call of our adopted country. Especial attention is called to those who participated in the Balkan wars. Let them take the lead and form crack regiments with trained veterans and glorify the Greek name under the Stars and Stripes.

Of all the Greek societies in Chicago the Cretan Fraternity was the first one to wire our President their willingness and readiness to serve the United States when need be.

Congratulations to our brave fellow-Greeks. We are, as a race, Greeks, and will remain so, but America is our country, America is our home, our estate, our family, our church, our education, and everything we possess. Therefore, it is our holy duty to fight and protect our country, which is

Loxias, Feb. 7, 1917.



our life.

Undoubtedly the rest of the societies will fall in line when the time comes, but the Cretans proved once more that they do not wait to follow; they lead. Bravo, Cretans!

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GREEK

Loxias, May 9, 1914.

COL. HUTCHISON AND THE CHICAGO GREEK REGIMENT



p. 3. -- For the last ten days Col. Hutchison of Tennessee has been here in Chicago in response to a call sent by Chicago Greeks who have just returned from the Balkan Wars to organize a Greek regiment of Evzones and lead them to Mexico in case of hostilities.

According to reports Greeks all over the United States are organizing and preparing to march under the Stars and Stripes into the Mexican trouble-zone.

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Loxias, Apr. 25, 1914.

CHICAGO GREEKS EAGER FOR SERVICE

WPA (ILL.) PROJ. 30275

American newspapers every day print news of the eagerness of Greeks for military service in the United States's expedition into Mexico.

Yesterday's American printed the following:

"Greeks residing in this city, many of whom have recently returned from the fighting in the Balkans, have held a meeting, made their resolution, and offered their services to the President for military duty in Mexico."

Bravo! The Greek is always ready and willing to fight for his country. He has just got back from the Balkan wars, where Mother Greece called him to arms, and here he is again ready and willing, asking his adopted country to let him fight for her. That is the Greek spirit which has made Greek history.

III. ASSIMILATION

F. Youth

Organizations

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GREEK



The Greek Star, Jan. 1, 1937

ORDER OF SONS OF PERICLES

Pursuant to the mandate of the 13th National Convention of the Order of Ahepa, and to the mandates of the 7th National Convention of the Sons of Pericles, held simultaneously at St. Paul, Minnesota, the following members of the Order of the Sons of Pericles throughout District No. 13 were appointed as District Lodge Officers for District No. 13.

District Governor: J. Kotselas, 815 E. 39th, Chicago, Illinois.

Lieutenant Governor: J. Seocus, 174 W. Follett St. Fond Du Lac, Wis.

District Secretary: Peter Vaichis, 3811 Wilton Ave. Chicago, Illinois.

District Treasurer: S. Samaras, 3059 Lexington Ave., Chicago, Illinois.

District Marshal: Ch. Corelis, 201 Third Ave., Moline, Illinois.

The above mentioned officers shall hold office until their successors have been elected by the District Convention of the Sons of Pericles, which will be held at the same time and place as that of the Ahepa. This year's Convention will be held at Peoria, Illinois, sometime during the month of July.

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Chicago Greek Daily, Dec. 9, 1934.

THESPINITHES ENTERTAIN

The progressive Association of Misses (Thespiniithes) of the North Side is arranging an entertainment and dance to be held Dec. 27, at the Colonial Room of the Steuben Club, 188 W. Randolph St.

It will start at 8 P.M. with a card party to be followed by a dance with a selected orchestra.



CHICAGO GREEK DAILY, Oct. 17, 1934

Entertainment.

The Regeneration, the new brotherhood of Young men and women is holding an entertainment with a splendid program tonight, 8 P.M., at the Western Women's Club, 37 S. Ashland Ave.

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St. Constantine Parish News, May 20, 1934.

WPA (ILL.) PROJ. 30275

NEA GENEAE GIVES MOTHER'S DAY DANCE

In the beautiful dining room of Hotel Sherry, the young ladies society, Nea Genea, gave its Annual Mother's Day Tea Dance on May 13.

The president, Miss Pauline Mazarakos, gave a short speech in which she presented Miss Aiglie Argeris, who danced the "Dance of the Roses," and young Ernest Carras, who sang various songs.

Following the entertainment, Dr. Constantine Theodore, South Side Physician, spoke.

"Daughters of Penelope Organize Athena Chapter," Ahepa Herald,
(Official Organ of District No. 21, 77 W. Washington Street),
Chicago, Illinois, May 1, 1934.

For a number of years the members of the Order of Ahepa have been asking the question, "Why isn't there a Women's Auxiliary organized?" Other cities have had Women's Auxiliaries for a number of years and have testified eloquently to the contributions of the fair sex to our social being within the last six months, a number of chapters have authorized representatives to undertake the organization of Women's Auxiliary in Chicago.

Brother Mark Mamalakis, past President of Chapter 46, one of the first that became a member of the Order of Ahepa, an all around Ahepa enthusiast, took the initiative and accomplished something that everybody talked about. On Tuesday, April 17, 1934 at the North Club of the La Salle Hotel, twenty-two women, relatives of Ahepans, gathered to organize the first Women's Auxiliary of the Order of Ahepa. Mr. Mamalakis was the chairman of the meeting. Brother D. Michaelopoulos, Brother George N. Spannon and Brother D. Parry, the District Governor, spoke.

Ahepa Herald, May 1, 1934.

Without much ado, they begun to organize themselves into a Chapter of the Daughters of Penelope. "Athena" was the name selected for the local chapter and the officers that were elected to serve for the ensuing year are the following: Mrs. Maria Pofanti, President; Miss Barbara Petrakis, Vice-President; Mrs. Athena Pittas, Treasurer and Mrs. Mary Spannon, Secretary. The Board of Governors comprises the following: Mrs. Fotine Varounis, Miss Bessie Stamos, Mrs. Kaliroe Andrews, Mrs. Rose Maniates and Miss Mary Karambis.

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St. Constantine Parish News, Dec. 10, 1933.

WPA (ILL.) PROJ. 30275

The Ypsilanti Chapter is now earnestly endeavoring to establish a Drama Club, Glee Club, and many other activities in order to interest boys that are not active in athletics. Mike Williams heads the Drama Club.

A wrestling team is being organized and the temporary captain is George Anast, and with good material available the outlook looks very promising.

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St. Constantine Parish News, Dec. 10, 1933.

WPA (ILL.) PROJ. 30275

The Greek Women's University Club will give their annual Musicale Sunday, December 10th, 1933, 3:15 P. M. at the Tower Town Club, 111 East Pearson St. Admission 50 cents. The purpose is to raise funds for scholarships for Greek girls. They certainly deserve all the support and encouragement of all of us.

St. Constantine's Parish News, Nov. 19, 1933.

THE SONS OF PERICLES

Another member of the advisory board of Ypsilanti chapter who deserves commendation is Mr. James Sotos. He has given his co-operation to the Sons in every way that he possibly could, and is responsible for the success of the various athletic teams. The Sons of Pericles feel very grateful to Mr. Sotos and take this medium of thanking him.

Do You Know That-

The Ypsilanti chapter of the Sons of Pericles is the most athletically inclined chapter in the entire country-

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St. Constantine Parish News, Dec. 10, 1933.

WPA 1113 P. 1113

[GREEK WOMEN'S UNIVERSITY CLUB GIVES MUSICALE]

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St. Constantine Parish News, Dec. 10, 1933.

WPA FILE 957 7075

[PROMOTES DRAMA CLUB]

The Ypsilanti Chapter is now earnestly endeavoring to establish a Drama Club, Glee Club, and many other activities in order to interest boys that are not active in athletics. Mike Williams heads the Drama Club.

A wrestling team is being organized and the temporary captain is George Anast, and with good material available the outlook looks very promising.

St. Constantine's Parish News, Nov. 12, 1933. WPA (ILL) P100.30271

THE SONS OF PERICLES

The following Sons of Pericles were recently initiated into the Ahepa: John Nicholas, Dan Manos, Peter Williams, Tom and James Psirris, Ted Varveras, F. Sarantopoupos, Christ Cristos and Gus Copoulos. Congratulations ! ! !

The Sons of Pericles, Ypsilanti Chapter No. 22, greatly appreciate the chairman of the advisory board, Mr. Van Nomikos. In addition to co-operating with them in their various functions and meetings, he has (Hey!! Skin-ney!!) given free passes to his theatres to all the members of the chapter. The younger generation need more men like Nomikos.

"First Annual Conclave of District No. 6 of
The Order of the Sons of Pericles," Anepa Herald,
(Official Organ of District No. 21, 1521 N. Clark
Street, Chicago, Ill.), September, 1933.

September 2nd, 3rd and 4th.
Headquarters at St. Demetrius Church.

Boys with their parents from six surrounding states will be here on
September second to fourth inclusive to attend the District Convention
of our junior Order. The program printed below, although it is tentative
still, it will give you an idea that the Sons of this city are not asleep.
Brother Peter J. Matsoukas, the Supreme Advisor of the Sons of this
District, together with Charles G. Geanopoulos, Supreme Secretary and W.
J. Mavromatis, Supreme Treasurer, are working on the program to make
sure that it is a success. On September third a dinner-dance will be
given at the St. Demetrius Church and a number of notables will address
the guests.

We cannot urge you too greatly to make sure to attend the various functions.
Now, let us all loosen up and give these boys a boost. If you feel old and

Ahepa Herald, September, 1933.

weak, attend one of the boys' affairs and we assure you that you will leave feeling young and peppy!

Tentative Program

Sat. Sept. 2, 1:00-1:30 P.M. - Registration of Delegates at Conclave Headquarters.

Sat. Sept. 2, 3:00 P.M. - Delegates reception by Rt. Rev. Bishop Kallistos at Conclave Headquarters.

Sat. Sept. 2, 6:00 P.M. - Dinner for Delegates at St. Demetrius Church (Hdqts)

Sun. Sept. 3, 9:30 A.M. - Delegates with the escorts of Chicago Sons attend church services at St. Demetrius Church en masse.

Sun. Sept. 3, 2:00 P.M. - Lunch for Delegates at Headquarters.

Sun. Sept. 3, 7:30 P.M. - Banquet and Dance given in honor of the Delegates at St. Demetrius Church.

Mon. Sept. 4, 11:00 A.M. - Public opening of the Conclave at Govan Hall, Wilson and Broadway.

Mon. Sept. 4, 1:30 P.M. - Business session of Conclave begins at Govan Hall.

Mon. Sept. 4, 7:30 P.M. - Initiation of 100 members into the ranks of Lord Byron Chapter No. 11 at Govan Hall.

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Greek Press, July 20, 1933.

NEW SORORITY ORGANIZED

A large group of young Greek women in the parish of the Koimisis Tis Theotokov Church have formed a new society, the Delta Kappa Theta sorority. The following officers were elected at the first meeting: Eugenia Trian, president; Christina Ivoti, vice-president;....

It was decided that the meetings should be conducted in the Greek language so that the girls might become accustomed to speaking their mother tongue.

WFF (ILL) PROJ. 30275

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GREEK

WPA (11) 1934

St. Constantine Parish News, May 20, 1934.

NEA GENEAE GIVES MOTHER'S DAY DANCE

In the beautiful dining room of Hotel Sherry, the young ladies society, Nea Genea, gave its Annual Mother's Day Tea Dance on May 13.

The president, Miss Pauline Mazarakos, gave a short speech in which she presented Miss Aiglie Argeris, who danced the "Dance of the Roses," and young Ernest Carras, who sang various songs.

Following the entertainment, Dr. Constantine Theodore, South Side Physician, spoke.

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GREEK

The Greek Press, Feb. 11, 1932

ELECTIONS

p. 4.- Last Sunday the members of the Young Ladies Philomusical Club on the North Side held elections for the coming year. Those elected are: A. Galvert, president; K. Argyropoulos, vice-president; E. Vournazous, treasurer; G. Ladas, secretary; and M. Karambis, recording secretary. Trustees are: Misses B. Floros, F. Argyropoulos, A. Laris, E. Oikonomopoulos, A. Karagiannis, and E. Giannakopoulos.

We wish the utmost success and progress to the new officers.

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The Greek Press, Feb. 4, 1932, p. 5

GREEK

DANCE.

The Young Ladies Elliniki Filiki Enoseos Club is giving a dance on Sunday, April 3, in the Crystal Ballroom of the Blackstone Hotel.

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GREEK

The Greek Press, Jan. 29, 1932

NEA GENEVA

p. 4.- The Young Ladies of the South Side have already started preparations for their annual dance which will take place at the Congress Hotel on March 9th.

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GREEK

Correspondence of Mr. A. A. Pantelis
221 N. La Salle St., Chicago, Illinois
June 12, 1931.

(Letter sent by Paul M. Angle, Sec'y of the Abraham Lincoln
Association, to Mr. A. A. Pantelis.)

Dear Mr. Pantelis:

I have notified the Custodian of the Lincoln Tomb that the Sons of Pericles will be there on the afternoon of Sunday, June twenty-eighth. He will be expecting the delegation. If you will let me know about what time they will be there, I will give him that information also.

I suppose you have already made arrangements to secure a wreath here in town. If not, I should be very glad to take care of that for you.

Very truly yours,

Paul M. Angle.



GREEK

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Saloniki, April 4, 1931.

THE FESTIVAL OF THE SONS OF PERICLES AT THE TRIANON.

The installation of the new officers of the four chapters of the Sons of Pericles took place at the Trianon, last Monday.

The 5,000 people who came to witness the ceremony of the installation were swept off their feet by the procedure of the event. The Sons of Pericles, for months in advance, had been trained and prepared by the local committees for the presentation of their program.

Although most of the "Sons" originally knew very little of the Greek language, nevertheless, the preparation and training they received before the event, enabled them to present the program in the Greek tongue, to the astonishment of the entire audience. The questions and answers of the "Sons" were made in pure Greek with great fluency and facility. The program was distinguished for its patriotic, religious, and political topics. The audience for one-half hour was agog. The joy



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GREEK

Saloniki, April 4, 1931.

of the participants was so heightened that the dance, which took place right after the installation, was extended one hour longer than the fixed time for the celebration.

The four chapters of the Sons of Pericles are Lord Byron, Ypsilanti, Garfield, and the Greek Center.

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The Greek Press, June 26, 1930.

EXCURSION

Last Sunday the young ladies of the West Side E. O. E. club held an excursion to the Oak Forest Hills of Alexander Stavrus. They enjoyed themselves immensely and returned home tired but happy.





GREEK

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The Greek Press, June 12, 1930.

ROOF GARDEN DANCE

The young ladies of the North Side are preparing an exceptional evening for us on Sunday, June 29, at the St. Clair Hotel, 162 E. Ohio Street.

Those present will dance to the music of a superb orchestra and under stars on the roof garden of the hotel.

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Chicago Greek Daily, May 17, 1930. WPA (ILL) PROJ. 30275

MOTHER'S DAY CELEBRATION.

p.6.- Beautiful indeed was this year's celebration, of Mother's Day, being held by the splendid society of the Greek girls of South Side, the New Generation Society.

At about 3 p.m. the best element of our community started coming in from all directions. A half an hour later the charming lady, Miss Kary Mitchell, with a wonderful introduction in faultless Greek, explained in brief the meaning of the feast. Then, Mr. G. Kampas and his orchestra, played Greek and American hymns. The witty little Nikolatseas recited two poems, and Miss D. Siepi another, all of which were received with enthusiasm. Then Miss Maria Mitsoula gave a few piano selections.

Immediately following, the chairman introduced Dr. P.A. Hronopoulos, speaker of the day. Dr. Hronopoulos did not confine himself to the usual customary sentimentalism, and abstained from using any rhetorical stunts, that might provoke momentary emotions. He went far into the subject of Motherly affection. He refreshed our recollection of sorrowful mothers

WPA (ILL.) PROJ 30275

Chicago Greek Daily, May 17, 1930.

in Greece, and the meaning of the feast, for those of us who are away from home. He made a comparison between the filial affection towards father, on one hand, and mother, on the other, and said that love for Mother is hearty, is life's poetry, while that for father is acquired rather than instinctive.

Then Mr. Hronopoulos, in developing his subject, showed how social institutions, as those of the Crusades, can up-root what we call motherly affection, and how, also, a martial and savage environment, as that of the Souliotes, idealizes still more the sentiment of love.

The speaker expressed his conviction that a healthy civilization by exalting the woman, exalts at the same time the Mother. As an illustration he used the mother of the golden rule of Athens, who was respected as hetaera, and forgotten as Mother, in contrast with the present day woman who is respected as Mother.

Conservative, however, as Mr. Hronopoulos is, he pointed to the weak spots of civilization, in this hysteric and neurasthenic epoch of ours, when we acquire bigger restaurants and ball rooms, theaters and club

Chicago Greek Daily, May 17, 1930.

rooms, but smaller apartments, and compared them to the pills of the doctors, few of which restore us to health and when many cause loss of a patient.

"We can expect, however," he said, "that this hysteria of divorces and jazz will pass over, and civilization will give us the ideal mother, namely the prop of the family, and comfort of the home." The speech of Mr. Hronopoulos, well developed and original as it was, made a vivid impression

For variety, then, Mr. Tsoumas, accompanied by Miss Olga Massia, rendered first the song, "The old Man Demos", followed by other selections. Father Tsourounakis rendered a beautiful prayer for mothers, and right after refreshments were served, a dance was held till 10 P.M.

The young ladies of the South Side are to be congratulated for organizing such beautiful feasts, and should be supported whole-heartedly by the whole community.

WPA (ILL.) PROJ. 30275

Chicago Greek Daily, April 17, 1930

THE SONS OF PERICLES

p. 6.- The Order of the Sons of Pericles is made up of Greek boys from the best families of Chicago. The two lodges of Ahepa, one on the North and one on the South Side have accomplished tasks of importance that are worthy of the Greek name. All our affairs have been crowned with a success that shows the love and devotion of the Greek people.

The purpose of the organization is multifarious, the most important thing being the elevation of the Greek name in America. Its members of the mother-lodge of Ahepa, have learned to speak the Greek language very fluently. Getting acquainted with the Greek language and ideals, and being proficient in English, the Sons of Pericles are laying a foundation for the Greek-American citizen.

Whoever is taught by us is prized by various schools, not only as ranking among pupils, but also among the best athletes.

The big dream of the Sons of Pericles, the realization of which is not far off, is to be in possession of social and political positions in the United States.

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GREEK

WPA (ILL.) PROJ. 30275

Chicago Greek Daily, April 17, 1930

The Sons have formed a group of baseball players, which is considered to be one of the best teams in Chicago, and they play every Sunday in the parks of the city.

We hope that our fellow-nationals will continue, as heretofore, supporting the affairs and gathering of the Sons of Pericles; the future champions of the Greek name and its ideals in America.

Christ D. Tsoulos
Chapter Lord Byron, No. 11.

The Greek Press, Feb. 12, 1930.

GREEK



III E
III A

EPSILON PHI EPSILON

For over a year the Epsilon Phi Epsilon Brotherhood has been operating very successfully as a North Side Young Men's and Women's Organization. During that time, this club has sponsored many patriotic causes and has much to uphold the Greek ideals.

Last Friday, in the hall of Saint Andrews Church, the organization installed its new members with pomp and ceremony. The installation was followed by a speech by Miss S. Theodore, the president of the club. Miss Theodore emphasized the purpose of the organization, which is to bring together younger generation of Greek-Americans so they can more easily uphold Greek tradition, ideals, and love for the Mother tongue.

III E
I C

The Greek Press, Feb. 12, 1930.

GREEK



LIBERAL ARTS DANCE.

If what we hear is true, the Liberal Arts, dance is going to be the most brilliant affair of the season. Our Greek girls know how to organize a dance so as to give satisfaction to all. Guests of honor will be the Greek Consul and his wife, the French Consul, the Italian Consul and his assistant and the Serbian consul with his Greek wife.

III E

GREEK



The Greek Press, Feb. 5, 1930.

EPSILON PHI EPSILON.

Very few Greeks were absent from the dance given by the Epsilon Phi Epsilon Club of Young Ladies which was given at the Sherman Hotel.

The young ladies were more than satisfied at the enthusiasm shown by those present. All the members of the club were glowing with pride and joy at the success of their first dance.

The officers of the club are:

Miss Nestoridos- President
Mary Lempeisi- Vice-president
Miss Siepis- Secretary
Miss Michalopoulos-Treasurer



The Greek Press, Jan. 29, 1930

ELLINIKI FILIKI ENOSIS DANCE

The Elliniki Filiki Enosis is the name of the new club organized by young Greek ladies, who are asking everyone to support their first dance. The dance will take place at the Sherman Hotel, next Sunday, and gives everyone a chance to come because it is conveniently located in the heart of our city. The young ladies have worked hard to give everyone present a good time.

III E
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GREEK



Saloniki, Feb. 22, 1930.

EDUCATIONAL SOCIETY EPSILON PHI ALPHA

p. 5.- The fraternity Epsilon Phi Alpha, whose members are girls and boys of Greek extraction held an initiation at the Auditorium of St. Andrew's Church, last week.

Many new members were initiated into the mysteries of the society, which was presided over by Miss Sophia Theodoropoulou. In a brief introduction she described the duties of the initiate towards the fraternity, her attitude toward the Greek language, religion, and tradition as well as her loyalty and devotion to the United States.

Following the ceremony refreshments were served.



GREEK

III E

The Greek Press, Dec. 26, 1929.

DANCE.

The Young Ladies' Club, Elliniki Filiki Enoseos, is giving its annual dance at the Sherman Hotel on the second of February.

III E

The Greek Press, Dec. 11, 1929.



YOUNG LADIES DANCE.

The Young Ladies Organization of Liberal Arts is giving a dance on February 14, Valentine Day, at the Medinah Temple, 505 N. Michigan Blvd.



III E

The Greek Press, Nov. 20, 1929.

GREEK

E. F. A. DANCE

The E. F. A. organization of Greek boys and girls is giving its second annual dance on Sunday at the hall of St. Andrews church. Preceding the dance there will be an installation of officers. The admission is free!

III E
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GREEK

Saloniki, Nov. 16, 1929.

THE GREEK GIRLS IN CHICAGO

THEIR DUTIES AND OBLIGATIONS TO THE GREEK RACE

By Dr. Papatheodorou



p. 3.- The Grecian maidens of Chicago are the image upon which every Greek looks with reverence. Upon them the race builds its hopes for the inspiration of Greek idealism. To them the race confides the perpetuation of Greek religion, language and the traditions of Hellenism. To them, as to the holy ark, we deposit and entrust for safety the jewels and heirlooms of our glorious race.

Our Grecian maidens fully understand their great responsibility, and gracefully respond to their imperative duty. In order to effectively discharge their obligations, the girls have formed societies and clubs among themselves and with body and soul serve the interests of the community. Their work and activities are highly appreciated by all, and this appreciation is manifested by the great success they have, whenever they hold a social affair. The community willingly responds



Saloniki, Nov. 16, 1929.

to their requests. The Greeks of Chicago are very grateful to them and Hellenism in general looks upon them as the guardians of our race.

Our pride, esteem, and admiration for our beloved maidens would be enhanced if they, in their gatherings and social affairs, used the Greek language, as a means of conversation, and they, in their circulars and invitations, used also the Greek language. English is the language of the land and all of us know it and use it every day as a necessary thing, means of communication. Using the Greek language is a privilege and is a sacred **service** to the race, which cannot exist without the language. Greek language and Greek religion keep the race from extinction.

Their action in using the Greek tongue will create a deep sympathy and untold reverence for our maidens. Their actions will immediately be followed by others because our girls are the leaders in the life and energy of our community. It would be the most desirable thing and a great service to our community if the Greek maidens took the initiative in employing the Greek language whenever possible.

III E
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Saloniki, Oct. 20, 1928, p. 7

GREEK



SONS OF PERICLES BALL.

The Ypsilanti chapter of the Sons of Pericles, founded but a few months ago, is preparing for its first ball to be held in the ball-room of the South-Side Masonic Temple, located at 6400 S. Green street, on Oct. 30th.

The committee in charge is promising in addition to the dancing program, a unique and unusual entertainment which will be long remembered in the future. Music will be provided by Varzos Orchestra.

III E
II D 10

Saloniki, April 14, 1928, p. 5



GREEK

SOCIETY OF GRECIAN GIRLS HELLENIC YOUTH.

The well functioned society of young Greek girls Hellenic Youth last week held its annual election and the following were elected:

Chrysoula K. Orphanou, president; Triseugeni G. Flouda, vice-president; Theodora Mouzakioti, secretary; Sophia Tzatha, treasurer; Penelope Haloulou, chairman of the board. Miss Vasiliki Biniou, Anastasia Katsafourou, Aphrodite Flamboura, Sophia Giannouli, Evangelia Kouri, Areh Manousou and Kyriakoula Panopoulou, members of the board.

The society of the Grecian girls is noted for its educational and philanthropic activities and is the pride of the Greek colony in Chicago, which always cooperates and assists the girls in their noble work. The fact that the Greek Youth functions well is revealed by the \$3,000. fund they have in the bank to continue their good work.

GREEK

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SALONIKI, November 5, 1927

Afternoon Tea by the Society "Lovers of Music"

The Lovers of Music, a society composed of young Greek girls, will give an afternoon tea party, at the Venetian Ball Room along with entertainment. Tickets are \$1.50 each.

The proceeds of the party will be utilized for Greek poor families of Chicago.

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GREEK



SALONIKI, November 5, 1927

Sons of Pericles.

The Sons of Pericles, a junior organization, is making preparations for a unique program of entertainment, to take place at their dance given at the Blackstone Hotel. The committee, composed of well known Greek youths, decided to make the entertainment of special interest to the fair sex, by featuring a popularity contest.

The contest will be decided on the basis of the selling of the most tickets, together with the vote taken at the dance, the girl who has the best rating on these two points will be acclaimed the most popular Greek girl in Chicago.

Dancing will be the featured entertainment of the evening and some unusual stunts will be performed by the members of the organization.

This is the first Ball of the Sons of Pericles and proceeds from this Ball will be given to needy Greek families.

Greek Star, Nov. 4, 1927.

SONS OF PERICLES PREPARE FOR BIG DANCE

The Sons of Pericles, a junior organization of the Ahepa, is making preparations for a unique entertainment program to take place at their dance to be given in the beautiful ballroom of the Blackstone Hotel on Friday evening, January 6.

The committee, composed of well-known Greek youths, is as follows: Theodore Sarris, Peter Tatooles, John Lemperis, Nicholas Boolookas, and John Floros.

They are planning a program of especial interest to the fair sex, because of the popularity contest in progress.

The committee has decided that the girl selling the most tickets and receiving the greatest number of votes at the dance will have the distinction of being called "the most popular Greek girl in Chicago."

Greek Star, Nov. 4, 1927.

This is truly an honor near to the heart of every girl.

In connection with the honor, a wrist watch will be given as first prize to the fortunate young lady. There are also two other interesting prizes that will be given to those who win second and third place.

Dancing will be the featured entertainment of the evening, and some unusual stunts will be performed by the members of the organization.

This is the first ball that the Sons of Pericles have given and they are eager to impress on our people that "the first impression is a lasting impression."

WPA (111) 6703.30276

III E
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GREEK

Saloniki, Jan. 1, 1927.



Appeal to the Greeks of Tegea.

A general meeting of the Tegeatas is called, to form a society whose object will be to teach and prepare the Greek girls of Tegea to become useful housewives and mothers, so that they may be better qualified to mold the future of their children, not only with Greek principles, but also with the prevalent progress of the new generation.

"Lecture On Hellenic Art" Restaurant Keepers Guide,
108 N. Dearborn Street, Chicago, Ill., April, 1926.

Mr. J. Tselos who is a student of the Chicago University and Art Institute, delivered an illustrated lecture on Hellenic Art for the Greek Young Men's Christian Association "Nea Hara" on April 7th, at St. Constantine Church under the auspices of Hellenic Students Association Plato.

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II D 10

GREEK



SALONIKI, February 27, 1926

Formation of A New Society, The Greek Youth.

The Greek young ladies of the West Side, imbued with Greek idealism, which was cultured in the Greek school, "Socrates", formed a new society under the emotional and sweet name, Greek Youth. The aims of the society are educational and charitable. The offices and meeting place of the society are at the school, "Socrates", where at one time most of the members of the society were pupils.

The officers of the society are as follows: Miss Antonia Plagiaki, president; Miss Aphrodite Karagianis, vice president; Miss Penelope Haloulos, secretary; Miss Anastasia Katsaforos, treasurer. Members of the Board are: Misses Katherine Palivos, Agelika Markoutsas, Kyriakoula Panopoulos, Irene H. Georgiou, Sophia Gianoulis, Basiliki Nicolaides, Sophia Tzathas, Julia Spanos, Mantinia Palivos, Triseugeni Floudas and Hariklia Mitsoulas.

We sincerely wish success to those highly esteemed young ladies, whose initiative and idealism will remain as an example to all Greeks of Chicago. Bravo to the members of the Greek Youth Society!

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GREEK

Saloniki, July 25, 1925.

THE PHILOMUSICAL GIRLS AND ROOF-GARDEN DANCING

Encouraged by the tremendous success they always have when they give a social affair, the well-known philanthropic society Young Greek Girls Philomusical Association will, on August 3rd, hold a roof-garden dance at the Parkway Hotel for the benefit of our poor and needy.

Our alluring nymphs inform us that the management of the above hostelry does not permit more than 600 persons to participate in the dance on the roof-garden, which is on the 19th floor, for reasons of safety. All tickets are sold and, they add, don't feel disappointed if you can not attend the affair of the fair ones.

The poor and needy and the Greek public in general ought to feel happy and proud of the energetic efforts of our young girls who always are on the go for the benefit of the Greek community.

III E

GREEK

Saloniki, Dec. 22, 1923.

WPA (ILL.) PROJ. 30275

DANCE OF CHICAGO "GREEK SOCIETY" GIRLS

Sunday before last a dance was given at the Sherman Hotel by the girls from the "Greek Society" of Chicago.

Besides a very good orchestra composed of many instruments, there was a very appetizing buffet at the disposal of those who were dancing.

From this affair the collections were very satisfactory. It is true that these girls work hard each year, so their affair will turn out to be successful. Therefore, these girls deserve hearty congratulations.

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GREEK

Saloniki, July 3, 1920.

PLATO SOCIETY GIVES DINNER

The Greek Students Club, Plato, gave its annual dinner in honor of the members who graduated this year on June 18.

Many notables of the community from the professional and business fields were present. During the dinner, the president of the Society, Mr. Nicholas D. Cheronis, well-known chemist of our city, spoke about the multitudinous barriers that a foreign student must hurdle in order to succeed. He recommended that financial assistance be given to all struggling students, by means of a fund for this purpose.

Dr. [Pan A.] Chronopoulos was chosen toastmaster of the dinner. He thanked everyone present for his willingness to honor the graduates. He said that the Greeks, both here and in the fatherland, are proud of the progress of their youth. He then introduced the consul, Mr. Xanthopoulos, who pointed out the benefits to be derived from the support and encouragement of Greek students,

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, July 3, 1920.

for the Greeks as a race.

The toastmaster rose and congratulated the guests of honor who were: I. Hara-
maran, graduate machinist; J. Gekas, graduate of Law; and J. Gavaris, who
received a degree in Philosophy. They, in turn, thanked the assembled guests
for their kindness and generosity in attending the dinner. Dr. Theodore told
the professional men, that it was their duty to be interested in community
problems, and to follow the road of progress and enlightenment.

He was followed by Mr. Dritsas, who stated that the field of opportunity is
open in America to all students who are foreign born. By offering their talents
and services to America they will be indirectly honoring Greece and the
Greek-Americans.

Other speakers of the evening were Mr. Kyriaicopoulos, lawyer; P. Javaras, and
Mrs. Katakis. They all expressed the burning ambition of the Greek youth to

WPA (ILL.) PROJ. 302/5

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GREEK

Saloniki, July 3, 1920.

advance in the fields of knowledge.

This was a truly pleasurable evening, and it is hoped that there will be many more.

WPA (ILL) PROJ. 30275

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GREEK

Saloniki, Jan. 24, 1920.

GREEK YOUNG WOMEN'S CLUB

It is with much pleasure that we announce the organization of a Young Women's Club here in Chicago. The purposes of this group will be: to retain and promote the customs and mores of Greek family life; to help the community assimilate the best part of the American way of life; to help make the new generation of Greek girls the finest type of womanhood from a social, cultural, and domestic viewpoint.

The club will also support all philanthropic movements.

An organization of this type can do an unlimited amount of good, and we are sure that the Greek girls of Chicago will rush to join its ranks.

We will soon publish the names of the girls who organized this club.



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GREEK

Saloniki, Jan. 17, 1920.

PLATO CLUB GIVES DINNER IN HONOR OF
THE GREEK PROFESSIONAL MEN

On January 9, the Plato Greek Students' Club gave a dinner in honor of the Greek professional men of Chicago at the Morrison Hotel.

Mr. Nicholas D. Cheronis, president of the Club and well-known chemist, gave a speech welcoming the visitors and expressing wishes of success to the guests of honor.

Mr. Gianakis, a lawyer, introduced Mr. Xanthopoulos, the Greek Consul, who in a few words emphasized the great need for education and progress. He pointed out the benefits of being educated in some profession.

After the Consul, the well-known Dr. P. Chronopoulos spoke on behalf of the students. He described their dreams and aims. Despite their poverty, the Greek students had not lost their ambition and courage. He emphasized the necessity of supporting the Greek youth in its efforts to become better



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GREEK

Saloniki, Jan. 17, 1920.

educated. He stated that the Students' Club hoped to become big and prosperous enough to be able to give scholarships to worthy students of Greek descent.

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There were various recitations by such well-known members of the Club as Dr. Theodore, Mr. G. Kyriakopoulos, N. Salopoulos (former Greek Consul), John Gekas, and Mr. J. Haramaras.

It was decided to organize the Greek Men's Professional Club, and then the dinner was finished. It was a successful move up the ladder of progress.



III E



GREEK

Saloniki, Sept. 19, 1914.

GREEK BOY SCOUTS OF CHICAGO

Twenty-two Greek boys have formed a new Greek troop, under the able leadership of Mayor J. Kallas. All of the boys are from the North Side of Chicago.

It is hoped that the boys who work in shoe-shine establishments will be given one evening a week off, in order that they may attend meetings. They will receive many benefits, both mental and physical.

Although we believe that this organization is a fine one, it is unnecessary for us to recommend the Boy Scouts. It is necessary, however, that we urge all the Greek boys to join this worth-while organization. The boys of the West Side must also form a troop. The present membership of twenty-two must be multiplied many times, and extended throughout the entire city.

Next Sunday at 3 P. M. the boys will parade down Halsted Street to Blue Island Avenue. They will meet in the Athenian Hall. The public is invited to attend.



III E

Loxias, Mar. 16, 1912, p. 3

GREEK

MILWAUKEE GREEK BOYS ARE FETED HERE.

The Chicago Greek Young Men's Association today plays host to a company of one hundred young Greeks from Milwaukee, Wis.

In military order the Chicago boys received the Milwaukee comrades and marched to the Holy Trinity Church to attend the church service. After church the visitors will be feasted at the headquarters of the Chicago boys. Many prominent Greeks will participate.

This is a return visit to the one paid to them by the Chicago Greek boys a month ago.

Loxias, July 15, 1909.

WPA (ILL.) PROJ. 30275

YOUNG MEN'S CLUB

Once again we must write of the splendid progress of the Greek Young Men's Club. They have over \$2,000 in the treasury with a membership of over 300 men.

Among the popular young men of our day who are active members of the club, we find G. Bambakaris, S. Karapateas, J. Dimitrakopoulos, D. Kontopoulos, L. Skribanos, C. Granias, and K. Alexopoulos. N. Sakantakis is secretary and A. Mouzakiotis is treasurer.

III. ASSIMILATION

F. Special

Contributions to Early
American Development

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GREEK

Greek Press, Aug. 15, 1935.

OUR GREEK-AMERICANS

For nearly a century and a quarter Americans have displayed a keen interest in the welfare of the Greek people. President Monroe, Daniel Webster, and Henry Clay were ardent champions of Greek independence throughout the long and arduous struggle against Turkish rule. Dr. Samuel Gridley Howe of Boston was a more important factor in the achievement of Greek freedom than the theatrical English revolutionist, the poetic Lord Byron. That Philhellenism in this country was not confined to a few lovers of Greek classics is proven by the number of American towns named Athens, Corinth, Delphi, Troy, Syracuse, or other Greek-inspired names.

During the first half-century of Greek-American relations the only Greeks known to America were individual proteges of American Hellenophiles, who studied in our schools and in many instances rose to places of prominence in American life. Conspicuous among them were the famous Byzantine scholar, Professor Sophocles of Harvard, and Michael Anagnos, who contributed so largely to the education of

WPA (ILL) PROJ. 20275

Greek Press, Aug. 15, 1935.

the blind.

Since the 1890's ambitious young peasants, as well as jobless Greeks of good education, began to emigrate to this country in considerable numbers. They laid the foundations for the prosperous Greek-American communities which may be found in many parts of the United States, notably in Chicago, where there are 75,000 people of Greek origin. The rise of many of these immigrants from the rank of penniless peddlers, bootblacks or bus boys to the proprietorships of large and thriving business establishments and distinction in the professions is one of the remarkable chapters in the history of American immigration.

These successes were not fortuitous. Mahaffy, who knew modern as well as ancient Greeks better than most scholars, wrote: "They are probably as clever a people as can be found anywhere in the world, and succeed not only by getting into their hands all the trade of the eastern Mediterranean, but by holding their own perfectly among English merchants in England."

Greek Press, Aug. 15, 1935.

Next week Chicago will be host to representative Greek-Americans from all over the United States. The American Hellenic Educational Progressive Association, better known as Ahepa, will hold one of the largest conventions of the year. The city welcomes these visitors, whose organization, while keeping alive the ties with the homeland, is dedicated to the promotion of "loyalty to the United States of America, obedience to its laws and reverence for its history and traditions."

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GREEK

Greek Press, Jan. 29, 1931

ENLIGHTENING THE AMERICANS ABOUT GRECIAN CONTRIBUTIONS

A Speech Delivered by Dr. Thomas Baxevanis,
Before the Albany Park Women's Club

p. 6.- To most American people, the word Greek has a two-fold meaning. First: The genealogic meaning pertaining to the ancient Greek civilization known to the Greek scholars and academic students, and second to the specific meaning, having to do with the progress and development of the modern Greek and the Greek of America.

The genealogic meaning of the word, refers to the Greeks, to whom the world owes the beginning of the scientific investigation of human society and nature. It refers to the inhabitants of the small crooked hand like peninsula stretching into the Mediterranean Sea as Will Durand says very intelligently, the islands and colonies, later called the cradle of civilization.

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GREEK

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Greek Press, Jan. 29, 1931

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It refers to the Greeks who first founded Democracy and whose freedom of intellect, which is a necessity for the development of speculative thought and scientific research, has found an extensive realization in society. It refers to the Greeks whose great contributions to modern civilization we enjoy today in the establishment of philosophic, scientific, artistic, economic, judiciary and intellectual traditions, to which the modern student of science, philosophy, psychology, and culture, reverts constantly for inspiration and guidance.

Last, but not least, it refers--to quote Professors Sheppard and Morris--in their wonderful work, "Outline of History"--"To the most brilliant people whose legacies left to civilization are so innumerable that it is almost an impossible task to gather them together into a comprehensive statement."

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GREEK

Greek Press, Jan. 29, 1931

Every historian tells us that with the development of the Greek, the typically Eastern civilization automatically becomes definitely Western. Its genius was so manifold, virile profuse, human, intimate that later on, Romans, Germans and Anglo-Saxons found no difficulty in appropriating it and calling it their own. Its confident intellectual explorations through all the realisms of human curiosity are as fearless as a child wandering through rooms in a darkness it has never learned to fear. In fact, they seem to have been the only people in the past and perhaps in all time, who were perfectly at home in the world. All lovers of beauty treasure their imperishable art, those who seek freedom, who think in terms of democracy and humanity, drink from those ancient Greek springwells. Their intellectual and artistic achievements revert to us the Olympian heights of the possibilities of human mind.

It seems, as though Mother Nature extended herself in a too generous distribution among our ancestors.

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GREEK

Greek Press, Jan. 29, 1931

Perhaps she wished to intimate to us that what she gave once to them she can give again to others. We all know many worth-while sons following the foot prints of their fathers.

Now we come to the second meaning of the word Greek, the specific, which as we previously have stated refers to the modern Greek.

It is a well known fact that every race has its characteristics. Something which distinguishes it from the other races. Instinctively the Greek is egotistic. His political unions lasted only as long as dangers threatened. The only person who succeeded to unite the Greeks was Alexander the Great.

After the fall of Constantinople, the outstanding Greek minds immigrated to western Europe, there establishing their influence and modern civilization.

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GREEK

Greek Press, Jan. 29, 1931

The dream of all the Greeks, who were deprived of their liberty under Oriental Mohammedans, was to revolt. They did so in 1821. Americans were the first ones that expressed their sympathy for the struggling noble race.

President Monroe, in his epoch-making message of 1823, which enlisted the eloquence of Daniel Webster and Edward Everett in championing the Greek cause, gained thus the undying gratefulness of the Greeks.

Few decades after Greek independence was accomplished, rumors began travelling of the new and wonderful country which extends from Maine to the Pacific and from Canada to the Gulf of Mexico, where liberty was real and rewards were based on individual merits and not on accidental advantage or influence of birth, where education was not the privilege of the few and selected, but free for all, attracted the ever adventurous and fortune hunting Greeks.

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GREEK

Greek Press, Jan. 29, 1931

Hoping to create a better tomorrow for themselves and their families, few at first and thousands afterwards, started to immigrate to the New York to enjoy liberty and together with other European races, to put their shoulders to the wheel of progress and the development of this Republic which was destined to play such an important industrial, social and economic role in the modern civilized world.

The story of the Greek immigrants to America is just as romantic as that of any other race. Previous to the great economic movement that brought into America the millions of immigrants from every corner of Europe, the Greeks sent into America a number of outstanding scholars such as Professors Sophocles and Zachos, the former devoting his life to classical studies, at Harvard University, the latter establishing the Cooper Union in New York, one of the outstanding educational institutions of America.

In addition to the educators, the Greeks distinguished themselves in the

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Greek Press, Jan. 29, 1931

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military and political fields of America. It is well-known that during the Civil War a member of Congress from Oshkosh, Wisconsin, named Lucas Miller, was a Greek and in the Navy Admiral Calvokoresis served the United States Navy during the Spanish-American War in that capacity with Admiral Dewey.

Furthermore, history tells us that during the American Revolution a grandfather of the Greek patriot, Ypsilanti, served under Washington, with a number of Greek volunteers who distinguished themselves in several battles.

So you can see that in the establishing of the American Commonwealth the Greeks did not lack to offer their services.

It was after 1885 that the Greek economic immigration began to assume proportions of a racial character.

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GREEK

Greek Press, Jan. 29, 1931

As you know, the first Greeks had to overcome insurmountable difficulties to gain an economic foot-hold in this country. Little by little they began to adapt themselves to the conditions and today we find them all over in practically every line of business in every nook and corner of America. They have proven to be law abiding and progressive citizens.

When, in 1917, the trumpet of the war marshalled the American youth to the colors, Greeks through the United States, seventy thousand strong, answered the call like true Spartans. One of them in particular faithful to the proud name of his heritage and true to the country of his adoption, died in the battlefield of France with super-human heroism and valor.

General Pershing called him one of the ten great heroes. The Congressional Medal was awarded in his honor, and his remains lie resting in the Arlington Cemetery.

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Greek Press, Jan. 29, 1931

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This young man's name was George Dilboy and his statue was unveiled this year in Somerville, Mass. It was on that occasion that Ex-President Coolidge and especially David Walsh, Senator of the United States, paid a glowing tribute to the immigrants in general who fought for their adopted country.

In the educational field they have distinguished themselves and thousands are to be found in the highest institutions of learning. Many occupy chairs of Professorships. For example, there are Greek Professors at Harvard, Princeton, Cornell, College of New York City, Ann Arbor, etc.

III. ASSIMILATION

G. Immigration and Emigration

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GREEK



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAI SCHOOL, 1936, p. 53.

Historical Pages of the Community of St. Constantine and St. Helen.
1st. The First Greeks in America.

The present or future historical writer in his attempt to set the date of the first Greek in to this country, will be compelled to liken him with Columbus. However, the Greek is here and the date of his arrival may remain unknown.

The Greek is an alien amongst aliens, alone amongst many, without knowledge of the English language, rather uneducated, poor but honest, acquires friends and becomes a paragon of industriousness and honesty amongst the many.

His inherent desire to progress soon makes him conspicuous. He multiplies more and more by bringing his relatives and friends from the old country, to the new country of hope.

Whenever you find ten Greeks, you'll find an organized society; a church as their meeting place and adjoining the church a Greek school to perpetuate the Greek Language and Greek Nationalism.



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAI SCHOOL, 1936, p. 53.

In a short time the Greek will go into business and prospers. In his prosperity he does not forget his Mother Country, hence, the American Greek becomes the good angel and benefactor of Greece.

Millions and millions of dollars are sent to Greece yearly to build schools, roads, streets, new villages to eliminate slums and beautify cities. Along with his dollars he sends American ideas and views. His ultimate aim is to get rich and go back to his Mother Country, to his family, wife and children, but the influence of the environment alters his views and instead of going back, he sends and brings his beloved over here.

That change of his original aim, becomes a great national problem for the nation of Greece and the church. Never before in history was the Greek devoured by the influence of a new environment.



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAI SCHOOL, 1936, p. 54.

Historical Pages of the Community of St. Constantine and St. Helen.
3rd. The Temporary Church of St. Constantine and St. Helen. (1909)

With the passing years as the immigrant population of the city was increased, the Greeks of Chicago were scattered to the four corners of the city. Due to the fact that on the South Side of the city, there were more Greeks, mostly Peloponnesians and a few Islanders, thoughts and debates began to flourish for the establishment of a new church. They wanted a church to be nearby, for, means of transportation from other parts of the city to the church were still in the early stage of developments.

A committee was appointed, and composed by Mr. H. Koumoutzi, President; John Papanastasio; P. Tzovani; A. Papaleonardos; K. Theodorou; P. Rousopoulos; H. Bratsolias and a few others, now members of the "Holy Trinity", to find and buy a suitable location. In the meantime, a temporary church was established in a hall at 62nd and Wentworth Avenue, and by vote it was given the name of "St. Constantine and St. Helen".

Not having a local priest for the new church, two priests of Holy Trinity, Rev. A. Pegas and Rev. A. Mandelaris, were alternately officiating. In this



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAI SCHOOL, 1936, p. 54.

Church, which resembled the Garret of the Apostles, the first religious services were held for the Greeks of the South Side, until, the new church at 6105 South Michigan Avenue was built, and whose fate we will follow before and after its destruction by fire.

YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAI SCHOOL, 1936, p. 54.

Historical Pages of the Community of St. Constantine and St. Helen.
2nd. The First Community of Chicago. (1893-1909)

The scarcity of laborers was felt in the big cities of industry and commerce. The City of Chicago, being one of those effected, was receiving the pioneers of immigration, with open arms. The city's population was about 150,000 souls when the first Greeks made their appearance.

According to Dr. Volikos the first Greeks came in the year of 1856. A group of them, (fishermen) in row boats, came up the Mississippi River to Lake Michigan and established their shelter at the shores of our city. They were islanders, fishermen by occupation, and intercommunicants of the southern parts of Europe and of Italy.

In the year of the great fire, 1871, there were many Greek in Chicago, although scattered over the city. During the year of the Columbian exposition, 1893, the Greeks begun to organize, in spite of their small numbers. When the late Most Rev. Dionysios Lattas, Bishop of Zante, came as a visitor to the exposition, the Greeks had their first church "Annunciation of Virgin Mary" at



YEAR BOOK OF ST. CONSTANTINE CHURCH AND KORAI SCHOOL, 1936, p. 54.

Union and Randolph Streets, on the third floors of a frame house, where they held religious services. In that church, the above mentioned bishop officiated with the assistance of the priest of the Church, named Pan Fiampolis, a native of Ithaca.

Two years later that church, under the same name, was established at Kedzie Avenue and Clark Street in a beautiful Masonic Hall. The duration of the church in that edifice did not last very long. The division between the Spartans and the Arcadians forced the church to close its doors under financial duress. However, a new church under the name of "Holy Trinity," at the year of 1898, was bought by the Arcadians, for \$22,500 and with a new priest named Papathanasis, and began to function.

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GREEK

Sunday Times, May 5, 1935

Magazine Section pp. 1m-13m.

GOING TO A FERT PLACE--T CHICAGO

By Bruce Grant

You walk down Halsted Street, the "Boulevard of the Ballans," and you're in the center of Chicago's "Little Greece". There are other Greek colonies here, compact and apart, but the "Land of the Pantheon" on the near west side is the largest. The one thing that will impress you in "Little Greece" is the "Kaffeneion", or Greek coffee house. It is the relaxing place of "Messrs. The Passersby." The typical Greek club.

Smoke Water Pipe--If You're Man Enough

Behind the plate glass windows with their Greek inscriptions, you find innumerable men sipping their Greek coffee, smoking their Argilehs, or water pipes, and reading Greek newspapers. Others are deep in discussion of the Greek revolution or a solution of the tangled Balkan situation.

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GREEK

Sunday Times, May 5, 1935

You enter one of these "clubs". You order your coffee which is thick and brown-made from the pulverized coffee bean. You drink, but not too much, for on the bottom of the cup is the "mud" or sediment.

You try the Argileh, if you think you are man enough. A waiter places the bowl at your feet, you take the end of the flexible stem in your mouth and you inhale-a "stomach draw". The smoke passes through water, goes to the bottom of your lungs--and you feel great, or-----

Real Greek Food At Real Greek Restaurants

You will find Greek restaurants in this section where you get the real Greek cooking. There is the Pantheon at 515 S. Walsted Street, where you can get your lamb in the various gastronomic phases that the Greeks cook this meat.

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GRENK

Sunday Times, May 5, 1935

And there is the International down at 705 S. Laisted Street. On your way down to where Hull House stands, you will find at least one restaurant to your liking. Or, if you prefer to eat Greek dishes nearer the Loop, you can go to the Athenian restaurant at 216 E. Dearborn Street, the former Greek-American dishes there, and excellent liquor of the Greek variety.

Roast Lamb On Open Fire For Greek Easter Fete

If you were in Chicago's "Little Greece" during the last week-end, you would have seen sights you never would forget. Last Sunday was the Greek Easter, one week later than our Easter.

Great Easter bread--cakes, with the colored Easter eggs baked right in them, were on sale at the various bakeries. And there were live lambs

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Sunday Times, May 5, 1935

to be bought at almost every step. Every Greek family must have a live lamb for Easter. The entire lamb serves some purpose. The "giblets" are made into a soup, "mageritsa", which has a slightly tart taste. You get soup like this once a year--at Easter.

There are parades on Friday night preceding Easter, regular torchlight processions. The greatest this year was in the heart of "Little Greece" at Harrison and Halsted Streets, where lines of marchers from two directions assembled.

On Easter morning, directly after midnight, when the signal that "Christ has risen" is passed, there is a general celebration throughout the Greek colony. The tables are laden with food and fine drink, and everyone rejoices. The ceremonies sometimes last until daybreak.

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GREEN

Sunday Times, May 7, 1935

11 Greek Churches, All Imposing Edifices

There are 11 Greek orthodox churches in Chicago and all are imposing structures. Chief among them are St. Constantine's, Holy Trinity, St. Nicholas, Church of Holy Assumption, St. George, Evangelists and St. Basil, the latter of which is the seat of the diocese.

The Greek clergymen of the above churches are: Revs. Demetriy, Petrakis, Panagopoulos, Landilaris, Iannicos, Ioannikolas, Kaspalakis, Lerces and Golemis.

The Greeks from all over the city flock to this neighborhood during Easter. It is here, too, that they are able to buy their real Greek foods--and the varieties of Greek bread.

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GREEK

Sunday Times, May 2, 1935

There is one Greek loaf that has a historical significance which few young Greeks know. This bread is baked in the shape of a huge doughnut, and can be found at the Crete bakery, 523 S. Halsted Street.

Like the old Greek money, which used to have a hole in the money, stands for "the missing part of Greece", and was originated at a time when Greece was not complete as a nation. But you buy that bread right here in Chicago today!

First Greeks Came From New Orleans

It is interesting to learn from Peter S. Ambros, editor of the Greek Star, one of the largest Greek newspapers, published in the United States, that the first Greeks to come to Chicago were a few pioneer traders from New Orleans in the early 40's.

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Sunday Times, Jan 5, 1935

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It is also interesting to know that Mr. Lambros has his editorial offices at 130 W. Wells Street, where he has published his paper for 22 years--now in a room of ice building. It is probably the most compact newspaper office, with a linotype machine and composing room on the fifth floor of the building, that you ever saw.

Many Settled Here Following Great Fire

They came back to Chicago with relatives and friends. One of these Greek pioneers died only a few years ago. He was Capt. Nicholas Pappas, who had settled in Kinzie Street, more than 73 years ago.

Like other nationalities which have helped to build Chicago into the great cosmopolitan city that it is, the Greeks established their real settlement directly after the Chicago fire in 1871.

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Sunday Times, May 5, 1935

Many Greeks came here after this disaster, notably among them Constantine Mitchell, who lived in Streeterville and was a friend of old Capt. Streeter; Thomas Combiths, whose son, Frank, later was with J.H. White & Co., at the Fulton market; Constantine Masters, who became one of the best known tailors, and Christ Chacona.

Many Beautiful Greek Women Here in Chicago

Christ Chacona was known as the "Columbus of Sparta". He had come here and realizing the possibility of Greek trade in this city after the fire, had returned to his native Tzintzina, Sparta, and brought back a number of relatives with him. Many became fruit merchants. About 1882 the Greek settlement in Chicago was thriving, and there were nearly 1,000 here but all of them were men.

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GREEK

Sunday Times, May 5, 1935

So it is not odd that the Greeks revere the name of Mrs. Peter Pooley, the first Greek woman to come here in 1825. Mrs. Pooley, was active in the Greek community and the organizer of a benevolent association for Greeks which kept alive the ideals of the Greek religion.

But today you see many Greek women. They are the type which inspired the beautiful sculpture of Greece. The type that would even today inspire Praxiteles, the sculptor of the second Attic School, who immortalized the female form.

You can find these women perhaps in the Tsoukalas Dancing Studio, 218 S. Wabash Avenue, or you might even see them right at the "Delta", center of "Little Greece", at Halsted and Harrison Streets.

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GREEN

Sunday Times, May 5, 1935

Greek Business Men Quick To Make Headway

The Greek is mainly a business man. He has been inured through the ages with the idea of keen bargaining, but he always is fair with his competitor. . . Mr. Lambrose, to quote him again, will tell you the paraphrase of the old Greek adage. He says:

"The original Greek merchants in Chicago started out in the selling of 'red hots' and 'Hot tamales.' But how they have progressed since that time is seen by referring to such successful business men as Daklios Restaurants, Andy's Candies and De-hets Candies.

Greek firms flourish in Chicago today. There are: Pennas & Alex, one of the largest restaurant outfitters in the country; Cokins & Co., La Salle Street, investment house; Drexel Ice Cream Co.; Victory Ice Cream Co.; Rusetos Ice Cream Co.; Kalodimos Bros. Ice Cream Co.; Kakarakis Bros. and Deligiannis Bros., importers, and others.

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Sunday Times, May 4, 1935

It might be of interest to Chicagoans that the Atlas Exchange Bank of Chicago was founded by Greeks.

Some of the careers of local Greek immigrants are worthy of the pen of Horatio Alger. There is, for instance, the epic of the John Raklios, the "restaurant king", as well as that of Andrew Karzas, impresario of amusement palaces.

Restaurant Magnate Started With Only \$30.

John Raklios came here in 1900, with only \$30. He started out as a fruit merchant in an office building. Later he bought an interest in a restaurant near State and Harrison Street. Today, he is the head of a chain of restaurants with leaseholds in Chicago, exceeding \$15,000,000.

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Sunday Times, Nov 5, 1935

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Andrew Kerkas had as remarkable a career, showing the opportunities that Chicago offered the young immigrant. He once owned a news stand at Cottage Grove Avenue and 63rd Street, just one block from the place where his great Trianon ballroom now stands. Chicago Greeks boast, several hundred Greek doctors, lawyers and dentists. They also have many prominent people in the realm of art.

So it does not mean that when you take your trip down the "Boulevard of the Nations" that you meet in the "showpieces" in the windows of the Greek Meffeneions, the real Greeks of the city. They are only our coming citizens.

Following are some favorite Greek dishes that were listed on the menu of the Athenian Cafe, 216 N. Dearborn Street.

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Sunday Times, May 5, 1935

Arnaki Paragemisto
(stuffed lamb)

Small shoulder of lamb

Liver

Boiled Rice

1 Onion

Pepper, salt and Greek olive oil.

Remove the bone from shoulder of lamb. Chop onion and $\frac{1}{2}$ pound of liver, season with salt and pepper and mix with one teaspoon of boiled rice.

Stuff the boned shoulder with this mixture, roll it up and tie securely to keep the stuffing in. Roast in oven and baste frequently with olive oil. Garlic can be placed on lamb if desired.

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GRUNK

Sunday Times, May 5, 1935

International Restaurant

705 S. Halsted Street

Arnaki, Me, Moanies

(Lamb with Okra)

2 lbs. of lamb from the ribs

3 lbs. of Okra

1 onion

3 gloves of garlic

Tomato Sauce

Olive oil (Greek) and salt and pepper.

First, chop the lamb into small pieces and fry in Greek olive oil for 15 minutes. After five minutes cooking, add the chopped onion and garlic.

Next, fry the Okra (which has been pre-boiled) in oil and place with the lamb. Simmer for 15 minutes. Serve with rice. Pantheon restaurant, 515 S. Halsted Street.

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1 egg plant

olive oil

Chopped meat (lamb)

onions

Tomato

Salt and pepper

Cut the eggplant in slices, cover with salt, weight it to draw out the bitter juice. At the end of two hours fry in oil arrange in layers around the sides of cooking pot. Lay some of the slices to one side. Fry in the sauce drippings the chopped meat and onions. Put a layer of the meat and onions on top of the sliced eggplant in the pan. Next put in a few slices of fresh tomatoes, seasoning all with salt and pepper. Over this put the layers of eggplant and more meat and tomatoes, etc, until all are in. Add a little stock or hot water to partially cover, put on the lid and cook gently on top of the stove. Later the pan can be moved in the oven after sprinkling with bread crumbs and allowed to brown.

Sunday Times, Oct 4, 1935

Melintzanes

(Eggplant, Greek Style)

Athenian Cafe.

216 N. Dearborn St.

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GREEK

Saloniki-Greek Press, Oct. 11, 1934.

WE HAVE TWO COUNTRIES

We, Greeks of America, must finally realize that we are bound not to one, but to two countries. Most of us came here for the purpose of acquiring a large fortune with which to return to our beloved Greece. As a result of this, America has become the object of a secret grudge or resentment on our part. Some of us who came here intending to stay but a short while, have a feeling of antipathy toward the nation which gave us our opportunity and material wealth. We believe that if America did give us many luxuries and material possessions that she simultaneously robbed us of the joy of living. Some of us can hardly believe that we have ever lived any other way than we do in America. Childhood in Greece seems to be only a beautiful phantasmagoric creation. No, we have not lived our lives; we have only labored through life. And now, after many years of ceaseless labor, we ask that America give back to us our stolen years.

This great land is unmoved by the fate of her victims, and allows them to

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Saloniki-Greek Press, Oct. 11, 1934.

do whatever they please. The complainants finally decide to cast from their feet the dust of America, and to return to their sacred fatherland. They do not desire to live in a land where people do not know the art of living. They desire to enjoy the natural beauty and Attic skies of Greece. And, above all, they do not want their children to be reared in America where they will be assimilated in the great "melting pot" of Americanism--a pot which will destroy every trace of Greek ideology, religion, language, and respect for Greece in their children. The family tree must not be so wrecked with storm that any wind can break and scatter in all directions its branches. Therefore, such people, sooner or later, if their finances permit, return for permanent residence in Greece.

One would then expect these persons to be extremely happy and contented. The opposite is true. It seems that many months do not elapse before their hearts are filled with nostalgic thoughts of America, which was more hated than loved, and which, they believed, they would never care to see again. America then becomes a second fatherland for them. She is sought,

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Saloniki-Greek Press, Oct. 11, 1934.

missed and prayed for by people who blessed the day they left her shores. Many are heard to say they would give a fortune to see America once again. "Now that we have returned to Greece, we realize how well off we were in America," said a sad-faced man.

Anyone who leaves, even for a short time, discovers that America is like a mother who, though left behind, is never forgotten. She is remembered, not only for her bounty and opportunity, but because in her, the immigrant has a chance to find himself; in her every individual has freedom of thought and action; in her whose bounty transforms people into ladies and gentlemen, and gives education and careers to all who eagerly seek them.

To us, the Greek people, she has been especially kind, because we are a peaceful and hard-working people. In her live our dreams of a happy world; and on her soil is freedom for our ideas and writings. We should love all these things more than the nearly forgotten relationships we still have with Greece. We are free to retain our customs and language, so we cannot

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GREEK

Saloniki-Greek Press, Oct. 11, 1934.

blame this nation if they do not survive. It is up to us, to maintain them in our homes and in our children. Our children would not have one tenth of the opportunities they have if we were in Greece.

America may, at times, break our hearts and our bodies; but she repays us for our sorrow many times over by giving our children the chance to earn fame and fortune. Love Greece as a beautiful memory giving a cultural background to our lives; but adore America, for she lets us live in freedom and peace. She is active in her welfare and serves us continually. If anyone doubts, let him take a trip.

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GREEK



Saloniki, Nov. 14, 1931

THE GREEKS IN AMERICA, THEN AND NOW
By Dr. Volicos

p. 3.- The influx of Greek immigration to America began fifty years ago. Thousands of young Greeks came to the land of hope. Tens of thousands followed them. And a little over 500,000 Greeks are now living all over the country, and are not lost souls, as the leaders of Greece inferred, when thousands upon thousands were departing for America, the far away country, the country of the Indians, etc. Greece was sad at losing so much young blood, and very skeptical concerning the welfare of those departing souls.

Indeed it was difficult for those political leaders of Greece to picture in their mind any favorable outcome for those departing emigrants. Why? Because they felt that these people, most of which were uneducated, with no vocation, with no knowledge of the country to which they were going, with very little experience even in the life of their own country, would not be able to adjust themselves to the new environment of America.



Saloniki, Nov. 14, 1931

The great majority of Greek immigrants came from farms and small villages. Not speaking the language of the land to which they were going, the unfriendly attitude of the natives, and many other things were considered by the administration of Greece, to be of disadvantage to the departing young Greeks.

It is true the Greeks were surrounded by all these disadvantages, with the exception of the unfriendly attitude of the Americans. The American people not only were friendly to those Greeks and all immigrants in general, but gave them any and every possible assistance for their welfare. The wise and well-governed American with a far-reaching vision in his mind, received and treated those Greeks as well as all the coming foreigners, with the same care and tenderness as the natives received. There was no discrimination made in favor of any one. Freedom, justice, and protection to all. There was education by day or night to suit the wishes of the immigrants and great tolerance towards the ignorance of this new element.



Saloniki, Nov. 14 , 1931

The writer of this article, living in Chicago for the last forty years, owing to his medical profession, has visited many centers inhabited by Greeks, and has obtained a true picture of the struggling Greek element in this country. Dr. Volices tells of a distinguished American delivering an address, who said, "In this world of today, anyone wishing to live, must take into consideration three things, that he either works, steals, or begs." The wise and learned American, Laconically, spoke a profound truth.

The Greek immigrant, who brought with him his religious devotion to the laws of the country and Greek progressiveness, could not do otherwise but choose work for his career. The vicissitudes were great. The Greek immigrant, encouraged by the covenants of this country, engraved in his mind work and progress. He soon learned enough English to transact business, adopted the American standard of living, accumulated a little money and soon had his own business. But the responsibilities and the obligations of the Greek towards his beloved ones and his mother country were not neglected or forgotten.



Saloniki, Nov. 14, 1931

Millions and millions of dollars were sent to relatives and the mother country. Thousands of Greek girls were brought here to perpetuate the Greek race in America. Churches and schools sprang up every where to keep up the Greek traditions. Americanization in big strides began to flourish. Colleges and Universities enrolled tens of thousands of Greek-Americans. Social and political life began to take notice of the product of the poor immigrant Greek. And so the political leaders of Greece (if they are alive) began to reckon that the Greek emigrants departing from Greece, fifty years ago, are not lost souls. The present leaders of Greece, look upon the Greek polity of America, as the future hope and strength of that country that once was great. The Greece of America today is looked upon by all the Greeks of the world as the best promising foundation for the race. Educated in American institutions, in every branch, these young and vigorous Greek-Americans are setting out to bind the world into a new civilization.



Saloniki, Nov. 14, 1931

The wise and just American fathers of this great Republic, whose minds could see the future, made no mistake in receiving the Greek and the rest of the immigrants with friendliness, tolerance non-discrimination, justice, and will not regret the great expenditures made for the education and welfare of these Greek immigrants. With pride, I say that the Greek-American element, which is an integral part of the American Republic, if it is not the best, is one of the best. The Greek of America, today, is educated, devout in his religion and faithful and obedient to the laws of this country, and a philanthropist to the extreme point. Work and progress are his Greek traditions. What else makes a good citizen?

But Greece, his original mother country and the mother country of all the civilized world, is always remembered and honored. The Greeks of America pay homage to Greece by excursions, in order to spread good-will bringing America and Greece closer together in their relationships.



Saloniki, Nov. 14, 1931

The Greeks of America have contributed greatly to the erection of American colleges, Y.M.C.A's, hospitals, orphanages, and many other institutions. So, in closing my article, I'm proud to say that the Greeks of America, in such a short period of time and with all the handicaps mentioned, has evolved great progress. I also wish to say with certainty that the new Greek-American, in generations to come, will unfold the Stars and Stripes in every part of the world, as Alexander the Great spread the Greek civilization of the past.

(Summary)

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GREEK

The Greek Press, June 12, 1930, p. 5.

NEW DENTIST

Gregory Jarounis, a student at the Chicago College of Dental surgery, has received his diploma to the joy of all friends and relatives.

He intends to go to Greece and establish himself there. Although we are sorry to see him go, we wish him the best of luck and success.

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The Greek Press, Feb. 12, 1930.

GREEK



OLD TIMER.

For over thirty years, Mr. J. P. Bafakos has been in America and a resident of the city of Chicago. He sailed from Greece on September 15, 1899 and reached Chicago on October 26.

At that time there were 1,500 Greeks in Chicago. Most of their Greek news was obtained from the Atlantis newspaper which was published three times a week.

Business in Chicago had very few openings for Greeks or other new-comers. It was hard to become established. The cost of food, clothing, and shelter was high. This added to the misery of the immigrants Mr. Bafakos solved his problem by raising crops.

"I am more than satisfied with America," he says, "Because she has given me many things I could not have acquired in Greece."

I advise the Greek-American youth to honor and hold high the two most wonderful flags in the world-the flags of America and of Greece."

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Saloniki, Feb. 8, 1930, p. 5

GREEK



REALIZATION OF HIS DREAM.

Of the thousands upon thousands of Greeks, who came to America with a dream of acquiring some of the wealth of this great country and returning to their native town or village and living a peaceful life, sun-bathing in beautiful and ever-green Greece, very, very, few ever returned to realize the dream of their youth. The rest of the hundreds of thousands, remain here absorbed by the American environment.

One of the rare exceptions who has returned to Greece is John Papaioannou who at the age of thirty five, with his wife and two daughters returned to his native country, with the definite intention of staying there. Of course a trip now and then to America was undisputable. Mr. Papaioannou leaves here a good deal of real estate and his wife leaves her mother and brothers. It is evident that their future visits to America are unavoidable.

We wish Mr. Papaioannou and his family a bon voyage and a return visit soon.

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GREEK

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.

THE GREEKS OF CHICAGO

An Historical Survey of the Colony in an American Newspaper.



The Chicago Herald and Examiner has published three articles concerning the Greek colony of Chicago. They were written by one of the most distinguished members of the colony, Mr. Peter Lambros, proprietor and editor of the Greek newspaper, the Greek Star.

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.

According to the American newspaper, Chicago is the greatest melting-pot in the world. Today there are in this city no less than 450,000 Germans, 400,000 Poles, 300,000 Jews, 300,000 Irish, 300,000 Czecho-Slovaks, 200,000 Italians, 125,000 Swedes, almost 95,000 Lithuanians, 56,000 Norwegians, and 50,000 Greeks. How did these 50,000 Greeks come to Chicago? Mr. Lambros tells us.

The first Greeks arriving in Chicago were merchants coming from New Orleans to Fort Dearborn via the Mississippi and the Chicago rivers, about the year 1840.

Since the early times of old Greece, it has been a tradition for its sons to seek adventures in new countries. Impelled by this spirit, the first Greeks came to Chicago. Although they did not know English, they were able to sell the products they had brought along--mostly furs and fruit.

Later they came in contact with Italian fruit merchants, whose language they understood quite well. For that reason several of these Greeks at the beginning became fruit merchants.

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.

The first Greek colonists who came to Chicago remained only a month or two. They returned to Greece, where they spoke of Chicago in glowing terms to their friends and relatives. On their return they brought several friends and relatives along with them. Thus was founded the Greek colony of Chicago.

These first colonists were of course not completely Americanized. From time to time they got homesick and wished to return to their native country.

But as time passed on, they became American citizens through naturalization. They began to assimilate American ideals. The spirit of Chicago, "I will," became their own, they began to grow with their adoptive city.

One of the Greek pioneers who came to Chicago over seventy years ago and lived on Kinzie street was Captain Nicolas Pappas, who died recently.



Le Messager d'Athenes, (Published in Athens) Jan. 15, 1928.

The first civil marriage in Chicago took place shortly after the Civil War, when Nicolas Brown married a young American lady; Mr. Brown was the proprietor of a beauty parlor. (Many Greeks on becoming American citizens also change their Greek names, hard to pronounce).

The Chicago fire of 1871 was an epoch in the history of the Greek colony of this city. This disaster impelled many Greeks to come to Chicago to help rebuild the city. Of those who settled here after the fire we must particularly mention Constantine Masters, today a tailor and the oldest Greek pioneer now living, and Christ Chacona. The latter, known by the name of "the Columbus of Sparta," after the fire encouraged Greek immigrants to come to Chicago. Realizing how great were the possibilities of making money here, he returned to his native village, Tzintzina, near Sparta, and brought back with him to Chicago a great number of relatives. They established themselves as fruit merchants on Lake street, which was then the business center of Chicago.

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.

When the news of their success reached their native village, a new influx of Greeks ensued. In 1882 the Chicago Greek colony numbered 1,000 persons.

It is a curious fact, but all the first Greek colonists were men. The first Greek woman in Chicago was Mme. Peter Pooley, who came in 1885. She organized in 1885 the Greek-Slavic society, the purpose of which was charity and the maintenance of the ideals of the Greek religion.

About the same time the Lycurgus Society was founded. This society brought to Chicago a Greek priest, the first one to come to America.

Chicago, with its population of more than 50,000 Greeks, has become the Athens of Greek immigrants.

The Chicago Greeks have their own center, called the Delta, at Halsted and Harrison streets.

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.



They also have their churches, newspapers, and societies. There are seven Greek churches in Chicago: St. Constantine's, Holy Trinity, St. Nicholas's, Assumption, St. George's, Annunciation, and St. Basil's. The last is the diocesan seat of Bishop Philaretos Ioannidis.

The Greek press fosters friendly relations between the Greeks and the other nationalities of this cosmopolitan city. It has also helped in teaching modern methods to Greek business-men.

Chicago has also a great number of Greek associations and clubs. The Ahepa (American Hellenic Educational Progress Association), for instance, has 5,000 members. Its aim, as the name indicates, is to develop Greek-American education.

Throughout the history of Chicago the Greeks have proved that they are great American patriots.

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.

They always remember the glorious example of Demetrius Ypsilanti, the "Greek Lafayette," who helped the thirteen colonies in their fight for independence. In the Spanish-American War over 500 Greeks fought under the American flag. At the famous battle of Manila Rear Admiral Calvocoressis, a Greek, the right hand of Admiral Dewey, fired the first shot against the Spanish fleet.

In the World War 5,000 Chicago Greeks crossed the ocean and contributed to America's victory. After the war many of them remained in the American army and navy, and those who returned to civil life formed the Hellenic Post of the American Legion.

In 1897 five hundred Greeks of Chicago crossed the Atlantic to fight for their native land. Again in the Balkan Wars two thousand Chicago Greeks enlisted as volunteers and helped the Grecian arms to win.

"When Greek meets Greek, they open a restaurant."



Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.

This saying originated at the time when the Greeks of Chicago began their business careers in a humble way. At first they sold "red hots" and "hot tamales" from their carts. These carts soon filled the city. The city council of Mayor Carter H. Harrison then passed an ordinance forbidding the sale of victuals in the streets of the city.

At first the Greek vendors organized themselves in order to oppose the new regulation. But at last they agreed to abandon their carts. All those who by combining their resources could gather enough money then opened restaurants.

The evolution of the Greek merchants in the fruit, vegetable, and candy business took place in the same manner. They started in little booths. Later they continued in stores. Some even opened new avenues of industry. Thus the first "soda fountain" was started by a Greek in the Security Building. Today the Greeks are among the principal owners of restaurants, ice-cream parlors, flower shops, and grocery stores.

Le Messenger d'Athenes, (Published in Athens) Jan. 15, 1928.



The Greeks own more than 10,000 stores--500 in the center of the city--representing a monthly rental of over \$2,500,000. The daily business of these stores is estimated at two million dollars.

Chicago also has over 100 Greek physicians, lawyers, and dentists. In the domain of art we wish to mention the opera singers, Ulysses Lappas and Constantine Nicolaou.

A number of Chicago Greeks are interested in dramatic productions. For instance, Sophocles's Ajax, in ancient Greek, was successfully presented in Chicago and afterwards in other cities of the United States. The proceeds of this production were devoted to charity.

The Greeks of Chicago are an energetic and active class. They try to gain the respect of all those with whom they come in contact. Work is their best friend.

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GREEK

"Immigration," Restaurant Keepers Guide,
190 N. State Street, Chicago, Illinois,
September, 1927.

American citizens who have been naturalized before the 22nd of September, 1922, and were married before that date, can bring their wives and unmarried children under eighteen by merely sending to their families the certificate of naturalization and an affidavit stating that they desire to have their families come to the United States.

American citizens either naturalized after the 22nd of September, 1922, or although naturalized before that date were married after that date, can bring their wives and unmarried children under eighteen by first applying to the Department of Labor on Form 633 in duplicate.

In thirty days after application the Department will transmit orders to the American Consul at Athens instructing the consul to vise the passports of the families of such American citizens, applicants on Form 633.

American citizens who desire to bring their fiances to the United States, if they know to whom they will be married, should make application as above

Restaurant Keepers Guide, Sept. 1927.

explained on Form 633, and should go abroad and after marrying they should appear before the American consul of their district and obtain a vise of the passports of their wives.

Unmarried American citizens who do not know whom they will marry abroad, after their engagement in Greece, can appear before the American consul at Athens and there make application on Form 633.

American citizens who for some reason or other do not desire to go to Greece for the purpose of marrying, can perform their marriage in France, Naples, Italy, or Havana, Cuba. Such American citizens need the following documents.

First: American passport.

Second: Application on Form 633 as explained above.

Third: A certificate from the Greek church of their community of the United States that they are not married in the United States.

Fourth: A certificate from the Greek community in Greece that they are not married in Greece.

Restaurant Keepers Guide, Sept. 1927.

Fifth: A certificate from the Greek community of the fiancée that she is not married in Greece.

Sixth: If the fiancée is under 21 years of age, a certificate from her parents, or if an orphan, from her guardian, stating that the parents or the guardian consent to her marriage to the said American citizen, whose name should be stated in the said certificate.

The last three kinds of certificates should be in duplicate.

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GREEK

Aster, Nov. 11, 1927.

THE MARCH OF PROGRESS OF THE GREEKS OF CHICAGO

Introduction

Although the history of the land known as "the glory that was Greece" dates back three thousand years, the birth of the Greek nation is parallel with the growth of the great city of Chicago. It was but a hundred years ago that Greece was recognized by the world as an independent nation; about the same time, Chicago was placed on the map as a part of the United States.

Notwithstanding the fact that it was Columbus, an Italian, who discovered America, this country is known as the true daughter of ancient Greece, for it has adopted and developed Greek civilization to the point of perfection. The traditional and historical relationship of the two countries was the vital spark that inspired the Greeks to come here and become loyal American citizens. There were half a million Greeks who participated in the great exodus from the motherland.

I was one of those who came to a strange land. Unable to speak English,



Aster, Nov. 11, 1927.

despondent, I caught the "I Will" spirit of Chicago.

When I came here, I saw the ruins of the Chicago fire, men with long mustaches, women with long, trailing skirts; I saw Chicago in its infancy of progress, when there were no movies or automobiles, and when Greek restaurants and confectioneries were as scarce as were bathtubs in Chicago homes. I remember the masculine hat of the "eighties", which is today worn only by comedians; the "toothpick" shoes; fur caps; coats and pants of men worn ridiculously tight. There were no skyscrapers, but only one- and two-story dwellings; Lake Michigan in the summer was devoid of bathers, and even in the winter people were afraid to come near the lake for fear of catching pneumonia. I remember when a phone was a rare luxury in Chicago, when there were no stoves in any of the horse-drawn cars, but only hay on the floor in severe weather. In those days barbers were dentists as well. There were no first-class hotels; there was no electricity, no telephone communication, no bathing beaches, no elevated lines; there were no fancy shops with show windows, no cement sidewalks, and the quickest means of transportation from North Avenue to 39th Street, or from the Loop to Ashland



Aster, Nov. 11, 1927.

Avenue, was by way of the express wagon.

If Father Dearborn were alive today and could view our beautiful lake front, dotted with magnificent buildings which have emerged from the little dwellings that were once there, he would certainly be a most amazed person. He would see the greatest metropolis of the western states, which sprang from a little village, and the marvelous growth of which was inspired by the "I Will" spirit. Chicago's wondrous development I compare with that of Athens' golden era--the golden age of Pericles, which is so clearly manifested in Chicago today.

Gazing back over the history of Chicago, and forward to a great future for this metropolis, I realize that the Chicago fire and the World's Fair were the two guiding stars that led Chicago to its present stage of development. The Chicago fire was, at the time, a catastrophe, but it was the milestone that made Chicago what it is today.

As Kinzie, La Salle, and Marquette dreamed of Chicago as the city of the future, so did the fifty thousand Greeks who placed their confidence and



Aster, Nov. 11, 1927.

their affection in Chicago.

During the thirty-five years of my residence in Chicago, I participated in Americanization work, having felt that Chicago was my home--that Chicago had given me its utmost, and that I would give it mine. As a poet once said, "I slept and dreamed that life was beauty, I woke and found that life was duty".

Though a lonely immigrant when I came here, I have had the pleasure of corresponding with presidents of this country--Roosevelt, Harding, Wilson, and Coolidge--and have participated in many civic movements in my desire to help make Chicago greater and better than I found it. I have had to fight the battles of my fellow Greeks, with whom I have grown in hardship as well as in prosperity.

During the World War, under the auspices of the National Security League, I assisted in organizing the seventy-five different nationalities in Chicago and, at a patriotic dinner, I had the privilege of speaking from the same



Aster, Nov. 11, 1927.

platform as Bainbridge Colby, then Secretary of State and President Wilson's spokesman, and Governor F. O. Lowden. I acted as host to Prince George of Greece, when he visited Chicago; to Bishop Lutas of Zanda, and to Meletios, president of the Holy-Synod, who brought greetings to Chicago from the Venizelos government. I likewise had the pleasure of extending greetings to the Greek ambassadors Coromilas, Russos, and Simopoulos. I headed a committee of fifteen Chicagoans who called on Eleutherios Venizelos to extend him greetings on behalf of Chicago; presented him an album bearing the signatures of hundreds of leading officials, and offered him the Key to the city. I was a host to Prince Paul of Greece on his visit here a few years ago; I entertained him at the Hamilton Club, and spoke at a banquet given in his honor.

I am the author of the article on Pericles and Lincoln, comparing the two great funeral orations; the article was published in a Sunday edition of the Chicago Herald and Examiner a few years ago. I spoke on the subject at the Hamilton Club on the birthday of "The Great Emancipator", and brought out the fact that it took the world two thousand years to produce another man



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as great as Pericles, in the person of Lincoln, the martyr, whose name is now immortalized by his efforts to preserve the Union and unite the people under one flag.

Pericles' funeral oration and Lincoln's Gettysburg address, both masterpieces in eloquence, stand today as the most idealistic documents there are on the principles of democracy. It would take the pen of Thucydides, or the poetic talent of Homer, to sing the hymns of the two illustrious champions of the principles of freedom.

The Achievements of Chicago Greeks

A new chapter in my career was occasioned by the fact that a Philhellenic newspaper, the Chicago Herald and Examiner, chose me to write a series of articles, which appeared in its columns on November 4, 5, and 6, 1927; these articles dealt with the achievements of the Greeks, and their contribution, from both a patriotic and commercial standpoint, toward a greater Chicago.



Aster, Nov. 11, 1927.

I rejoice over the growth of our city and the progress achieved by our people, with whom I join hearts in saying that we are proud of the fact that we are the descendents of Themistocles and Leonidas. But we are also Americans among Americans and Chicagoans striving toward a greater America, and we are proud to call Washington and Lincoln our own.

Through the courtesy of the Chicago Herald and Examiner, we are reproducing the aforementioned series of articles; we intend to print them in booklet form, and distribute them free to those interested in the story, "The March of Progress of the Greeks of Chicago."

P. S. Lambros



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GREEK

Chicago Herald and Examiner, Nov. 4, 1927

GREAT FIRE IS EPIC IN GREEK HISTORY HERE

Immigrants Aided the Building of a New City, Annals Reveal;
P.S. Lambros Tells of Battle of Greeks to Attain Prosperity

Chicago----the world's greatest melting pot.

There are in this city today no fewer than 450,000 Germans, 400,000 Poles; 300,000 Jews; 300,000 Irish; 200,000 Czechoslovaks; 200,000 Italians; 125,000, Swedes; approximately 96,000 Lithuanians, 56,000 Norwegians and 50,000 Greeks, including both the foreign and native born of each nationality.

The Herald and Examiner has asked an outstanding leader of a number of the principal nationalities here to write a series of special articles about the contribution of his own race to the development of Chicago. These articles appear daily in this newspaper.

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Chicago Herald and Examiner, Nov. 4, 1927

By Peter S. Lambros
Publisher and Editor of the Greek Star.

The first Greeks who set foot on Chicago were a few pioneer traders who came to Fort Dearborn from New Orleans by way of the Mississippi and Chicago rivers in the early 40's.

Since the days of Ancient Greece, it had been traditional for her sons to expand and seek adventure in new countries. Greeks built Alexandria in the days of Alexander the Great, and Greeks pioneered in the settlements of Asia Minor, Messina, and other important cities dotting the beautiful Mediterranean coast. Thus it was in the spirit of their ancient traditions that the first Greeks came here seeking new fields of endeavor.

They found that this city afforded them all the advantages of which they had dreamed. Although they were unable to speak the English language, they managed to sell such products as they had brought with them--usually furs and fruit.

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Chicago Herald and Examiner, Nov. 4, 1927

Could Speak Italian

Later they established contacts with the Italian fruit merchants here because they understood the Italian language, fairly well, that is how many of them happened to become fruit merchants in the early days.

The first Greek settlers who came to Chicago remained only for a month or so. Then they returned to Greece, where they painted a golden word picture for their friends and relatives of Chicago, the city of opportunities. When they came back to the city they brought back with them several relatives and friends. And thus the foundations of the Greek colony of Chicago were laid.

Of course those pioneer settlers were not thoroughly Americanized. Every now and then they grew despondent. They had a yearning to return to their native land and live under the beautiful skies of Hellas.

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GREEK

Chicago Herald and Examiner, Nov. 4, 1927

Catch Chicago Spirit

But as the days went by they became American citizens through the channels of naturalization. They began to assimilate American ideals. They began to understand Chicago's spirit of "I Will." They learned to grow with the great city of their adoption.

One of the Greek pioneers who came over and settled on Kinzie Street, more than seventy years ago was Capt. Nicholas Pappas, who died recently. He was very well known and very well liked among the early Greek colonists here.

The first Greek Marriage in Chicago occurred shortly after the Civil War, when Nicholas Brown, owner of a barber shop which was then on Kinzie St., married an American girl.

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GREEK

Chicago Herald and Examiner, Nov. 4, 1927

Came After Fire

The great Chicago fire of 1871 was a milestone in the history of the Greek settlement in this city. For that terrific disaster encouraged a large number of Greeks to come to Chicago and take part in the work of rebuilding the demolished city.

Among those who had settled here in the period following the Chicago fire were: Constantine Mitchell, who lived in Streeterville and was a great friend of old Capt. Streeter; "Uncle" Thomas Combiths, whose son, Frank, is now with J. H. White & Co. at the Fulton market; Constantine Masters, now a tailor in the Republic Building, who is recognized as the oldest living pioneer Greek in Chicago, and Christ Chacona.

Christ Chacona, known as "the Columbus of Sparta", was a tremendous force in encouraging Greek immigrants to come to Chicago after the fire. When he came to this city he saw the money-making possibilities it offered, and returned to Tzintzina, Sparta, his native town.

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Chicago Herald and Examiner, Nov. 4, 1927

He brought back a number of relatives with him and they became fruit merchants along Lake Street which was then the business center of Chicago. When news of their success reached their home town, Tzintzina, a new wave of Greeks came over to seek their fortunes in the land of opportunity.

By 1882, the Greek settlement of Chicago was a thriving community numbering 1,000 people.

Pioneers Were Men

Curiously enough, all the pioneer Greek settlers in the city were men. The first Greek woman in Chicago was Mrs. Peter Pooley who came here in 1885. She was very active in the Greek community and organized the Greco-Slavonian Society in 1892 for the purpose of maintaining a benevolent association for Greeks and keeping alive the ideal of the Greek religion.

About the same time, the Greek Society Lycourgos was founded. It arranged to bring to Chicago the Rev. Peter Phiambolis. He was the first Greek priest in America and he officiated as pastor of the first Greek church here, which was then at 60 W. Kinzie St.

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GREEK

Chicago Herald and Examiner, Nov. 4, 1927

In that period the Greeks of Chicago found two great friends---Jane Addams and Mayor Carter H. Harrison. Jane Addams opened to the Greeks the doors of Hull House which helped them tremendously with their problems, as they were becoming Americanized.

Visited By Prince

Carter H. Harrison had traveled through Greece, particularly Sparta, in 1885 and when he returned to Chicago he gave the Greeks, here, a welcoming hand of encouragement which they never have forgotten.

In recent years, two outstanding events in the history of Chicago's Greeks were the visit of Eleutherios Venizelos, famous Greek diplomat, in October, 1921; and the visit of Prince Paul of Greece two years ago.

Mr. Venizelos, who was termed by the late President Wilson as "one of the greatest men at the peace conference", made a tour of the Greek churches during his stay in Chicago. He was escorted by the Hellenic Post of the American Legion.

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Chicago Herald and Examiner, Nov. 4, 1927

At a banquet given in his honor by the Greek community of Chicago, Prince Paul heard such leading Chicagoans as Mrs. Jacob Baur, Mrs. J. Hamilton Lewis, Judge John P. McGoorty, Judge Henry B. Miller and the late Patrick H. L'Donnell proclaim the Greek community of Chicago a credit to the city.



SALONIKI, July 10, 1926

Greek News.

Page 11. For the information of all concerned; the Greek government enacted a law taxing all Greek subjects leaving Greece for abroad, as follows:

Men would pay five pounds (Sterling); women, ten pounds; children, three. Exceptions to this tax are made for those who are ill and go abroad for treatments; for those who live abroad; for students without means, and for special delegations.

Those who avoid payment of the tax, are taxed ten times the stipulated amount, when they return.

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SALONIKI, January 16, 1926

At the Fire Place.



Not very long ago an important looking envelop containing a letter was delivered to me by the mailman. I recognized the signature, at the bottom of the letter, as that of one of my Greek subscribers. The contents of the brief letter irritated me, but it was my duty as a publisher to gratify the wish of my fellow Greek.

How can I answer the question asked, was a real problem for me for this reason, I went to seek the advice of a friend of mine who is known as a Greek philosopher. When I arrived at his home, I knocked at his door with the head of my cane. The door was opened by the Greek Philosopher's attendant, and I found the wise man sitting by the fire place. My anxiety to find an answer to the question in the letter urged me to be brief and to the point. He read the letter, and commanded me to take notations of his answer. In a few minutes, thanks to my knowledge of shorthand, I pocketed an answer.

My return to the office was rewarded with further success. My secretary, knowing in advance that my mission to the Greek Philosopher would be successful, was waiting for the answer to prepare it for publication.



SALONIKI, January 16, 1926

The next day we read the letter of the subscriber and the answer of the Philosopher.

The question in the letter: "Why are the Greeks scattered all over the Globe?" The answer of the Philosopher: "Mankind was created in the Tropics. Paradise is not a myth, but a reality; the sociologists admit that today. Paradise was a place of green vegetation, beauty and color, with a mild climate. Our departure from Paradise is owed to the discovery of fire. With fire Man could survive under any climate and with fire, Man was able to eat what he wanted."

"We may correct the Jewish Bible a little in one place. Man was not put out of Paradise, as the Jewish Bible tells us, he left himself."

"Having fire, Man had the world. With the torch in his hand, Man left Paradise to see and conquer the World"

"It would have been a terrible thing for Man if he would have been compelled to stay in Paradise in one environment, to eat only raw fruit and vegetables.



SALONIKI, January 16, 1926

Humanity in Paradise would have died from monotony, from living in the same clinic, in the same environment all the time, eating the same food, etc. The Tropical Paradise would not have been large enough to accomodate the multiplying Sons of Eve, who would have been so numerous that no standing place could have been found for them. It would have been impossible to solve the problem of an overpopulous Paradise. Therefore, it was necessary for them to leave Paradise in order to perpetuate life. What a pity, if humanity in Paradise, would have been compelled to find itself, year after year, century after century, with only fruits and vegetables to eat."

Eating raw vegetables and fruit, our organic system eventually would have been similar to cows and sheep and eventually we would have proceeded milk from some part of our body. Thank goodness, we left Paradise."

"If Man hadn't left Paradise it would have been impossible for us to be eating chestnuts and drinking Greek brandy this minute; while Nick, the Greek cook, is preparing nice juicy, tender, lamb chops, asparagus tips with mayonaise and custard pudding for our further enjoyment. The departure from Paradise with the torch in hand, made Man today, omnivorous."



SALONIKI, January 16, 1926

"After all," I said, "I wonder how in the name of Jupiter, mankind today"--bla, bla, some more about the myth of Eve, the apple, the snake, the sin, and the fall of Man.

"What a pity for those who can not think," said the philosopher. My dear Greek Publisher, in epitomizing we see that the Man was not chased out of Paradise, but he left after he had fire, and went out to conquer the world and did conquer it. So the Greeks living in Paradise-like environment, and being fed up and tired of that same old place, with its same old education, arts, culture, and civilization, not being able to live in bounded Greece, took the torch of all these Virtues in hand, and went to the four corners of the Earth to conquer the world. That is why the Greeks are scattered all over the Globe."

"Now, my dear and esteemed Publisher, after eating those juicy lamb chops, would you like to have a demitass? Not 'a la' Paradise, of course."

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GREEK

Literary Digest, May 17, 1924, in the
Scrapbook, p. 144, of Mr. P. S. Lambros,
130 N. Wells St., Chicago, Illinois.

OUR FOREIGN LANGUAGE PRESS ON IMMIGRATION.

Among the Greek newspapers we find an interesting opinion set forth by the editor of the Chicago Greek Star, who says: "We are in full accord with the opinion of some of the officials at Washington that selection of admissible immigrants should be made abroad and not here, thus obviating unnecessary expense for trips to New York, trouble for the immigration authorities, and the unpleasantness now experienced by some unfortunate aliens who after landing on Ellis Island are not permitted to enter America and become part of this great country, where millions of men, women, and children have found home, work, and protection under the American flag.

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Scrapbook, May 17, 1924.
p. 144, of Mr. P. S. Lambros.

"In selecting immigrants abroad the authorities should not be influenced in any way by politicians, and those who are selected should be healthy and sane and willing to contribute their share to Greater America.

"The United States is a country of three million square miles, and in such an area millions of people from Europe can be absorbed and perform useful labor for the benefit of all concerned.

"We believe that preference should not be given to the northern races because we feel that when selective immigration is employed, an equally good selection can be made among the races of the South.

"To our own people, the Greeks, America can offer no objection, for the Greeks have contributed largely to literature, to science, and to business, and their patriotism during the war has proved them to be 100 per cent loyal.

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GREEK

May 17, 1924.
Scrapbook, p. 144, of Mr. P. S. Lambros.

"We are also in favor of fixing the admission quota at 3 per cent or over, and when we have selected immigration, we shall undoubtedly have selected Americans, and they will prove just as faithful to the land of their adoption as those who landed on American soil years ago and are now part of this great commonwealth."

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GREEK

Chicago Daily Journal, Feb. 13, 1924

GREEKS OPPOSE IMMIGRANT BAR

CHICAGO ORGANIZATION URGES SENATORS AND CONGRESSMEN
TO VOTE AGAINST 1890 BASIS OF ENTRY

SEND RESOLUTIONS AND BRIEFS

Greek residents of Chicago have protested against the proposal immigration bill pending in Congress. A resolution and a brief have been placed in the hands of Illinois senators and congressmen. If Congress adopts the new law, Greek immigration to this country will be practically prohibited.

The plea for defeat of the pending measure chiefly is international family ties. It is contended that under the proposed act only 206 Greeks could enter the country each year, based on the quota of 1890, which

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Chicago Daily Journal, Feb. 18, 1924

would be adopted as a standard. The result would be the disunion of families, the heads of which have come to the United States intending to send later to the Motherland for their wives, parents, children, minor brothers and sisters or various dependents.

The American association of the Greek Community of Chicago has voiced the plea of these naturalized Americans in a resolution which it has sent to Senators McKinley and McCormick and to all Illinois congressmen. Attorney Paul Demos, president of the association, prepared the brief that accompanied the resolution.

Based on the belief that congress is not properly informed as to the class and character of Greek immigrants to the United States, the brief sets forth facts and figures which tend to show the Hellenic newcomer as a high desirable alien.

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Chicago Daily Journal, Feb. 13, 1924

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In 1920 foreign-born Greeks in Chicago numbered 11,546, the total number in the United States, 212,530.

According to the brief, in 1922 a total of 3,809 immigrant and non-immigrant Greeks arrived in the United States, while 8,862 emigrant and non-emigrant departed, resulting in a net decrease in the Greek population of the United States of 4,873.

In its resolution the association declares:

"We believe in the restriction of immigration, but sincerely insist that the provisions of the new immigration bill providing for admission on a basis of 2 per cent of the foreign citizens of each country here in 1890 is discriminatory against the Greeks, because in 1890 there were very few Greeks in this country."

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Chicago Daily Journal, Feb. 18, 1924

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In his brief, Attorney Demos sets forth:

"The Greeks in the United States are extremely law abiding. There is absolutely no socialism, bolshevism, or communism among them, not a single society existing in the United States."

Of the 4,177 Greeks who arrived in 1923, 3,394 came to the United States to join relatives, the brief points out. Of the 2,703 women among them, 1,569 were single, between 16 and 29 years old. Concerning these, Attorney Demos, declares:

"It is a well-known fact and a matter that should be brought to the attention of the legislative and immigration authorities that the Greek girls who came into this country do not engage in any work or business except that of keeping house for their relatives, who support them."

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Miscellaneous Material, (Resolution and Brief),
In Possession of Mr. Paul Demos,
160 N. LaSalle St. Chicago, Ill.
January 28, 1924.

AMERICAN ASSOCIATION OF THE GREEK COMMUNITY OF CHICAGO.

RESOLUTION AND BRIEF

IN RE:

IMMIGRATION FROM GREECE

TO

THE UNITED STATES

Jan. 28, 1924.

GREEK

Miscellaneous Material, (Resolution and Brief)

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RESOLUTION

Whereas, it has come to the attention of the American Association of the Greek Community of Chicago, that there is now pending in Congress, legislation which, if passed, will practically result in the prevention of Greek immigration to this country; and,

Whereas, we do not believe that Congress is properly informed as to the situation in America, with reference to its population of Greek Americans Citizens, and the class and character of immigration which is taking place from Greece to the United States; therefore,

Be it resolved, That we unanimously pass the following resolution, and that a copy of same together with a brief, setting up the facts with reference to Greek immigration, be forwarded to the Hon. Henry R. Rathbone, Congressman at large from Illinois, requesting that he present the same to the proper committees in Congress:

Jan. 28, 1924.

GREEK

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Miscellaneous Material, (Resolution and Brief)

And be it further resolved, That copies of said brief and resolution be also forwarded to all Illinois Senators and Congressman.

The American Association of the Greek Community of Chicago, in meeting assembled unainmously resolve:

We do not believe in an open door imigration policy. We are firmly against it and we sincerely believe that the immigration laws should be enforced more rigidly and that there should be a stop to hundreds of aliens who come in monthly through other channels than **those** prescribed by the Immigration Department. We believe that those people who came in as stowaways and by "human smugglers" are not the kind of people that we want in this country. Such people are undesirable who have been expelled from their own native country and they come into the United States to spread their unpatriotic propaganda.

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Miscellaneous Material, (Resolution and Brief),

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In Possession of Mr. Paul Demos,

I E

160 N. LaSalle St. Chicago, Ill

III C

January 28, 1924.

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II A 2 We believe, however, in uniting families and that American

I B 3 b citizens should be able to bring over to this country, their

I B 3 c wives, children and parents, their sisters, if single or widows,

I D 2 c their fiances and their brothers if they are less than twenty-

I K one years of age.

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We further believe that those aliens who have come into this country in good faith and have declared their intention to become American citizens, should be able to bring over to this country, their wives and children. We also believe that the law which was passed in September, 1922, allowing an American woman to retain her citizenship after she married an alien and denying citizenship to an alien woman who married an American, should be repealed.

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Jan. 28, 1924.

Miscellaneous Material, (Resolution and Brief) GREEK

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The idea that families need not have common nationality, is against the laws of nature and against the laws of civilization. It is preposterous to think that an American citizen who has married an English woman should go to the British Government and ask for protection for his wife.

We believe in the restriction of immigration but sincerely insist that the provisions in the New Immigration Bill providing for admission on a basis of two per cent of the foreign citizens of each country here in 1890 is discriminatory against the Greeks, because in 1890, there were very few Greeks in this country. The Greeks began to come to this country after 1890 and in the short time they have been here they have made wonderful progress as patriotic American citizens, and have shown that they are an asset to our American citizenship.

Paul Demos, President.

George W. Prassas, Sec.

Jan. 28, 1924.

GREEK

Miscellaneous Material, (Resolution and Brief)

BRIEF

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The following is the brief submitted by Mr. Paul Demos, attorney at law, in accordance with the above resolution, of the American Association of the Greek Community of Chicago:

The number of foreign born Greeks in Chicago, in 1920, was 11,546, the total number in the United States 212,338, of which nearly 100,000 emigrated to this country since 1910.

In 1922, a total of 3,809 immigrant and non-immigrant Greeks arrived in this country, while 8,682 immigrant and non-immigrant departed, leaving a net decrease in the Greek population of the United States of 4,873.

In 1923, 3,605 were admitted and 3,351 departed, leaving a net increase of 254. This tabulation is by country of last permanent residence.

Jan. 28, 1924.

GREEK

Miscellaneous Material, (Resolution and Brief)

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In 1923, the net increase of Greeks from all over the world, arriving in the United States was 1,326.

Of the 4,177 Greeks arriving in the United States in 1923 from all countries, 1,474 were males and 2,703 were females. Those under sixteen years of age numbered 609 and those over forty-five years of age numbered 440, thus showing that nearly twenty-five per cent were under sixteen years of age and over forty-five years of age. Two thousand four hundred forty-two paid their own passage, 1,547 had their passage paid by relatives and 188 had their passage paid by other than friend or relative. Three thousand three hundred ninety-four came here to join their relatives. Five hundred seventy-nine came over to join their friends, meaning in many instances that they were females coming here to marry. Only 204 were not going to join relatives or friends. One thousand five hundred sixty-nine were single females from 16 to 29 years old and 140 were single females from 30 to 44 years old.

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Miscellaneous Material, (Resolution and Brief)

Jan. 28, 1924.

As to occupation, 135 were professionals; 345 were skilled laborers; 249 ordinary laborers and 198 merchants and dealers. The balance either had no occupation and included 1,653 servants which of course means women and children.

It is a well known fact, and a matter that should be brought to the attention of the proper legislative and immigration authorities that the Greek girls that come into this country do not engage in any work or business except, perhaps, that of keeping house for their father, brothers or other relatives. They are being supported by their relatives until they marry, for which purpose they come into this country, thus they do not take any employment away from the people residing in this country, but, on the contrary, they make it possible to provide work for the unemployed in the various industries, because when they marry, their husbands open up a home, buy furniture and clothing, etc.

Jan. 28, 1924.

GREEK

Miscellaneous Material, (Resolution and Brief),

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It is also a fact that the Greeks, more so than any other nationality, through family and religious ties are obligated to supported their families, that is, their parents, their sisters and their minor brothers and in many instances, they sacrifice even their own future welfare for them.

Now is it not better for the American Greeks to spend their money in this country having their families join them here, than send the money over to the old country to support them?

The Greeks in the United States are extremely law abiding. They are all very religious, belonging to the Greek Orthodox Church. There is absolutely no socialism or bolshevism or communism among them, not a single society existing in the United States.

A great proportion of the Greeks in America joined the American Army, perhaps a larger proportion than any other racial group by reason of the fact that the greater part of their population consisted of males. They made good soldiers and great numbers were, by reason of their army service, made American citizens.

Jan. 28, 1924.

GREEK

Miscellaneous Material, (Resolution and Brief)

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One of the largest, and one of the first American Legion posts to be organized in Chicago was the Hellenic Post, consisting of American citizens of Greek descent.

Their occupation is generally that of a merchant. It is a well known fact in Chicago that the Greeks here have done a great deal towards the improvement of real estate. They have gone extensively in the business of buying and developing corners in which their business is conducted and have greatly enhanced surrounding real estate. There is no question but what persons investing in business and residence real estate make the best of citizens.

Chicago owes some of its finest ballrooms, theatres, buildings, factories, restaurants, confectionery stores, office buildings, residences and stores, to the genius, perseverance and financial offerings of its citizens of Greek descent. In proportion to their numbers as compared with other nationals, no other racial group, it can safely be stated, has done more towards advancing not only the material but the idealistic interests of the city, the state and the nation, in the short time that they have been in this country.

Respectfully submitted,
Paul Demos, Attorney-at-Law
Chicago, Ill.

III G

GREEK

Saloniki, Oct. 27, 1923.

IMMIGRATION NEWS:

CERTIFICATION REQUIRED FOR RELATIVES WHO WISH TO COME TO AMERICA

It is a well-known fact that: the immigration law, was ratified for two years only, and it expires June 30, 1924. When Congress opens its session, around December 4, 1923, the revision of the present immigration law will be discussed, and we can surely foresee the introduction of a new law.

It is also well-known that the certificates for incoming relatives, to be valid, must not be older than six months. Therefore, if the present law is not in force in 1924, if a new law is enacted, all certificates which have been issued up until to-day, or which shall be issued until the introduction of the new immigration law, that is until the beginning of January, 1924, will be void for the immigration period of 1924.

All certificates for 1924 must be made up after the introduction of the



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GREEK

Saloniki, Oct. 27, 1923.

new law, that is after January, 1924.

The certificates that are now being made for 1924 will be completely void.

The formalities required for the certificates of 1924 will be entirely different from those required for the present immigration.

N. I. Kassavetes

23 Washington Street,

New York City.



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GREEK

WPA (ILL.) PROJ. 30275

Saloniki, Mar. 24, 1923.

THE LATEST INFORMATION FOR THOSE WHO ARE INTERESTED IN BRINGING THEIR RELATIVES
TO AMERICA

p. 2- In order to bring relatives to America, one must know these rules.

First, they must be equipped with American certificates and a copy of their first or second citizenship papers.

Second, the Greek emigration law permits any Greek citizen to emigrate except those who are fourteen years old or older and have not yet performed military service. In many cases even these may emigrate, provided that they bond themselves.

Third, the Greek emigration law requires that women and children under ~~sixteen~~ years of age not escorted by adult male relatives shall be equipped with certificates from a Greek Consulate in America.

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GREEK

WPA (ILL) PROJ. 30275

Saloniki, Mar. 24, 1923.

Certificates from a Greek Consulate are not requisite for Greek refugees nor for adult male Greek citizens nor for Greek women and children accompanied by adult male relatives.

The Greek Consular certificates cost \$18.75 for free Greek citizens. Greek refugees do not need certificates, but if they desire Greek certificates they should not pay more than \$3.90 each since Greek Consuls issue certificates to Greek refugees for this reduced fee.

Many profiteers collect \$18.75 each from refugees and pay the Greek Consul only \$3.90.

American citizens pay only \$3.90 for a certificate from a Greek Consul. Greek citizens who pay \$18.75 must also demand naturalization certificates of those to whom they pay the above mentioned fee and they themselves should send these certificates to Greece.

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GREEK

Saloniki, Mar. 24, 1923.

WPA (ILL) PROJ. 30275

Some persons collect \$18.75 or \$3.90 and promise to relieve those who pay for the certificates of the trouble of sending them, and then many times they fail to send the certificates bought for a refugee citizen although they have collected \$3.90; many times also they collect \$18.75 and deceive the Consul by asking for a refugee's certificate paying only \$3.90 and thereafter erasing the name and the birth place of a free Greek citizen.

In this way they deprive the Consulate of \$14.85 and they likewise deprive the citizen of his three years naturalization certificate. If a citizen who has been thus defrauded requires the services of the Consulate, he has to pay another fee of \$18.75 whereas if he had the naturalization certificate for which he has paid, no second payment would be required.

The American certificates are good for only six months. Those who acquired their certificates prior to December 7, 1922, must get new certificates and send them to Greece to be forwarded to the nearest American Consul.

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GREEK

Saloniki, Mar. 3, 1923.

WPA (ILL) PROJ. 30275

IMMIGRATION NEWS.

A Communication From the Military Department.

In reply to our letter the secretary of that division of the State Department which attends to the certification of passports was pleased to give us the following clear and important information for those who are interested in bringing their relatives to America. Mr. J. Preston Dowden's letter follows:

Washington, D. C.
February 20, 1923.

"Mr. Nickolaos J. Kassavetis,
21 Washington Street,
New York, N. Y.

"Dear Sir:

"The department received your letter dated February 7, 1923, with its inclosure, according to which you wish to receive definite instructions in regard to the immigration of Greeks to the United States. Your inquiries are answered as

Saloniki, Mar. 3, 1923.

WPA (ILL.) PROJ. 30275

follows:

"First, persons in this country should advise their relatives in foreign countries that they must first approach the American Consul and present their passports for certification, submitting to him the certificates in their possession.

"Second, American Consuls as a general rule begin to certify passports about June 1st for admission to the United States after July 1st. In regard to your inquiring as to whether prospective immigrants should appear personally before the consul to submit their identification certificates or whether they should mail them inclosing a dollar, we beg to say that they may mail their requests to the consul for appointments; they must then appear at the proper time to have their passports certified, but they should not send money by mail.

"Third, American consuls will inform by mail those who request them to do so when they must appear for the certification of their passports. We recommend that those persons in foreign countries who wish to come to the United States shall inquire of the nearest American consul about the certification of their passports in order to gain admission to this country after July 1st, 1923.

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GREEK

Saloniki, Mar. 3, 1923.

WPA (ILL.) PROJ. 30275

The consul will give them full information. Enclosed you will also find a circular which explains how a passport is certified.

Very truly yours,

J. Preston Doden,
Under-Secretary of State."

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Saloniki, Jan. 13, 1923.

VIPA (ILL) PROJ. 30275

INTERESTING INFORMATION

(Advertisement)

Those who wish to become American citizens and find difficulty in obtaining witnesses, etc., may apply to the Young Men's Christian Association of Chicago, 1515 West Monroe Street.

There you will receive the necessary instruction and advice free of charge, and you will also be furnished with all possible assistance to facilitate your acquisition of American citizenship.

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CREEK

Chicago Commerce, Apr. 29, 1922, in the Scrapbook, p. 114,
of Mr. P. S. Lambros, 130 N. Wells St., Chicago, Ill.

FOREIGN PRESS CONFERS ON AMERICANIZATION

I am fortunate to be able to class myself among those millions who dreamed of the land of liberty and opportunity, and I can say that my dreams came true. As soon as I arrived in the land of promise, seeking now fields of labor as a stranger among strangers, I realized that being welcome in the commonwealth of equality, I could be an American, too, by doing as the Americans did. America was my dream, and Americanism was my inspiration. Long, long before "Americanization" had become a word so frequently on our lips, I was aware of my duty to my adopted country. I have **always** felt proud to be an American among Americans, but I believe that an American is not the man who merely calls himself an American but he who "follows the flag and keeps step to the music."

To promote the objects of the work of Americanization which you and we have undertaken, I propose that the Association shall assign a place to the editors of the foreign-language press on the program of the ways and means committee.



GREEK

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Chicago Greek Daily, Sept. 19, 1921.

WHAT'S WHAT--OUR ARISTOCRATIC ORIGIN.

"I have something to ask you," an American acquaintance of mine said to me the other day.

"I'm listening," said I.

"Do you have any titles in Greece?"

"Of course we have," said I, pretending not to get the point. "If you look over our newspapers and periodicals, for example, you will see The Midnight Zephyr and this note: 'The Soundest Paper in News and Editorials'. In others you will find The Morning Star, and farther down, 'The Greatest Greek Newspaper in the World'."

"No, no! I do not mean that. What I mean is whether you have marquises, dukes, barons, etc."

"No, we have not those, but we have legates, metropolitans, bishops, ambassadors, and quite a crop of princes every year. All these, however, bear no titles. They are rather degrees of rank."

"Tell me the truth," said he, impatiently, "I am somehow confused about it."

"My friend," said I, "I am telling you the naked truth. What is the matter with you?"



Chicago Greek Daily, Sept. 19, 1921.

He stood there for a moment, very thoughtful.

"Here is what is the matter," he said. "I have a bad habit of asking all aliens about their origin. Among them there are many Greek, not that there are so many of you here, but you are found in all parts of the country. Well, seldom have I talked with a Greek who did not tell me that he belonged to a noble family and bore some sort of noble title. Here, just the other day, a bootblack as he finished shining my shoes, and I was ready to leave, gave a sigh that seemed to come from the very bottom of his heart. I surmised that he was sighing for a tip, and so I hastened to offer him something, but it had no effect.

"'You must be working hard nowadays,' I said to him.

"He shook his head despairingly. "'If you only knew what I was in Greece.'

"'A nobleman, I guess.'

"'Something more.'

"'What?'

"'A baron's son!'

"'But then why did you come to America?'

"'It was because my father was pro-Venizaliat, and we were persecuted by the Roy-alists!'



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GREEK

Chicago Greek Daily, Sept. 19, 1921.

"I expressed my sympathy for him and left.

"From there I went to a restaurant--Greeks again. The waiter brought me soup.

Noticing that his apron was dirty, I asked,

"'Why don't you ask your boss for a clean apron?'

"'Nnom,' said he, 'that fellow with the big moustache? That dumbbell!'

"'Yes,' said I, 'I suppose he is your boss.'

"'What can you tell him about cleanliness? He was a shepherd in Greece?'

"'What was your occupation in Greece?' I asked.

"'I was a marquis' son,' he replied.

"I made a gesture of astonishment that almost gave me a soup bath.

"'You, a marquis' son?' I blurted.

"'Yes, sir, a marquis' son, and the only child in the family besides.'

"'And to what do we owe your visit to America then?'

"'Our great family, being Royalists, was persecuted by the Venizelists. Now, however, I have received a letter from King Constantine himself, and I shall hasten back to secure some position.'

"I finished my lunch and left, but for my appetite's sake I stopped to get some



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GREEK

Chicago Greek Daily, Sept. 19, 1921.

peanuts from a vendor with a push-cart, and I asked him for fun:

"'You are a Greek, no doubt?'

"'Yes,' said he.

"'You have noble features,' said I. 'You must come of a noble family.'

"'You mean me, sir? How can I tell you! My great-grandfather was a general. All Turkey trembled in its boots before him. If he were alive today, with ten brave men he would have routed ten Kemal Pashas to God knows where. Do you see how this popcorn drops from the machine? That's how Turks' heads used to fall under his saber.' "And so I have come to believe that you Greeks are a race of self-conceited individuals."

"'We must have our reasons for being so,' said I to the American, who laughed and went on.

"'I shall never forget one of your fellow-countrymen who told me that a great-grandfather of his had been a Patriarch, and when he realized that he had gone too far, he hastened to add that patriarchs used to get married in those days. And so the majority of the Greeks whom I interrogated plied me with falsenoods. They told me that they were sons of mayors, ministers, or dukes, or that they were heirs to vineyards or olive groves. They even drew on their imagination to describe the dimen-



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GREEK

Chicago Greek Daily, Sept. 19, 1921.

sions of plantations of various kinds to which they were heirs."

"And you believed all that, at least at first."

"Almost everything at first, but there is a limit to my credulity."

"Galia (gullible)!"

"What does that mean?"

"Make a note of it and ask the first baron you meet!"

P. A. Hronopoulos.

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GREEK



Saloniki, July 16, 1921.

BUSINESS AND AMERICANISM

We once met a Greek man who had worked hard and saved his money in order that he might be able to return to Greece when he had grown old. He was fifty years old, when he left America to return to his fatherland. Within six months this man had returned to America. When asked for the reason for his return, he said, "It is not the same. The houses and fields are all the same, but the people are different; the ones I knew are all gone. Soon I found myself lonely, and missing the American way of life."

When asked what he intended to do, he said, "I am going to do what I should have done years ago. I am going to become an American citizen. I am also going to invest my money in sound securities, and become a good citizen of the country in which I have lived for so long."

This has not happened in just one instance, but in hundreds of cases; not only to Greeks, but to all nationalities. The best thing to do is to

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Saloniki, July 16, 1921.

invest in government securities and become citizens of this country.

The Bible says: "For where your treasure is, there will your heart be also."

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Saloniki, May 21, 1921.

NEW IMMIGRATION LAWS OF UNITED STATES

A few days ago a law was passed in the United States Senate limiting the entrance of immigrants to three per cent of the present number of each nationality. In 1910 the number of Greeks in the United States was 175,000.

Approximately the same number of Greeks will be allowed to enter between July, 1921 and July, 1922 as came in 1825.

GREEK

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Saloniki, Sept. 20, 1919.

HELLENISM IN AMERICA

By

Dr. N. Salopoulos

From the time of the discovery of America, men from all nations with energy and ambition, loving liberty and adventure, fleeing from the political and religious tyranny of Europe, men with scientific or artistic minds, Puritans, Quakers, and Huguenots arrived in this country and built this great Republic and the American nation with the finest qualities of the foreign nations.

And now, we belong to the same great family of Uncle Sam; we live under the American flag, the symbol of liberty and justice. We must be united and respect each other, and obey the laws for the happiness of all, and for the greatness, prosperity, and glory of this country.

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Saloniki, Sept. 20, 1919.

III H Demosthenes said, "Who is the enemy of the City? It is the man who
I J does not speak the truth."

I G

I C The Constitution of the United States is ideal, but there are some
laws that cannot be considered as ideal. However, if there are bad
laws, it is up to us to change those laws. If there are laws for the bene-
fit of one class, it is up to us to change them for the benefit of all
classes. If there are lawmakers who do not wish to change these laws, we
must change the lawmakers. We have the right to vote, and we must use our
votes to select the best man for every office. Solon, the Athenian lawmaker,
said, "The man who does not vote must be considered as a man without honor."

Greek immigration is the newest and the oldest. The great philosopher,
Pythagoras, who lived in Greece 2,500 years ago, was the first man who dis-
covered that the earth is round. This theory was accepted by Plato and Aris-
totle and was well known in Greece for centuries. When the educated Greeks

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GREEK

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Saloniki, Sept. 20, 1919.

III H left Constantinople on account of the Turkish conquest in 1453 A.D.,
I J and settled in different cities of France and Italy, they revived the
I G Greek civilization and produced the European Renaissance. Among the
I C precious knowledge they offered in that time, they promulgated also
the Grecian theory about the sphericity of the earth. Columbus took
advantage of this theory and discovered America.

About ten years ago, I read a very important article concerning a discovery in South America by American archeologists. They had discovered a number of graves and skeletons of giants. The graves were of Grecian style with square stones. On these graves they found, in Greek letters, the following words; "Alexander, The King's Soldiers." The archeologists have not as yet found any solution of this great mystery. How did the soldiers of Alexander the Great happen to be buried in America?

Thinking of this discovery and reading Greek history, I came to the conclusion

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GREEK

Saloniki, Sept. 20, 1919.

III H that when Alexander arrived in India, his fleet was accompanying his
I J army around India. History tells us that the fleet of Alexander suffer-
I G ed a great loss from storms, and possibly from a tornado. It is prob-
I C able that one of the boats taked by the storm passed the Indian and
Atlantic Oceans, and arrived on the shores of South America. There,
the first sailors who died were buried, according to the Greek custom and
religion, and honored by Grecian graves. If my explanation is correct, the
Greeks discovered America 2,300 years ago.

In the seventeenth, eighteenth, and nineteenth centuries, a few Greeks ar-
rived in America and the majority of them have a splendid career in letters,
science, and the navy.

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GREEK

Saloniki, Sept. 20, 1919.

Greek immigration began about twenty-five years ago, and we now have about 400,000 Greeks in America. We helped to build the railroads and the American industries. Many thousands of Greeks are employed in the business of candy and confectionery manufacture of all kinds, to make the American life sweeter. Others are in the flower business, to make the home happier; and others yet, in all kinds of professions and artcraft.

.....

The contribution of the Greeks in the United States in the recent war for liberty, was wonderful; 65,000 among a population of 400,000 were enlisted in the American Army and Navy, and fought under the American flag. About 50,000 were working in the ammunition plants, and in the Liberty Loan drives they received honorary positions by their generous contributions.

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When I arrived in this country nearly twenty years ago, I found the shores

MPA (UL) 100-30275

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GREEK

Saloniki, Sept. 20, 1919.

of the United States very familiar and very hospitable toward me.

I have seen in the port of New York the Statue of Liberty, which was

born in Greece many thousands of years ago. I have found the Con-

stitution of the United States copied from the constitution of the
glorious Republic of Athens.

I have seen the Greek architecture of Doric, Ionic, and Corinthian orders
in the most magnificent buildings in every big city of the United States.
When I was in Denver, Colorado, I admired a building located on a beautiful
site, and built of Pentelic marble. I thought this was a Grecian temple, shi-
ning under the blue and oriental skies of Colorado. I have seen reproduc-
tions of the Grecian statues in every art museum of the United States.

In the Art Institute of Chicago, I have admired many times the magnificent
picture of the Virgin, painted some four hundred years ago by Theotocopoulos,

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GREEK

Saloniki, Sept. 20, 1919.

known also as El Greco. This artist, considered an equal of Raphael,
was born on the island of Crete. I have found the Greek books of the
old philosophers and poets in every American library. I have seen
the Grecian dances revived in the United States.

Now, I firmly believe that in the next generation the artistic spirit of the
Greeks in the United States, combined with the American practical mind, will
produce a wonderful and **glorious** civilization.

Saloniki, Mar. 30, 1918.

SIX THOUSAND ALIENS WILL BE REFUSED
THE RIGHT TO DO BUSINESS

Six thousand subjects of allied nations, including a great number of Greeks in Chicago, will be refused the right to do business on May 1, according to an act voted upon and passed on by the Municipal Council of Chicago last December.

By this restriction, it is sought to refuse the issuance of business permits to individuals who are not American citizens, or who have not given evidence of their desire to become citizens. Owners of saloons and manufacturers of beer especially will be subjected to strict control by this decision. Others who will be severely affected are the owners of confectioneries, small restaurants, and other small businesses in foreign neighborhoods and centers. The many bakers of the city will also be severely handicapped by this law.

WPA (ILL.) PROJ. 30275

Saloniki, Mar. 30, 1918.

In enforcing this law, the city treasurer has prepared 100,000 applications. Applicants for business permits must take an oath on filling out one of these applications. The very first questions asked of those signing these applications will be: Where were you born? Are you an American citizen? If you are not an American citizen, have you filed intentions of becoming a citizen?

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki, Aug. 19, 1916.

THE CHICAGO TRIBUNE

The chief organ of the Republican party, the Chicago Tribune, wrote in a recent issue an article expressing its resentment against 1,500 Greek refugees being brought to America by the Greek steamer, "King Constantine".

"If," it said, "the immigration law had been passed, these Greek refugees would not have been allowed to enter the gates of Ellis Island."

Of course, Patterson and McCormick thought that they would arouse resentment against President Wilson if they published such a statement. Those refugees are from Thrace and Asia Minor, and are unfortunates who belong to the finest and oldest families, and who have been enslaved by the Turks and the Bulgarians.

And if, according to the wishes of the Tribune, the President and the Congress had passed such a law, forbidding the entrance of immigrants, the doors should have been opened in the name of humanity and philanthropy. That is, if the



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GREEK

Saloniki, Aug. 19, 1916.

spirit lives; the Tribune makes us doubt its existence.

The Greeks of Chicago and of all America should make a note of the attitude of the Republican party and its organ. Remember it at election time! The Chicago Tribune has always been unfriendly to our race despite the heroic efforts made over a period of a year by the Greek government, in order to save the Tribune representative, Mrs. Farrar from the hands of the Turks. The ingratitude of the Tribune is unforgivable. To desire to refuse these wretched refugees admission into "God's Country" is inhumane.

The Tribune must be sure of this, however. The Tribune, as an organ of the Republican party, will find no admission into more than six thousand Greek stores and homes in Chicago. And, if the Republican party has the same ideals as its chief organ, it will find the doors of the White House closed also.



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GREEK

Saloniki, June 24, 1916.

LET THERE BE NO MORE GREEK IMMIGRANTS

(Editorial)

The columns of most Greek papers published in America are filled with defamations, denunciations and criticisms. These kind of articles keep the various communities and the members thereof at sword points. The editors use their sacred powers to start and maintain personal feuds and dissension between the Greek Church parishes.

All these evils are perpetrated in the name of Mammon. The journalistic leeches find a lucrative return from the shame and unhappiness of individuals.

If a Panhellenic union of all the church parishes in America were formed, some papers would support it; but the ones that felt there was nothing to gain, would not spare the ink when they tried to persuade the people not to support such a union.

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Saloniki, June 24, 1916.

Today, our churches, societies, and schools are united in name only. They are each dominated by one or two individuals who have enough money to obtain courteous treatment by the Greek press.

We feel this condition is caused by the maladjustment of most of the Greeks who have immigrated to these shores. They have lost all their honorable instincts and training because of their insane search for wealth. To cure this, the source of the trouble must be removed. We believe that the source of this trouble lies in the reason why the Greeks immigrate to America.

The Saloniki sincerely believes that the Greek people should cease coming to America! We have written about the strong current that has swept four hundred thousand Greeks from their homeland unto the four points of the compass; but for the sake of emphasis, we repeat some of the points in those articles.

The Greek immigrant in America labors at least eighteen hours a day in order

Saloniki, June 24, 1916.

to earn a meagre livelihood. He is subjected to diseases and sicknesses that were unheard of in his native town. These sicknesses quickly kill him or permanently ruin his health.

Thousands of Greeks have shed their blood in the wilds of western America, where they went to help build the railroads of this country. Some were actually murdered and some were injured in doing this work; and others died of diseases or infections [contracted in those labor camps.]

Even the businessmen living in towns and cities have very little security. Few of them can make any claims to happiness and stability.

If these facts were known in Greece, and if these pictures could be accurately portrayed, no Greek parent would allow his son to leave the security of his village and come to America to dig his own grave.

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Although thousands of the Greeks, who had immigrated to America, returned to Greece with broken health and gave their diseases to their families, the Greek Church and the Greek Government continue to urge the Greeks to go to America where the streets are paved with gold bricks.

Their senses are dulled by the glitter of gold, and so, they allow the unnecessary sacrifice of health and life to continue. Rivers of Greek blood have been shed in this foreign land for the sake of a few dollars. If any Greek in America is content with his existence here, he is justified in berating us for printing such an article as this one.

If, however, there are 400,000 Greeks who regret coming to America, they are duty-bound to pay attention to the feelings of their consciences, and then write a letter to Greece. In these letters--destined to be read by friends and relatives in the old country--the true facts must be disclosed. Let them tell of the labor conditions and the tenement houses, as compared with the

Saloniki, June 24, 1916.

fresh air and healthfulness of the poorest Greek hovel. Send them statistics of the death rate, and what is even worse, the tuberculosis and social disease rate among the Greeks in America. And, finally, tell the misinformed Greeks in the little villages of the small number of Greeks who actually achieve financial independence here.

The war on unrestricted Greek immigration will be a long and hard one. Like any other type of war, soldiers will be needed. We call the Greeks of America to answer our bugle call. Let them join us in this campaign, that shall in the end be the saviour of our best countrymen.....

We must overcome the egoistic instincts that prevent us from writing and explaining the conditions in America. How can we ever help our fellow men if we write letters describing the wealth and power we each have; when, in actuality, we are laying rails and dying of disease. To do as we have described takes mental courage, but it must be done. This mental courage is even more important than physical bravery. Our Greek brothers must be enlightened; so

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that they will not cross the ocean by the hundreds, to suffer and die in a strange land.

Who are these people that are leaving Greece? They are established businessmen and home owners; who leave their fresh air and blue sky to come to America and live in unsanitary tenements, and eat canned foods. These people are bewildered, because the letters they had received from America were full of glowing descriptions of wealth and happiness. They curse those falsifiers who led them astray by their imaginative letters.

Compare this life with that life in Greece and then sit down and write the truth. Let us form a society whose purpose will be to inform the people of Greece about the fate of the Greeks in America.

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GREEK

Saloniki, Jan. 22, 1916.

A DISCOVERY
A Reader Solves a Puzzle

Today, by chance, I discovered the solution to a question that has puzzled many people for a long time. The alarming influx of Greek immigrants has stumped journalists, sociologists, and statisticians. And I, a simple individual, came upon the answer--quite accidentally, I must confess.

Yesterday I was making out bills, to be sent to my subscribers. While I was dating them, I had a hard time remembering that I should write January 13, 1916; I kept writing January, 1915. This in itself is not unusual, because it has happened to many of us at one time or another.

I went out for a walk meditating on the fact ~~that~~ thirteen days of the New Year had already gone.

The next morning I received a letter from Greece, and it was dated December 14, 1915. Immediately, I understood the reason for the heavy immigration.

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Saloniki, Jan. 22, 1916.

The letter I received, dated December 14/Greek calendar/, took seventeen days to reach Chicago, and reached me on January 13/American calendar or on December 31, Greek calendar/; or thirteen days earlier according to the Greek calendar, the difference between the two calendars being thirteen days.

I realized that if I sent a letter to Greece, dated January 13/American calendar/, it would reach Greece 17 days later, but due to the 13 days difference in our calendars it would arrive in Greece on January 17/according to the Greek calendar/.

The person receiving the letter would see the dates and would think that it took only four days for the letter to come from America. Therefore, many Greek people think that America is very close to Greece and they set out in boat loads for a jaunt to America. When they get here they realize how far they have traveled from their homeland.

And all of this miscalculation is caused by a slight difference in the calendars.

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Saloniki, Jan. 22, 1916

Here is the simple explanation for a question that has long bothered all of us.

If you believe my discovery to be a significant one, I gladly present it to you for a New Years's gift.

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GREEK

Chicago Daily Tribune, Sept. 27, 1913.

EDITORS GIVE CASH TO PROTECT LIVES OF U. S. IMMIGRANTS

In an effort to help and protect the thousands of immigrants who come to America from Europe every year, 600 foreign language newspapers of the United States yesterday offered their services to the public safety commission of Chicago and Cook County. To show their good faith they gave the board \$2,400 in cash. The foreign language editors intend to make the Chicago commission the directing influence of a nation-wide campaign for safety among America's foreign-born peoples.

The money was given to the commission in a check by Louis Hammerling, president of the American Association of Foreign Language Newspapers. Mr. Hammerling announced the purpose of the editors that gave the money. He said they expect the commission to provide articles on the campaign to be waged against avoidable accidents. These articles will be translated and printed in the various papers of the association.

Chicago Daily Tribune, Sept. 27, 1913.

The offer was made in the Hotel La Salle at a joint meeting of the editors and members of the commission.

Editors Put On Board

P. S. Lambros, editor of the Greek Star, arranged the meeting. It was attended by eighteen editors, all of whom today will begin an editorial campaign in cooperation with the public safety commission. On the suggestion of Coroner Hoffman, who attended the meeting, the editors selected four of their number to become members of the commission. They are: P. S. Lambros, editor of the Greek Star; V. A. Geringer, editor of the Daily Svornost; John R. Palandech, editor of the United Servian and the Balkan World; and A.M. Liebling, editor and publisher of the Daily Jewish Press.

Mr. Lambros, toastmaster, opened the meeting by saying: "We all extend to Coroner Hoffman and the safety commission the united and enthusiastic

Chicago Daily Tribune, Sept. 27, 1913.

support of the foreign press of this city. Our publications reach nearly 1,000,000 people, most of whom are foreigners unacquainted with American customs and in the greatest danger of accident. We mean to influence our pulpits and teachers to propagate this campaign among all those of foreign descent."

Hoffman Explains Board

Coroner Hoffman explained the work of the commission, pointed out its aims, and how he believed the aims could be accomplished. Graham Taylor advocated better political education of foreign-born residents of the Seventeenth ward so they could effect through the city council reforms needed in the ward. He pointed out that Grand avenue and Halsted street is one of the most dangerous street intersections in Chicago and that the foreign editors could minimize accidents there and elsewhere by entering the campaign.

Chicago Daily Tribune, Sept. 27, 1913.

State Senator Ettelson urged organized movements for bringing about state legislation. He said members of the State Legislature desire to do the right thing, but often through lack of information or misinformation they went wrong. The remedy, he said, lies in visits to Springfield of delegates from organized movements, armed with facts and statistics.

Says Immigrants Suffer

Mr. Hammerling, spokesman for the editors, said in part:

"I have been deeply touched by the words of your coroner. You have started a movement with untold possibilities. I feel more strongly on the subject than do most of those not acquainted with the problem of the foreign born. Ninety-seven per cent of the accidents in our industrial plants are inflicted on immigrant population.

Chicago Daily Tribune, Sept. 27, 1913.

"It is among those men not accustomed to the way things are done in this country that the most work is to be done. I will give \$2,400 for the work of your commission as a gift of the association of which I am president."

Lauds Immigrants to U.S.

"We are Americans, all of us. We strive to be good American citizens. There are thousands of foreign immigrants who come to this country every year and find themselves ignorant of conditions and unable to speak the language. They eventually become the bulwarks of your country. The Woolworth building, in which I have my offices in New York and which is fifty-six stories high, was built by immigrants from architect to hod-carrier.

"I have experienced the trials and struggles of a young immigrant in this country. I know what it means to arrive in a big city and be un-

Chicago Daily Tribune, Sept. 27, 1913.

able to find friends or to be able to secure food and lodging. I recommend that sometime the commission look into the proposition of giving sympathy and encouragement and furnishing interpreters and teachers for these immigrants. I have made a fortune and I am willing at any time to give a substantial contribution to such a work."

During the executive session which followed the general meeting Mr. Liebling read the editorial in The Tribune which portrayed the disillusionment of a young immigrant who came to America to find his fortune and failed because of an accident which broke his back. He also praised the articles on the foreign born population by Henry M. Hyde in The Tribune.

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Chicago Daily Tribune, Sept. 27, 1913.

HANDICAPS FAIL TO RETARD GREEKS IN CHICAGO LIFE

MEMBERS OF RACE FORGE RAPIDLY TO FRONT AS RESULT
OF THEIR WORK AND STUDY

MANY RETURN FOR WAR
THOUSANDS LEAVE AMERICA TO SERVE COUNTRY
IN BATTLES IN THE BALKAN CAMPAIGNS

PAPERS STIR THEIR PATRIOTISM

Where "We Will" There's A Way - Chicago's New Proverb
By Henry M. Hyde.

There are 3,000 fewer Greeks in Chicago than there were a year ago.
That number of brown and muscular men, with flashing black eyes and
bristling mustaches, have gone back to fight the battles of Hellas

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Chicago Daily Tribune, Sept. 27, 1913.

against the Turks. Now that the wars against the Crescent and among the allies seem to be over, the warriors who went through the battles unwounded are beginning to come back.

Nine years ago there was a young Greek boy peddling fruit from a basket through the **crowded** quarters of the West Side. He was eager to learn English and **some** one sent him to the night school of the Y.M.C.A. There he quickly developed into a most ambitious pupil.

As he learned he kept on earning. Five years ago he was prepared both financially and mentally to enter the University of Illinois as a student in the agricultural department. In addition to doing the regular work of his course he found time to run a small restaurant near the campus and to win a place on an interstate oratorical team, having developed ability in the art of Demosthenes by taking part in the debates at the Y.M.C.A.

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He finished the three year course at the university and later studied for a year in the agricultural department of Cornell and also at the Michigan agricultural college. He is now on his way to Germany to do some post-graduate work in forestry, after which he will choose between a professorship in the University of Athens and an important post in the agricultural department of the Greek government.

More and more the Greek colony is becoming a permanent feature of Chicago life. The original immigrants for the poor little villages and farms of the ancient peninsula were all men, strong, young and venturesome.

They came to America to make a quick **fortune** - and they came alone - planning to go back later and marry or live with their families in comfort under the soft blue skies of the fatherland on the proceeds of a few years of hard labor and pitiless thrift. But as they caught the American spirit and filled their lungs with the freer air of this country many have found themselves unable to settle down and live again under the old conditions. Each year a smaller percentage of Greek immigrants go back to their old home.

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The number of men who are single or unaccompanied by their wives is still large in the colony. With a total population of perhaps 25,000, there are only about 1,500 Greek families and not more than 3,500 Greek women and girls.

But the leaders among the race say that most of these single men are working to get money to send for their wives and sweethearts. No more than ten or fifteen per cent of them will finally go back to Greece to live. They are gradually buying property here and establishing business houses which will tie them permanently to Chicago.

The original Greek immigrants almost all started as street venders of fruits and candies. Such a push cart peddler was Anton Geocaris, now the head of the Greek-American bank over at Blue Island Avenue and Halsted Street, the only exclusively Greek bank in the country. Another was P. S. Lambros, who gradually worked up until he became chief salesman for a wholesale fruit house on South Water street. He resigned that post to start the Greek Star, a weekly newspaper, published in Greek which is perhaps the leader among the publications of the nationality. Other weeklies are the Chicago Loxias and the Salonica.

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Saloniki, Sept. 13, 1913.

THE SPIRIT OF ANTI-IMMIGRATION

(Editorial)

"Prepare the fatted calf, for my beloved son is returning home."

The many thousands of Greeks in Chicago and other American communities, who are living and struggling many thousands of miles away from their homeland, have just cause to celebrate the triumph of Greek arms in the recent Balkan wars. We are all jubilant and happy over the territorial expansion of our homeland, but our enthusiasm should not stop here.

We who are living in Chicago, amid a practical and enterprising people, can imagine what great benefits we can derive from the new turn of events in our homeland. Our great and rich territorial acquisitions in Macedonia, Epirus, Thrace, and in the Aegean Islands, are awaiting the farmer, the herdsman,

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the merchant, the industrialist, and the sailor, who will cultivate the land and develop its resources. The fatted calf of the gospel has been prepared by our loving mother, Greece, and with open arms she expects us to share the rich feast.

How many of our immigrant Greeks in Chicago will partake of this happy, endless feast? As a patriotic newspaper, Saloniki sounds the call and invites all our people, not only in Chicago but in every foreign land, to think about and discuss the great opportunities which are being offered us.

The immigration question has been amply discussed during the last decade without any definite results. The arguments for and against immigration are familiar to everyone. Today, however, conditions have been reversed, and Saloniki is the first to raise its voice and proclaim that immigration to this country in huge numbers should cease. It favors the repatriation of

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our people.

Let us all, therefore, take the road back to our beloved homeland. We do not know how many will heed our advice and accept our suggestions, but even if one person listens to our voice, this newspaper will be proud of having performed one of its greatest patriotic duties.

The huge wave of immigration to the United States has reached tremendous proportions in the last few years. This increase in Greek immigration is primarily the result of the adventurous nature and the restless, inquisitive instincts of our people. Other important reasons are: 1) the extreme poverty of the agricultural areas of Greece; 2) the misery and suffering among the working class because of the lack of adequate protective laws; 3) the practice of usury and exploitation. It is no exaggeration to say that one third of the manpower of Greece has crossed the broad expanse of the ocean to seek a better fortune in the New World. To what extent our golden dreams have been

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realized is known to each one of us here in this great city of Chicago.

Today, with the new political order in Greece and with double the territory she had before, there is no excuse for immigrating to America. We should now be happy and hopeful of returning to the sacred soil of our enlarged and prospering fatherland. The yearning stranger and wanderer who desires to see the smoke rising from his ancestral home once more could never find a better opportunity. Our country is eager to embrace its beloved children. Its joy will be great when its lost sons shall partake of the feast for which the fatted calf has been slain. The rich fields and undeveloped resources of the newly acquired territory offer such great opportunities that European and American capitalists have already begun to buy or lease great tracts of land, especially in the fertile Macedonian valley, with the certainty that in five years their investment will multiply a hundredfold.

The legislation recently enacted by Mr. Venizelos' liberal government has rid

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the country of the disgrace of usury and all other injustices, so that life, property, honor, and opportunity have been protected and safeguarded in every way. Consequently, there is no basis for the arguments of some of us in Chicago who are proposing an increased rate of immigration to America. No soundly thinking individual will continue to hold these ideas.

The sad truth which was uttered by a French economist must be borne in mind. He declared that the emigration of a hundred thousand from one country is equivalent to the loss of an equal number of soldiers in battle. The 30,000 Greeks of Chicago and the 250,000 Greeks in the United States may form an exception to this rule, for they have given 40,000 fighters to Greece in a critical moment of her history.

It was the might, the courage, and the unfailing patriotism and devotion of the immigrant Greeks that returned home to fight two bloody wars during the

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last two years. It is they who have created Greater Greece and who have broadened the territorial, national, political, economic, and social horizons of our great country.

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GREEK

The Greek Star, Apr. 30, 1909.

THE HELLENISM--COLLEGE STUDENT SOCIETY

(Editorial)

Last Sunday, March 22, a lecture was delivered, to the college student division of the great Hellenism, National Educational Greek Society, at Hull House by the well-known Chicago attorney, Mr. Andrew Vlachos. Mr. Vlachos has established a great reputation for himself through his speeches, writings, and publications, many of which have appeared in the Greek press of Chicago and America in general.

His lecture centered around the Greeks of America from the business, social, and nationalistic standpoint. In a rather long and detailed talk he sought to show the cause for the immigration of thousands of Greeks to the United States. He opined that "it is prompted by despair and despondency into which the Greek people have fallen because of economic destitution, social corruption,

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The Greek Star, Apr. 30, 1909.

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and political intrigue."

He then described the departure of the typical Greek immigrant from his home; how he secures the fare, and then sails to the New World full of strange sights--a veritable new civilization. He described the kinds of work which the first immigrant does and those are many and varied which require hardiness and endurance. Many Greek immigrants occupy themselves with the manufacture, importation, or exportation of Greek products. Mention was made of the frequent attempt of the educated immigrant and the professional man to engage in some sort of a profession. The question of Greek journalism in America and particularly in Chicago was touched upon.

Mr. Vlachos gave us a rather comprehensive but enlightening analysis of the problems of family, church, and educational and community organizations which the immigrants everywhere have to face. No one expected the speaker to

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The Greek Star, Apr. 30, 1909.

I C chastise and rebuke us Greeks for our many weaknesses and deficiencies of character which retard our progress in all directions. After a broad description of all the conditions with which the immigrant must cope, he spoke at length concerning the greatest peril which threatens the Greeks of America.

Mr. Vlachos' lecture was most interesting. We are here quoting the last part of his speech which deals with this peril--the national peril which threatens the Greeks of America:

"And now arises the question: Are the Greeks of America being threatened with any sort of danger? He that has lived in America can well postulate the opinion that the Greeks of America are surrounded by the grave danger of being gradually assimilated into the American way of life in which they share. It is true that the danger is not imminent as **far** as the older immigrants are concerned or for those immigrants who are somewhat advanced in age on

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The Greek Star, Apr. 30, 1909.

arriving here, but no one can deny that those of us who have come here quite young are in danger of being engulfed by the forces which level out and assimilate all foreign groups with the predominant native American element.

"With all certainty one can declare that such a danger is grave for our children who will be born in America in the future. The assimilative influence of one nationality on another, especially a minority group where there is free co-mingling, is a social and historic law. The results of such an amalgamation or assimilation are more pronounced, immediate, and rapid when the newly arriving racial group meets a native group which is superior in civilization, commercial progress, social education, and civic reforms.

"The American program proposes to assimilate all foreign nationalities residing in this country. To this end, the American Government and the American people are working systematically day and night. Their doors are wide open to

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The Greek Star, Apr. 30, 1909.

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I C immigration because America, which now has a population of eighty three million, needs that many more inhabitants to round out its population. This is why the desire to assimilate the foreigner and the intensive work of the native American to this end is entirely justified.

"Nevertheless, we must not fail to see that this assimilative law is deadly and aims at the ultimate disappearance of our Greek consciousness and feelings. It means the abandonment of the use of the Greek language by replacing it with English; it means the substitution of loyalty to America and adherence to a foreign dogma instead of Greek patriotism and our Greek Orthodox faith.

"The setting up of local nationalistic organizations, communities, Greek schools, and other institutions of a strictly national character, as well as the tremendous influence of the Eastern Orthodox Church will contribute immeasurably to the maintenance of our entity as a separate minority with its own rights and national culture. Any danger of being assimilated will be thus

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I C offset by such protective activities.

"All this applies to those of us who will not or do not intend to return to our fatherland. Naturally, many thousands of us will remain here, because we here find a wider and more promising field of action, opportunities, profitable work, unexplored and unworked resources--a growing society of men.

"This new country is much richer than Greece in agriculture, industry, and commerce; therefore, it thrills the Greeks who remember well under what conditions of squalor and poverty they lived and worked in the homeland. So, naturally, they have no desire to return to their people permanently. Even if they do return for some nostalgic or other reason they are unable to tolerate the ways of the primitive village.

"When these same immigrant Greeks of America return to their homes and villages which are composed of five hundred or six hundred inhabitants, they find that it is very difficult for them to live under the primitive and backward conditions

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The Greek Star, Apr. 30, 1909.

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I C of life in the homeland. They cannot work and live decently as they did in New York and Chicago, which are huge and bustling cities where more than six millions of people live.

"The poor and lowly farmer or goatherd who used to wear the characteristic white peasant shirt and the striking tsarouchia [Translator's note: famous Greek peasant footgear with red pompons. They are usually worn by the Evzones or white-skirted select Greek mountaineer regiments or shock troops] has now gone to America in great numbers; there, he has learned how to wear modern dress--shoes, hat, collar, tie, socks; he has become accustomed to living in warm and comfortable rooms. With such a high standard of living the Greek immigrant hesitates to accept any change for the worse; therefore, he either goes to Greece for a visit or he stays there long enough to help his parents and relatives financially and then he returns to America with great joy and considerable relief.

"On the other hand, our fellow countrymen, according to the experience of many of us here in Chicago, discover that there are no worthwhile business or

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The Greek Star, Apr. 30, 1909.

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I C investment opportunities in Greece. They cannot engage in the business which they started in America, so on going to Greece, they are forced either to go without work, idling their time away spending money aimlessly or to take the pick and plow in hand again. But, because not very many can make a decent living under such conditions and because they cannot win economic security, the farmer is attracted by the magnetic appeal of the American dollar. So, again they take the road back to Europe.

"This phenomenon will sadden every Greek when he perceives that in this way gradually the Greek peasantry and citizenry, the productive forces of Greece, are being depleted and are being drained off. That is why the Greek government must take proper and immediate measures for the solution of a vital problem. It is the stemming of the rising tide of immigration to America. The government must cause the Greek immigrant to return to the homeland. No one knows how long our native land can bear this constant and perilous drainage of its young and vital man power.

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The Greek Star, Apr. 30, 1909.

I C "The Greek government can produce some results in regard to this by not resorting immediately to restrictive measures as far as immigration to America is concerned. Any such abrupt and drastic action can have disastrous results for the suffering and poverty-stricken labor and farming populations of Greece. All realize that it is because of this poverty, misery, and economic insufficiency that in their desperation the masses of the Greek people are forced to seek new havens, new fortunes, and economic security in foreign lands. Only thus do they ever hope to become satisfied, happy, and prosperous people.

"There is no doubt whatever that the Greeks of Chicago are deeply interested in the struggles and problems of the European immigrant. There are really many aspects of the immigration problem which must be studied and discussed. There is no question that the immigrant is a highly important factor economically, socially, and culturally in both our homeland and in America.

"The Greek immigrant will be properly treated and served if the economic system

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The Greek Star, Apr. 30, 1909.

in Greece is reformed. The poor masses in Greece must be assisted. The burden of taxation must be moved; governmental and administrative extravagance and unnecessary expenditures must be drastically reduced. Many radical reforms are needed such as revision of the constitution, political and financial reorganization on a sounder and more just basis. The living and social conditions of the laboring, and farming classes must necessarily be improved. Only by such means will the continued emigration be stopped; only thus will our homeland preserve its most valuable asset--its human resources.

"Naturally, immigration has many, very many advantages. Millions of Europeans have found their Promised Land in America; others have escaped from tyrannical oppression, slavery, persecution, and hopeless poverty. This is truly the Promised Land. We are all deeply thankful for the blessings of liberty, tolerance, kind hospitality, happiness, and prosperity.

"Nevertheless, the Greeks of Chicago and the Greeks of America are possessed with one secret desire, the return to Greece, to their own people. We would

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all be very fortunate if we could return to Greece with our savings and find more opportunities there for work and investment. If economic conditions allowed, the Greek would be happy indeed to return and settle in his beloved homeland. He can there breathe the free air of his own country; he could there enjoy the company of his relatives and friends; he could then contribute to the prosperity and happiness of his own native land."

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GREEK



Loxias, March 31, 1909

A TRAGIC DEATH

p. 1.- Last Saturday four of our countrymen were found dead in a gas-filled room of a cheap boarding house. It is evident these poor men had taken the easier way out. This supposition was strengthened by the lack of any money or valuables in the room. A collection of 50 ¢ from each Greek was used as funeral expenses. Wouldn't it be better for this collection to have taken place before these unfortunate men had ended their lives? This is a very serious problem which few Greeks are aware of. This tragic accident has brought it close to us that we must do something to prevent similar occurrences in the future.

We believe this should be the job of the Greek consulate in Chicago. Many poor, ignorant Greeks come to Chicago, the big city, to earn a living. They are confused and bewildered by everything which is strange to their eyes. They don't know how to find work, they don't know where to go, or what to do.



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It isn't a hard job for the consulate to hire a man who will supply all the needs of the new immigrant. Coffee-houses can be opened which will make the stranger feel at home in a strange land among people who speak his own tongue.

We owe it to these four, discouraged men to see that future visitors to our city will be well taken care of and protected from the forces which undermined the courage of the four martyrs.

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The Greek Star, Mar. 5, 1909.

THE IMPENDING CHANGES IN THE
IMMIGRATION LAWS

According to our esteemed colleague, The Chicago Tribune, a report was received from Washington, D. C. to the effect that thousands upon thousands of undesirable aliens are entering the United States daily in spite of strict immigration laws.

The Greek Star has dealt with the immigration question many times in the past, thus, arousing the interest of our community. Because most of us had to conform to the existing immigration laws, it is only natural that we desire to know how the immigrant will fare under new requirements in a strange and new world. The Greek people of Chicago, that is, most of our fellow countrymen, can remember the doubts and fears that possessed us upon our arrival in the New World. Almost all of us were afraid that we would not be admitted or that the entrance requirements would be extremely stiff; we looked and acted our best. Who does not remember the medical and physical examinations at Ellis Island

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and sometimes the grueling questioning of United States immigration officials?

According to The Chicago Tribune, the United States Government is contemplating changing or amending the existing immigration laws in the interest of the country. The recent report of the Congressional Committee on Immigration as well as the recommendations of the immigration authorities of New York, especially, stress the need for radical changes in the present immigration laws.

It is reliably reported that besides the undesirable aliens who are finding their way into the United States apparently without any great difficulty for some unexplained reason, there are many thousand criminals, smugglers, and other despicable characters engaged in white slavery. It has also been discovered that many thousand Chinese are making their way into this country while the authorities who are held responsible for this matter can do little to prevent their entry into the United States.

According to the lengthy statistical and factual report of the United States

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Immigration Department, and according to other experts, even though the immigration laws are quite strict, nonetheless, they seem to be very elastic; this accounts for the multiplicity of ways in which the laws are easily misinterpreted by clever lawyers who succeed in legalizing the entry of various immigrants into the United States. We, here in Chicago, know that hundreds of Greeks have succeeded in entering the United States by various under-handed methods. Some of them have come here indirectly through Canada and Mexico, while others have been smuggled in secretly.

Even though more than \$500,000 is spent annually for salaries and expenses of secret agents, supervisors, and inspectors, the United States Immigration Department has not been able to check the steady stream of criminal elements which is flooding this hospitable and tolerant land.

Finally, the Committee on Immigration which issued its highly interesting and very important report, which is to be submitted to the United States Congress

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for consideration, recommends the adoption of most drastic measures to curb the immigration evils. It is urgently recommended that new laws be made or old ones amended to prevent undesirable aliens and all types of criminals from gaining admission into the United States.

It is the firm opinion of The Greek Star that this country should accept all immigrants gladly regardless of nationality as long as they respect the Federal, State, and local laws; as long as they come to the United States for the purpose of living peacefully, working hard, and as long as they are willing to respect the rights of others.

Of course, we admit that there is much prejudice and hatred against many aliens. If they deserve it and if they have violated the laws, they must be punished and deported. The immigration laws must be stiffened sufficiently to refuse admittance to those who will always be a liability to the United States instead of an asset.

The Greek Star, Mar. 13, 1908.

THE IMMIGRANT QUESTION

(Editorial)

In the mail that has just arrived from abroad we noticed that the Greek Government has appropriated a special credit of \$25,000 to be used for the purpose of returning Greek immigrants in the United States and in other foreign lands to the homeland.

According to the information which The Greek Star had published some time ago and according to a special bulletin recently issued by the Greek Foreign Office, thousands of Greeks who have been in America but a few months or a year or two are wandering through the streets of Chicago, New York, Philadelphia, and Boston in a pitiful state of hunger, sleeplessness, and desperation because of lack of work.

The Greek Star and the Greek Community of Chicago are vitally concerned with the

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important immigrant question, which is so closely connected with the unemployment situation in our community as well as with almost all the aspects of our national life in this great commercial and industrial American metropolis.

The actions and decisions of the Greek Government in regard to the status and future disposition of the Greek immigrant of America will immediately affect the interests and attract the eager attention of the Greeks of Chicago. We are informed that the government of the homeland has asked Mr. Moraitis, the general manager of the Greek-American Transatlantic Steamship Company, to put a ship at the disposal of the Greek immigration authorities for the purpose of returning to Greece those immigrants already in America who are destitute and who are leading a miserable existence in a strange land, itself beset by many economic and labor difficulties. The Greek Government made this fine gesture after lengthy debates and questionings in the Greek Deputy Chamber. During those discussions, a dark picture was painted of the living and working conditions of the Greek immigrant in the United States. Mention was made of

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the hardships and sufferings which the newly arriving immigrant to America undergoes, and of the indescribable obstacles and unfavorable circumstances which he has to overcome in searching for some kind of work and support in a new, strange, and oftentimes inhospitable land.

The concern of the Greek Government for its native sons who are leaving, or who are now living in, foreign countries must be highly praised. It proves that our homeland is interested in the welfare of those courageous and enterprising immigrants of ours who seek economic security and opportunities abroad with the ultimate hope of returning to their families and native towns after they have saved a few hundred or a few thousand dollars. It is very encouraging indeed to think that the Greek Government follows the progress and welfare of the Greek immigrant at all times. The problems of the Greek immigrant are also the problems of the Greek Government. Thus far, the Greek diplomatic and consular authorities in America have done all in their power to help the Greek immigrant in every possible way; they have protected our rights and have

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appealed to the American Government whenever the Greek was unfairly treated or discriminated against because of racial hatred and prejudice.

The return of numerous immigrants who have been coming to America by the thousands every month will certainly relieve the terrific strain which the great wave of European immigration has been causing in the economic, social, industrial, and labor spheres of American life. The tide of immigration has now reached its zenith. We hope that the present difficulties in labor, business, and industry, which are to a very great extent the outcome of the high rate of immigration to the United States, will discourage those who may desire to emigrate to America. Thus, they will remain in their homelands working and getting along better there among their families, relatives, and friends, rather than working hard in a foreign land where they are subjecting themselves to many perils: first, because they are unable to speak English; second, because of the difficulties encountered in seeking employment due to the fact that most Greeks are unskilled laborers; third, on account of the

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serious decrease in labor demand; and fourth, because the great influx of European immigrants has aggravated rather than ameliorated general economic and industrial conditions in the United States.

Those Greek immigrants who are being repatriated would perform the greatest service to our people in the homeland if they would inform the latter of the economic difficulties which will be met in America and of the many disappointments and hardships which were experienced by thousands who have returned home or who are about to do so. It would be well to tell those who have been seized by the widespread mania to become rich quick and amass great wealth by going to America that their golden hopes will very quickly prove to be just so many empty dreams and futile ambitions.

We have found that it is difficult to convince those fellow countrymen of ours in Greece who are eager to improve their fortunes by coming to America. Some of them think that emigration is discouraged merely because a few people

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believe that it should be discouraged. They fail to see that the mass exodus of young Greeks threatens to destroy our homeland economically, commercially, and in every other way.

In addition to the Greek Government, other European governments, especially Italy, have taken similar measures to recall their subjects who have not been able to gain economic sufficiency and security in America. These governments have sent numerous official bulletins to their nationals both at home and in foreign lands informing them that emigration at the present time is not advisable and is not profitable for many well-known reasons.

It has been proved that our homeland is able to provide enough food for many more than its present small population. There is considerable evidence of economic, agricultural, and industrial progress and opportunities in Greece which can be profitably exploited by those Greeks who despair of their homeland and are overtaken by the desire to make millions in America. Many of us

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can live happily and prosperously in Greece. Let us not be lured by the fantastic riches of America. In order to amass even a small amount of money, hard work and much sweat are required. Ask most of the Greeks who have established themselves in Chicago or in other American cities and they will tell you how they succeeded in opening up some sort of business and how long and hard they worked in order to win what they have. Many of them regret that they came to America, but most of them will assure you that success in America is won only by hard work, only by superhuman sacrifice.

Those who want to emigrate to this country may well consider our advice. They must learn that America is not a running Pactolus of gold.

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The Greek Star, Dec. 13, 1907.

THE QUESTION OF AMERICAN CITIZENSHIP

By making a rapid and sweeping survey of the members of our nationality throughout the United States, we observe that while thousands of Greeks have become naturalized American citizens; on the other hand, there are many thousands among us who have hesitated to follow the example set by our more far-sighted and thoughtful citizens.

In regard to ~~this~~ subject, we must admit that the greater part of the Greek press of America has failed to cope with the need of impressing upon our countrymen the idea that the acquisition of American citizenship rights is an imperative duty. Perhaps this is to be attributed to the fact that in case of a Greek order for mobilization of our national armed forces, those Greeks who have already become American citizens will not be able to render any military and personal service to our homeland.

It is true that the whole question must be studied thoroughly by Chicago's

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leaders and press before any valid opinion can be expressed. But, if by chance the matter is discussed in all its aspects and in its entirety, we shall see that those who have taken both their first and second papers and become naturalized American citizens have done no injustice to our homeland. Nor is it a sign that we have forgotten our duties to the country of our birth. It must be remembered that our deep, abiding love and devotion to Greece has not decreased. Is not love of our country one of our most powerful virtues and characteristics, which can be superseded neither by time nor gold, not even by the circumstance that we have sworn allegiance to a foreign country. Judging the question from this standpoint and relying on the many examples of the Greek people's patriotism and loyalty to Greece even though many thousands have become citizens of the United States, we notice that we have not harmed our interests nor forsaken our ideals. On the contrary, we have become the recipients of many benefits and privileges. Those Greeks who have been honored with American citizenship have benefited the entire Greek people indirectly in many ways.

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The Greek Star, Dec. 13, 1907.

But, even though some of our leaders could not use their influence as American citizens to protect the rest of the foreign-born Greeks, who can deny that in reality all of us are American citizens because of the fact that we must obey the laws of the United States of America on the one hand, and enjoy the rights and privileges of being protected in our life and work. Our homeland has never asked the Greeks of America to refuse to obey the laws of the United States; it has never asked us to refuse to accept the benefits and opportunities which have and are being offered us by the people of America; it has never required of us to refuse to acknowledge our gratitude to this great Republic.

There is no one who doubts the loyalty and devotion of those Greeks of Chicago, for instance, who are now American citizens. Also, who can question the just demand of America for obedience to its laws, loyalty to its flag, and love and respect for everything that America stands for? We owe it to ourselves, we owe it to the future happiness of the Greek people of America to become real Americans and adopt the best and finest things that America has to offer, while, at the

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same time, we maintain and preserve the best and finest things in our Greek culture and heritage.

All these remarks and discussion are the result of a thorough study for the citizenship question. We must impress upon the Greeks of Chicago, especially those who are to become the hub of the Greeks of the entire United States, that they have nothing to lose but everything to gain by **becoming** naturalized American citizens. That is the reason why those who are already naturalized American citizens are not to be accused or scorned. On the other hand, we are indeed surprised to discover that there are quite a few among us who attacked the idea of **becoming** American citizens and relinquishing our identity as Greeks as a highly treacherous and unpatriotic act, in view of the fact that most of our countrymen expect to return to Greece sooner or later anyway.

We hope that these ideas and beliefs will not come to the attention of Uncle Sam because of the serious consequences that may follow. We must warn our

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people to keep away from irresponsible, loose-tongued, and half-baked individuals who give the false impression that they are authorities on all questions pertaining to the life and affairs of the Greek community of Chicago.

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The Star, Dec. 6, 1907.

THE RETURN

(Editorial)

The Greeks of Chicago are greatly pleased to see that large numbers of our fellow countrymen are leaving for our beloved fatherland, which they had left many years ago. Who knows how many times they had fondly remembered their own homes and loved ones when with other families and in other homes in this country?

This is a very encouraging and pleasing development for our country, which will gain greatly by the return of her sons. The Greek nation will receive a new life-giving blood transfusion when it welcomes the adventurous Greeks who have wandered through the United States in search of a better fate and a more promising future. No one, of course, doubts that the return of so many immigrants will mean that much will now be accomplished. Our fatherland will prosper, and hence all its children will thrive.

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The Star, Dec. 6, 1907.

Those who go back to their native land have the greatest duty to perform. They must never forget their responsibility to their fellow citizens. In other words, they must describe before the astonished eyes of their fellow villagers and townsmen the actual economic and labor conditions in America, which in these days are not very favorable. They must make it known that thousands of men of our own nationality, as well as of other nationalities, are forced to leave this land because of the serious lack of jobs, of which there are, and will be, fewer and fewer.

The Greek immigrants who return to Greece must therefore tell those who intend to come to America not to do so, because at present America does not provide ample economic opportunities.

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The Greek Star, Nov. 22, 1907.

THE WAVE OF IMMIGRATION TO THE UNITED STATES MUST STOP

(Editorial)

Much has been written about the evil of immigration. The Greek press of Chicago as well as the press of Athens, Greece is aroused by the planned wholesale transmigration and emigration of so many thousands of young men from Greece. In this article, we intend to analyze the entire immigration problem from the Greek point of view for the benefit of the vitally interested Greeks of Chicago.

The Star knows well that this subject should be thoroughly discussed because it affects the life and welfare of every one in this community. Most of us know that the young men of Greece leave their homes and villages because it is very difficult for them to **win** a livelihood in our fatherland. We will herewith attempt to explain the many reasons why they cannot do so.

According to a generally prevailing opinion, any further encouragement of immigration should cease for various reasons, and especially because of the fact that

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conditions in America are not what they were when our first Greek immigrants arrived here quite a few years ago. Thousands upon thousands of immigrants of other nationalities are pouring into America, who are better prepared and better equipped than we are. However, in spite of the easier adaptability of the latter, and in spite of the fact that they are accustomed to the ways of the great American urban centers, it is astonishing how easily they fail to make a go of things and, so, are forced to return to their homeland.

We have seen statistics relative to this same matter in many outstanding American newspapers, which are sounding a warning that the continuous arrival of huge caravans of immigrants from Europe constitutes a grave peril for America and will inevitably create serious problems in the immediate and distant future.

This is wise and sincere advice which comes from a thorough study of the entire situation. Here we have proof that the American press has no ulterior motive or prejudice against the European newcomer.

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These same newspapers remind us that at the present time America is experiencing a widespread and serious financial panic. There is no doubt that the hard-working laborer is the greatest victim under such circumstances. The railroads are laying off thousands of workers every day, while many factories are also dismissing additional thousands of technicians and workers in every type of work. In general, the personnel of every business has been reduced to a minimum. For example, formerly a factory employed one hundred workers, but now uses only twenty-five. The other seventy-five have been layed off and are now forced to tramp the streets of our big cities in the midst of the winter. Why so? Because there is an acute scarcity of jobs; there is a widespread standstill in all kinds of businesses and industries. This situation is destructive to the working class, who have not enough savings to fall back on. Now, only God knows what will become of so many workers--many of whom have families to support.

Those in Europe and especially, our own countrymen in Greece who are thinking of immigrating to this country, should know about the laboring and economic conditions in this country. Let them think beforehand where they are to go and what

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they will do on leaving Europe. On coming to America they must struggle hard against thousands of other men whose bread they seek to take away.

The Greek Government must act swiftly, not with half-measures, neither with legislative acts. The government must work like another Hercules to clean up the rottenness of Greek politics. It must remember that the Greek immigrant is not to blame for leaving the country without workers, farmers, the indispensable man power. It is the fault of the Greek Government because they are doing hardly anything to improve the conditions of the Greek people's lives. They have given little thought to the fact that Greece is being rapidly depopulated. Our leaders have shamelessly compromised the future welfare and interests of the people without being, in the least, affected by their conscience. Coming into power, they only think of how to satisfy their personal passions and hatreds; how to get revenge. Then begins a systematic persecution of all their enemies, who in the face of threats of imprisonment, dishonor, and death take the road to America, unmindful of their future fate. They are happy to have escaped the horrors of political persecution which hung over their heads like a Damoclean sword.

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The Greek Star, Nov. 22, 1907.

No one wants to leave his country, home, parents, friends, and the place of his childhood memories. These memories are too sweet. Many a Greek immigrant is forced to flee because of the inexorable wrath of politicians, unbearable taxation, and the lack of encouragement and opportunity to invest any capital.

A few years ago, perhaps the Greek business men were justified in raising the prices of commodities because there was considerable difference in the rate of exchange of the drachma and the franc. The franc was then equivalent to one drachma and seventy-two lepta, so, there was some reason for a business slump and high prices. But now when the drachma is on a par with the franc there is no justification for this rise in prices, for this speculative orgy. Life in Greece has become a heavy burden; bread costs a drachma and twenty lepta; the cost of clothing and other necessities is so high that one must be a Rockefeller, a Morgan, or a Vanderbilt to be able to live decently in Greece.

These and many other evils are the causes for the continuous flow of immigration into America. Many villagers as well as city people leave a curse behind them

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The Greek Star, Nov. 22, 1907.

and depart for the unknown. They want to forget Greece because her atmosphere is so depressing. When he comes to America he finds that prices are cheap, the atmosphere is bright, the environment is better and more attractive, business and industry are normally in demand of help, and life generally is rather comfortable. All is different here. The prowling tax collector and the hungry law enforcement officers are not to be found here. There are no tax-exempt Shylocks here who drain the life blood of the poor farmer and worker.

Besides these, we have in Greece a horrible and highly inadequate educational system which is expected to enlighten and properly educate the people. Those who have studied in the Greek Gymnasium (Trans. note: the Greek equivalent of our high school) are almost good-for-nothing.

Introduce administrative reforms, destroy the devastating spirit of compromise, reform the internal political system, control Greek business and finance, as the American Government does, force them to sell at low prices without depriving them of a reasonable profit, and then be assured, dear friends, that the huge

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The Greek Star, Nov. 22, 1907.

flow of immigration will decrease.

Yes, this growing gangrene of the Greek nation will disappear because an excessive rate of immigration drains the nation's life-blood. It deprives a nation of its best and finest asset, the young manhood of the farm, town, and city, leaving behind the old, the unproductive, the useless elements of the population. Another factor is contributing to swell the tide of immigration, and that is the Greek Transatlantic Steamship Company, maintaining extensive offices in Chicago. This company has been making huge profits by inducing and helping Greeks to come to America. It has become a regular racket. Through its agents and ticket salesmen, thousands of our countrymen, who would otherwise be afraid to leave their country and sail across the vast expanse of the Atlantic Ocean with other European immigrants, decide to make the long voyage on a Greek steamship and in the company of friends and members of their own nationality. These Greeks know that they will be among Greeks not only on board ship but also in their wanderings across the American continent in search of work. Naturally, many cannot resist the vivid and glowing description of

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the wonders of America and the unlimited opportunities which are awaiting the ambitious and eager-eyed immigrant. The steamship company can bait the simple immigrant very easily. Just a few figures speak eloquently of this thriving steamship business. On its second voyage to America one Greek liner had 1,740 passengers; on its third trip it transported 1,391. God only knows how many more will be brought to this land in the future on this and other liners.

We do not wish to harm the interests of the Greek Transatlantic Steamship Company; we merely wish to remind it that any further increase in the number of Greek immigrants to America harms Greece and plays great havoc with the economic welfare of our country. This same company is sending one Mr. Moroitis to Chicago for the purpose of encouraging and organizing the immigration service. May we remind the steamship agents that the Greeks of Chicago would like to discourage the flow of immigration at least for the time being for very good reasons.

It is one thing to encourage immigration but another to go through the adventures, hardships, and perils that the immigrant has to experience upon arriving

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The Greek Star, Nov. 22, 1907.

in the land of Columbus.

Our fellow countrymen in this city have been through the mill. At this time, when America is weathering a severe depression and when labor opportunities are scarce to propose further immigration is to do harm both to ourselves and to those who will come here.

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The Star, Aug. 30, 1907.

THE GREEKS AND AMERICAN CITIZENSHIP

(Editorial)

We are publishing several articles of the new American law on naturalization and citizenship for the benefit of those among our people who do not know about the provisions of the law or how these provisions affect them.

Any applicant for citizenship papers must have resided in the United States for five years before he can get his second papers and thus become naturalized. Those, however, who have served in the armed forces of the United States for at least one year, who have been honorably discharged, and who have been given a release certificate, are not required to satisfy the five-year residence requirement. The following are some of the relevant articles on the naturalization of foreign-born residents of the United States: Translator's

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The Star, Aug. 30, 1907.

note: These excerpts from the naturalization law have been omitted in translation.7

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freedom, following the arrival in 1900, of the first of the United States, from Greece and claiming the exploitation practiced upon them by shipping agents in Greece.

The Star, as well as the Star in Chicago **elsewhere**, cannot overlook the injustice just because it is on the other side of the ocean, but will take the battle for the future citizens of Uncle Sam. The present immigrant of today is a representative member of our community and a future citizen of the United States, and any injustice done to him reflects on our future relations with the nation of Greece.



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Star, May 4, 1907.

That is the reason The Star writes to me that it is not only the exploitation of all classes to exist, but also the mutual friendship and co-operation of the Greek and Latin sides of the ocean will be of the best.

It is common knowledge to all of us that the fish begins to smell from the head, so in this case the unscrupulous agent is only the tail of the smelling fish, the head is the Greek government.

The availability of the trunk, shaft and delivery stands squarely with the Greek government which allows its protection to the departing immigrant, who through ignorance becomes a prey of the highway agent.

Greeks of America are always responsive to Mother-Greece's voice, and always ready to assist, and assist generously, when needed. Is the Greek immigrant protected from the sharks when he buys a ticket for his journey of adventure, prosperity and colonization? No! He is left to his fate, to be robbed, and to carry with him the unpleasant and unhealthy memory



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Star, May 24, 1907

of his treatment at the hands of blood-sucking leeches. His government, apparently, has no use for him. But as soon as he is established in the new world and by the sweat of his brow accumulates a few dollars, sweet songs solicit his generous contributions.

Who, if not the government, could be responsible for this thievery? Who is the one to prosecute dishonesty, if not the government?

Our appeal is directed to the Greek government, the immediately responsible party to push the prosecution of the guilty and if this fails The Star, unwillingly, will appeal to the good name of the Steamship companies in Greece, to take measures and clean the rank and file of dishonest and unscrupulous agents, a disgrace to the companies.

Undoubtedly the Steamship companies will be more interested than the Greek government in stopping this unhealthy practice, because it not only reflects



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upon the integrity and good name of the companies, but also is injurious from a commercial point of view.

Let us hope that the situation will be remedied either one way or the other.

But the real object of this article is to interest the Greek government in taking a hand against the abuse of the greenhorn and prove to all of us that Mother-Greece is interested in her sons, whether living in Greece or going abroad.



Star, June 15, 1906.

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PATRIOTISM THE DUTY OF THE GREEK IN AMERICA

WPA (ILL.) PROJ. 30275

(Editorial)

No Greek who comes to America ever intends to establish himself here. He comes with the fixed purpose of acquiring a certain amount of money and then returning to his family and his beloved birthplace. For a long time he clings to that idea. American habits and customs, American greatness and idealism for some time have no influence upon him. These wonderful things in the New World may be all right, but his purpose remains unchanged; he is going back to his Greece.

He looks with contempt upon other immigrants who immediately after arriving apply for naturalization papers, renounce their native lands, and embrace a new country of which they know nothing, according to his reasoning at least. Not for him! He is a Greek and would remain a Greek even if this country was Adam and Eve's Paradise.

Star, June 15, 1906.

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He likes the country's wealth, and he came here to get as much of it as he could. He admires and respects America's freedom and justice, but to become any-thing else than Greek is for him, absolutely inconceivable. To throw off his nationality as easily as he takes off his shirt is not in his make-up. People who do not have no solid foundation of patriotism. The Greek has remained Greek the world over. Greeks have gone through fire and water, through slavery and annihilations. Their tongues have been cut out because they defied tyrants and spoke Greek where it was prohibited, but they have remained Greeks. Their divine religion, their divine languages, and their divine love for Mother - Greece have pulled the race through. Oceans of Greek blood shed, untold suffering and sorrow, crucifixion and hanging of ministers of the Greek Church have not changed the Greek.

But America the great, America the universal for the first time in the history of the Greek race has accomplished the impossibility of yesterday; that is, Greeks are becoming Americans. They are becoming Americans not only through naturalization but also through devotion and love for what America stands for, - liberty, equality, and justice for all. These things have changed the mind of the unalterable Greek. After slow but careful examination he discovers that no other country on earth is so truly and solidly founded on these three divine principles, - liberty, equality, and justice for all, - as America is. The Greek intractability is swept away by the true universal brotherhood of American idealism.

Star, June 15, 1906.

WPA (ILL.) PROJ. 1275

His fixity of purpose, his tenacity, and his dreams of going back to Greece to live there for the rest of his natural life are things of the past. Thousands of Greeks are already established here. Thousands will follow suit. And the Greece of America in years to come will shine over the horizon as ancient Greece did. Patriotism will distinguish the American Greeks among all the other integral parts of which this universal country is composed.

Patriotism is the sacred duty of Greeks in America. Devotion, faithfulness, love, and self-sacrifice are the elements of which patriotism is molded. The Greek's patriotism for America must be as sacred as the Greek's patriotism for Greece. The sun may change its course but America will never attack Greece, nor vice versa. Mother - Greece therefore should be considered as one state of this glorified Union. That is the only way to look at the thing. That is the only way in which our patriotism for America can be true and solid. That is the only way in which the American Greek can preserve his identity; namely, to consider Greece as a spiritual state of this Union and America as the whole ideal state which includes Greece. But patriotism cannot be bought in the market, nor can it be acquired in universities; colleges, or any other institutions of learning, nor is there any power which can invest people in it as in a garment. Patriotism must be in the blood of the individual, a substance within the man. Patriotism must be in the heart, in the brain, in the soul, and in the whole body.

Star, June 15, 1906.

WPA (ILL.) PROJ. 8671

It calls for personal sacrifice: There is no other duty holier than the duty to our country. And there is no room left in the individual's heart for any conflicting emotion when patriotism is in the blood. We Greeks in America now must do for our descendants what our ancestors did for us; we must lay the foundations of patriotism for our Greek-American generations to come. Patriotism must continue to exist in the blood and not on the surface. Future Greek-American generations which will constitute the new Greece of America must be prepared for now. The patriotism of the individual begins in the cradle and endures till death, but the embryo of patriotism must be cultivated and nourished before birth. Therefore it is the task and the duty of the Greeks in America to instill patriotism now in the embryo of future Greek-American generations. And by so doing not only shall we do our duty to our adopted country, but we shall also automatically assist Mother-Greece. If Greece is to be considered as a state of this glorious United States, Greece must be remembered and loved by coming generations and this can be brought about by these three agencies: the Greek Church, Greek patriotic organizations, and the Greek press.

The little Greece of America is composed of Greeks from every sections of Greek territory, liberated and unliberated, and of Greeks from various parts of the world which are not Greek. No country on earth except America has so large a number of Greeks from Turkey, Roumania, Macedonia, Thrace, Epirus, the Archipelago, Asia Minor, Egypt, Africa, Russia, England, India, and many other parts of the globe, - all these in addition to Greeks from every part of Greece.

Star, June 15, 1906.

WPA (ILL) PROJ 30271

This variegated mass of Greeks is composed of Christians of the Greek Orthodox Church, that sublime edifice of Christ, and these Greek Christians are likewise spiritual and emotional subjects of Mother - Greece. Their traditions, habits, and customs differ, as well as the national and racial currents of their thought; nevertheless they are truly and solidly brother-Greeks in their own particular ways.

Chicago's Greek community, composed of fellow-Greeks from all the above-mentioned countries and territories, enjoys the honor of having established the first Greek Orthodox church in the New World. This Chicago church is the first Greek Christian edifice to shelter so variegated a mass of Greeks in perfect religious unity and concord. This is of tremendous importance. One meets there his fellow-Greeks from all parts of the world, shakes their hands, and becomes interested in their affairs. Greeks from unliberated territory talk of the sufferings and the sorrows of their brothers and sisters who still live in these unredeemed Greek lands. That arouses Greek patriotism and sympathy, and this awakening is followed by united Greek action in behalf of those unfortunate compatriots and in behalf of all Greece. United thought and united action bring benefit to all concerned.

All these various Greek elements are united under the spiritual ministration of the Greek Church; all are instructed in the importance of patriotism; and all enjoy the blessings of freedom, equality, and justice under the protection of the American

Star, June 15, 1906.

WPA (ILL) PROJ. 30275

flag, the flag which is tolerant of the Greek Church and of all religious faiths. The life of the Greek Church in America depends upon future generations of Greek. Americans, not of generations of Greeks. It is therefore one of the paramount duties of the Church to perpetuate patriotism for America in the blood of coming generations and to inculcate in them the ideas of love, devotion, and self-sacrifice for the country that gives us liberty, equality, and justice. But being true, devoted, and faithful to America the present and the future generations automatically assist the cause of Mother-Greece.

The second factor in keeping patriotism alive in the blood of the individual is the patriotic societies. Greeks in Chicago and everywhere in America must form patriotic organizations to keep the fire burning in the present generation and to transmit deep-rooted patriotic feeling to those who will come after us. Future Greek-American generation must be the foremost patriots among all the elements which compose this great democratic and philanthropic country. Patriotic societies will erect Greek schools to instruct the youngsters in the divinity of the Greek language and in the traditions and the achievements of the Greek race. The schools in conjunction with the Church will teach the children that they are descendants of a glorious nation and live in the most glorious country in all the world, and

Star, June 15, 1906.

that it is their imperative duty to glorify themselves as offspring and natives of these two outstanding countries.

The Greek press in America is the third factor in keeping patriotism alive in the blood of the Greek race in the United States. Service to the Greek race should be the purpose of the Greek newspapers in America. This service must be honest, true, and loyal, and its effect will be far-reaching and tremendous. Not only America will be benefited by it but Mother-Greece as well. Religious and patriotic articles printed in the Greek press are bound to uplift the moral tone of the present generation and to mold the plastic mind of future generations. The heavenly beauty of the Greek language must be kept before the eyes of living Greek-Americans and of those not yet born. Communities and individuals must be rebuked when they stray from the path of righteousness. For the sake of material gain we are likely to forget our duty to our country and to Mother-Greece. Some kinds of religious agitation and some destructive pacifist propaganda now prevalent may becloud the minds of present and future generations in regard to patriotism. But the press in conjunction with the Church and the patriotic societies must keep a vigilant eye over Greek communities that all these forces antagonistic to patriotism and this disguised monster of pacifism may not affect the traditional principle of the Greek race, the principle of patriotism.

The life of the Greek press in America also depends upon future Greek-American

Star, June 15, 1906.

WPA (ILL.) PROJ 30275

generations. Therefore its work for the Greek race is automatically a work of self-preservation. Indeed, honest and faithful service to the Greek communities in America is the salvation of the Church and of the press and will effect the perpetuation of our race.

The Greek race in America, when it is well established, and if patriotism remains in its blood, will stand out as a patriotic example for others to follow and imitate. Little Greece in America will play a big role in years to come.

The formation of patriotic societies should be undertaken at once. Prominent Greek-Americans should devote a part of their time to organizing these societies, not only by cities but everywhere. The Star is ready and willing to assist any group of our fellow-Greeks anywhere in the United States to form these patriotic organizations.

Let us begin now. Let us be united for our own good, for the good of our adopted country, and for Mother-Greece.

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GREEK

Star, Mar. 2, 1906.

THE INACCURACIES OF THE EUROPEAN PRESS
THE UNSKILLED LABORER IN AMERICA IS NOT A SLAVE.

WPA (ILL.) PROJ. 30775

(Editorial)

Some newspapers in the Greek capital and in other European countries have printed articles picturing the condition of the unskilled worker in America as "intolerable slavery." They have further represented the American capitalist in conspicuous colors as a leech of enormous size sucking the blood of ignorant immigrants who have been lured to the land of the free by fantastic stories of wealth and of fancy standards of living.

The Greek Star of Chicago, which has gained a large circulation in Greece, takes exception to these untrue stories and as it usually does, hastens to correct the inaccuracies for the benefit and enlightenment of Greeks abroad.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30273

Since the majority of the Greeks who enter this country are employed as unskilled laborers, and since these Greeks are part of the whole mass of unskilled immigrants, we will draw a line of limitation and deal specifically with the Greek unskilled laborers to confute the inaccurate statements published abroad.

First of all, the United States of America is known all over the world as the most advanced democratic country in the whole civilized world. This statement is not hearsay nor idle words but an indubitable fact. That is why the eyes and the hopes of those in need are focused upon this land of liberty, justice, and equality.

There is no other country on earth which can guarantee and provide for all these three divine privileges--liberty, equality, and justice. Every sovereign, every government, and every diplomat of the world knows that beyond any reasonable doubt America is the great champion of these principles.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30275

And all the pseudo-rulers and would-be democratic governments of the world tremble at the sound of the mighty voice of the American Republic proclaiming liberty, equality, and justice.

Jealousy, hatred, and prejudice are common to those who are not blest with the light of truth; ignorance with its disastrous results is common to those who refuse to be illumined by the shining beam of knowledge; and people afflicted with these faults are bound to condemn any and all good things and true under the sun. It is not therefore surprising to read in some of these European papers that black is white and vice versa.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30275

If the defamatory articles were not written with deliberate purpose to deceive but through ignorance, there still is no excuse for them.

The immigrant Greek arriving in this country is compelled by his obligations to his family, by his imperative duty to society, by his self-respect, and by his instinct of self-preservation to seek employment. Is he a stone-mason, a mechanic, a plumber, or anything that falls in the category of skilled labor? No! He is not. Does he speak English? No! But he must find a job and earn money if he is not to become a criminal. Naturally he will get a job that does not require skill nor the knowledge of English.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30275

It is true that he performs the worst sort of manual labor, but he is not prepared, or fit for anything else.

He is thankful to God that he finds something by which he may earn money honestly. He is also thankful--or if he is not, he ought to be--to the greatness of this democratic country. By reason of his earning capacity and his station in life his standard of living is not equal to that of the skilled laborer, and the skilled laborer's standard of living is not equal to that of the man of still higher earning capacity, and so on.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30275

The intelligent Greek unskilled laborer (and this applies to all intelligent unskilled laborers) keeps his eyes and ears open and soon learns a trade. His English is improved, his earning capacity is increased, his station of life changes, and he advances to a higher standard of living.

The opportunity is given to him without discrimination, and because of his intelligence the insignificant unskilled worker of yesterday has become a "somebody" today. Where in the world except in America is the same opportunity granted to millions of immigrants coming into a country to make their living? Nowhere else, of course!

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 80273

Why the hue and cry about the "intolerable slavery" of the unskilled worker in America? Let us impartially examine the conditions and the standard of living of the unskilled worker in other countries, and what do we find? The Star does not wish to print the account of the condition in other countries not only of unskilled workers but even of skilled workers. Everybody who wants to know knows their condition and that if there is "intolerable slavery" anywhere, it is not in America.

Plutocrats all over the world have as a rule the same code and apply the same methods; they amass fortunes by the sweat of the underdog's brow. Without exaggerating the facts we may say that with very few exceptions the American plutocrat is at least half human, while the plutocrats of the rest of the world are pictured as behaving like blood-thirsty beasts in the accumulation of wealth.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30775

We, as impartial observers and expounders of truth, do not agree with the universal conception of the plutocrat. The man who knows how to make and save money is a useful citizen and especially useful in our present stage of civilization. The moneyed man in any country, in spite of his wickedness, is useful to society, for factories, shops, railroads, are founded by his accumulated wealth, and the moguls of America have been a hundred years ahead of other moneyed men, for they have created useful, beneficial, and uplifting things in America that cannot be found anywhere else. And he, the American plutocrat, living in America and breathing American air, has made the standard of living in America the highest in all the civilized world.

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GREEK

Star, Mar. 2, 1906.

WPA (ILL.) PROJ. 30275

The American unskilled laborer of today is therefore not in a state of "intolerable slavery," as the press of some European countries has pictured him, but he is a king compared with the unskilled laborer of any other country.

III G

GREEK

Illinois Staats-Zeitung, Jan. 25, 1892.

WPA (ILL.) PROJ. 30275

GREEKS IN CHICAGO IN 1890

(According to Secretary Stones' statistics of the different nationalities in Chicago, which he published in 1891, and which he based on the census of 1890, there were 698 Greeks living in Chicago at that time.)

III. ASSIMILATION
H. Relations
with Homeland

WPA (ILL.) PROJ. 30275

The Greek Star, Jan. 1, 1937

MR. BENETATOS GENERAL CONSUL TO CHICAGO

The rumor that Mr. Benetatos, Director of the Cabinet, is to be appointed General Greek Consul to Chicago, has been confirmed. Mr. Benetatos is one of the oldest and most competent of Greece's diplomatic officers.

III H

The Greek Star, Dec. 25, 1936.

GREEK

A COMMITTEE FORMED FOR THE DODECANESE.

An international committee has been organized for the defense of the Greek Islands retained by Italy despite the fact that by her official admission she has no right to possess them.



This committee bears the name Pentodekanisos and its aim is to strive by all methods to secure the liberation of the islands on which Italy is squatting like an incubus.

Italy occupied the Greek Islands temporarily and stated that they would be evacuated at the proper time, i.e., as soon as Turkey, had fully complied with the terms of the treaty which closed the African Tripolitan war. But that time will never come if this is left to Italy's free volition.

The islands were and still are Greek. Their commercial significance is not of much importance to Italy. They must be returned to Greece.

This is the message conveyed to us by Pentodekanisos, the international committee, in announcing its formation. The cooperation of all Greeks is asked in the rude unceasing struggle which they have undertaken.



Saloniki-Greek Press, Oct. 22, 1936

THE PHALANX ORGANIZATION OF GREEK VETERANS WILL CELEBRATE
THE ANNIVERSARY OF CAPTURE OF SALONIKI IN ST. DEMETRIOS
CHURCH.

The celebration of the event of the capture of Saloniki from the Turks, in 1912, is to be observed by the Phalanx organization of Greek Veterans in a holy mass, Oct. 26th, at St. Demetrios Church.

Bishop Kallistos will head the religious ceremony and Mr. Dritsas, representing the Consul, will lead the parade. The Phalanx will have its official speaker in Andreas Vlapas, lawyer, who served in the Greek Army during the wars of 1912-1913. Miss Eugenia Pilafa will recite and little Nick G. Mannon will be dressed in Foustanella, which he brought from Greece two years ago.

Such a bright ceremony, we are certain, will be attended by throngs of nationals, even if they have to leave their business for a few hours.

Saloniki-Greek Press, Oct. 22, 1936

WPA (ILL) PROJ. 30275

ANNOUNCEMENT AND AN APPEAL TO THE GREEK VETERANS
THROUGHOUT AMERICA.

The statement is made here that since March 25, 1936, the first post of the organization Phalanx, composed of Greeks in America, who were veterans of Greece, has been organized in Chicago and has been functioning continuously.

Its object is the continuation of our sacred struggles to save Greek Nationalism and preserve Greek ideals along-side the American ideals for the new generation which, in the main, composes the center of our mission. (Instructions follow as to how to organize in all parts of the country, wherever Greeks are found--Translator).

In making this known to you, we appeal for a speedy national rally, under the protection of our one and undivided mother post. As in war times so today, we must move quickly. A much more extensive field of action is before us in time of peace. This field of honor in time of peace ought to motivate your daring, especially in those of you who, by their courage and bravery, carried through the triumphs of national liberty during the

WPA (ILL.) PROJ. 30275

Saloniki-Greek Press, Oct. 22, 1936

various struggles of Greece for freedom. There is no reason for you to live a life of privation and insignificance. Heroes should lift their heads with pride. Their struggles and sacrifices for the freedom, many millions subjected to slavery in Greece, entitle them to such a right. It is time that they seal their war-glory by the glory of a peace-time struggle, not at all inferior to war-battles. This achievement is assured by members of the mother post of Veterans of Greece, with all their hearts and souls.

On the strength of our military decision, the re-enforcement of the Phalanx's friends, and the impartial support of the Greeks in America, the work of the Phalanx will be a success and new light will penetrate the minds of those who dream of a new Hellenic greatness, national and also world-wide.

The executives of the newly organized Phalanx, with its members, greet the American Greek Veterans and remind them of their heroic deeds in Epiros, Macedonia, Thrace, the Islands and Asia Minor, and call upon them to organize.



GREEK

III H

Saloniki-Greek Press, Aug. 6, 1936

A LEGACY OF GREECE
(New York Times)

p. 1- It is doubtful if any Olympian festival, from the first in 776 B.C., has had a more impressive opening than that of 1636 A.D. The new amazement is that the very scenes were carried almost instantly (more swiftly than the messages of the Gods by Mercury), across continents and seas and presented by telephotography to the sight of men, women and children of different races, nationality and language, thousands of miles away. To the reporter's Pindaric art, so remarkably exhibited in the account, this miracle has been added, more incredible than the myths of ancient Greece.

The mind of Hellas, which "blossomed with a wondrous flame" has cast its seed to all winds of heaven, and in a very literal as well as figurative sense. Moreover, it was prophetic of a wider sowing. If, as one of the greatest of world poets has said, there is now no higher intellect to brighten the world than little Hellas owned, it is for our human welfare that we avail of what she gave.



Saloniki-Greek Press, Aug. 6, 1936

That which is to be especially remembered of this particular gift of her early owning is that during the period of the games in ancient times none in all the territory of the contests were permitted to bear arms. It became temporarily "sanctified". Safe conduct was assured to all who travelled to Olympia. Here in the "sacred truce" was the microcosm (for a few days, at least every four or five years) of a world at peace.

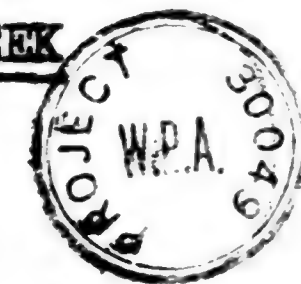
Not only was every part of Greece represented, but vast numbers of spectators came from Asia, Africa and Sicily--in such numbers that most of them had to sleep out under the open sky--an augury, it may be considered, of the coming of an enduring peace for the larger world, from Hellas to Hesperia. For more than a thousand years Olympia, as the seat of the games, was the national center of Greek religion and the scene of the greatest athletic festival the ancient world ever knew.

That the next festival bearing this historic and stirring name is to



Saloniki-Greek Press, Aug. 6, 1936

be held in Japan suggests the inter-racial and international nature of this now planetary organization, which may come to be one of the greatest of all agencies in the promotion of fairness in all human relations.



GREEK DIALECTS

The contemporary popular dialects that are spoken in different parts of Greece, are not the only ones that a fellow-writer referred to a few days ago in his article. There are others he missed which capable ones among us ought to have studied as language material.

The Korakistika that the children use for the sake of enjoying themselves, attaching a suffix to every syllable at the words beginning with K and ending with the vowel of the syllable, to which this suffix is attached, certainly is not a dialect. Korakistiki is understood easily by the listener. When a friend tells you in Korakistika, "tha-ka Phi-ki jo-ko to-ko ra ka" you understand that he tells you, "tha phiyo tora" (I shall go now), no matter how quickly he tells it. You answer, "Ke-ke pou-kou tha-ka pa-ka te-ke?" Which is, "Ke pou tha pa-te?" (And where will you go?) He understands you also at once, while the third person present may understand, also, but with some difficulty if he is not prepared. This is the so-called Korakistika. Others, however, attach a suffix beginning with a different consonant than K and make things more difficult to understand.

However, besides Korakistiki, the residents of Village Stemnitsa of Peloponnesus



The Greek Star, July 10, 1936

have introduced something different than Korakistika by which they understand one another, and which their neighbors, residents of Gortenia and Megalopolis, also understand, while the rest of Peloponesians do not. How they ever thought of it and speak it so easily I do not know. (Explanation follows as to this method, which is rather complicated - Translator). A third individual who might be present will not know their method of reversing the syllables of the words at certain consonants, is unable to understand because they also use symbolic words and other words of unknown origin, as for example the word - Mpaniko, which means "poly" (much). When they want to say "ehei polla", they say "heei mpanico" (There are many). "Passari" which means "Krasi" (wine) etc.

In the bi-syllable words the reversing of syllables or the changing of the positions of the consonants, is easy. But in the tri-syllable words, where the consonants of the second syllable are placed at the beginning of the word, and the other syllables remain as they are, the reversing is more difficult. (Illustrations follow - Translator).

The pure Modern Greek dialects, however, are the Tsakonika and Arvanitika. The second is a Greek-Albanian dialect which differs much from the one used in Albania today. It is spoken differently in the environs of Attica, in Parahora,



The Greek Star, July 10, 1936

the islands of Salamis, Hydra and Spetsa, and other sections than it is spoken in Albania. It is known that Albanians today, maintain that their language is the ancient Pelasgiau and Dr. Thomspoulos, in a great work of his, wanted to prove that the Albanian language is the ancient Cretian of the Minoian times etc. On the other hand, the late Dr. Loukas Bellos has proved that many Albanian records have their origin in Homeric roots with Latin additions, which through centuries past have been disfigured due to different rules of pronunciation.

The Tsakoniki dialect, to the study of which the late Defner had devoted, since 1862, his whole life, having edited its grammar and diction, is considered to be the ancient Dorian, showing the influence of Slavic pronunciation and very little of the Latin. The root elements of the ancient Dorian language, however, are indisputable. Even so, there are other difficulties which cannot be easily explained away, despite every endeavor of Mr. Defner to find their roots and origin in the ancient dialects. He failed in some as he was deceived as to the origin of the word, Tsakonia, as Kynouria is called. (The author proceeds to show how Mr. Defner deceived himself and others who accepted his explanation - Translator). Against this daring explanation of the origin of the word, the truth is, that Kynovria, has been named Tsakonia, from the Slavic word, Zakon, and, Tsakoni, which means right, legal, privileged, the meaning of which the



The Greek Star, July 10, 1936

Greek people preserved in the proverb:

"Kathe topos kae tsakoni
Kathe mahalas kae taxi".

"There is a privilege in every locality
There is a cast (class) in every neighborhood".

This proverb is known by all Greeks. And the Kynourians had indeed privileges, for Tsakonia since the Eighth Century B. C., was recognized even by the Frank conquerors.

D. G. Karachalios

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V A 1

GREEK

Saloniki-Greek Press, Apr. 16, 1936.

TOUR TO GREECE

It is with great pleasure that we announce that the Pan-Arcadian Union is sponsoring a conducted tour to Greece, for the benefit of the many Arcadians who desire to revisit the homeland. They will sail July 16 on the "Aquitania" of the Cunard White Star Line. Mr. Herculés Veron, director of the Atlas Shipping Agency, will be in charge of the tour.

This trip has been carefully planned, by the president of the Arcadians and Mr. Veron, in such a way as to guarantee a large number of travelers and to guarantee to the travelers the most for their money. It was decided to make the trip by way of Paris.

.....

The famous Aquitania will take the tourists to Cherbourg within five and one-half days. Special coaches will take them to Paris in six hours. In Paris, the travelers will stay at the aristocratic hotel of the steamship lines. The next morning they will be taken on conducted tours to all the famous and

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki-Greek Press, Apr. 16, 1936.

beautiful sites in that historic city.

Then special coaches will again take the tourists to Athens, where a splendid reception will await them. It is understood that all the expenses for food, sleep, and train fare are included in the price of the passage, so the traveler's will not be burdened with extra expenses and trouble.

The above indicates that this tour is planned so well that not only will it benefit the Union but it will also serve as a pattern for other organizations to follow in the future. The Pan-Arcadian Union has done everything possible to assure the comfort and happiness of everyone taking the trip.....

WPA (11.1.1960) 30275

III. H
V A 1

GREEK

Saloniki-Greek Press, Dec. 26, 1935.

EIGHT HUNDRED DOLLARS SENT TO HOME TOWN

The Chicago Greek society St. Andrew, composed of people who are natives of Visoka [town in Kalavrita], sent eight hundred dollars to their home town for the building of a church.

The main purpose of this organization is to build and encourage worth-while public works in Visoka. The Society is directed by....

.....

The St. Andrew Society has just received a letter from the local committee stating that the building will be completed by spring.

.....

The Chicago natives of Visoka are to be congratulated for being so loyal to the home town and for devoting their time and money to so commendable a purpose.

MPA (ILL) PROJ. 30275

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GREEK

Saloniki-Greek Press, Mar. 5, 1936.

WOMEN'S CLUB DANCE

A sufficiently large crowd of people attended the affair given by the Pethia Society of Gargalianon last Sunday. Not all of them were from Gargalianata and near-by Messinia; many people from other sections of Greece came to support the worthy purpose of the dance. Money is being raised to build and conduct a modern school in the town of Gargalianata, Greece.

Small tables were set up in one section of the large hall, where refreshments were served to all the guests. Since they all knew one another a hilarious atmosphere prevailed. After the tables were cleared various card games were begun. Although the majority played bridge, a few groups stealthily played poker. Still other groups, feeling more ambitious, had a marvelous time dancing.

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GREEK

Saloniki-Greek Press, Dec. 26, 1935.

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WPA (ILL) P103.30275

III H
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Greek News, Nov. 2, 1935.

GREEK



THE DEMOCRATIC UNION.

A single glance at the picture of the mass-meeting of the Democratic Union in our last issue will prove to anybody how numerous and imposing it is, and from that one may judge how large a majority of the Greeks of Chicago are democrats.

The large hall of the Morrison Hotel was filled with people before the hour appointed, and Mr. John Mantas, the president, explained, briefly the reasons for the gathering and presented Mr. Evanzelos Nomikos, who after a few remarks about the situation in Greece, introduced the speakers of the day, Messrs. P. Tjavakas, manager of the Greek Press, D. Michalopoulos, lawyer, B. Rousis, S. Kotakis, publisher, and Dr. G. Karaflos.

GREEK

Greek News, Nov. 2, 1935.

At the close of the session a resolution was read, which was endorsed with great enthusiasm and loud applause for democracy, and the meeting was adjourned in perfect order and with expressions of lively interest in the democratic cause.

III H

GREEK

Greek News, Nov. 2, 1935.



NATIONALISTIC POLITICAL MASS-MEETING

Last Sunday's mass-meeting of the Democratic Union of Chicago, at the Morrison Hotel, was conclusive proof of the democratic sentiments of the Greeks of our community and the Greeks of America generally. It also proved that there are no Royalist-minded Greeks in America. Now, if there are those who maintain that there are such people here, we challenge them to call such a mass-meeting of Royalists and see what strength they can muster. Never mind about five or six of them who get together in the Consulate offices and send telegrams to Athens, shamelessly lying and deceiving those in Greece by telling them that the telegrams are resolutions passed in mass-meetings. For after all they must have some shame even if they are called Royalists.

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The Greek News, Oct. 24, 1935.

GREEK



PROFESSIONAL MEN FOR DEMOCRACY

The question of our political institutions in Greece was recently the subject of a long discussion by the Greek Professional Men's Club of Chicago. The conclusion which they reached was the only logical one; namely, they declared themselves unanimously in favor of the preservation of democracy in Greece.

The opinion which we have repeatedly expressed in these columns, that the Greeks in America are democrats, and that they could not be royalists, was vindicated at the last meeting of the Club; for no one declared himself a royalist, or dared to appear as such.

Differences of opinion sprang up only in the composition of the resolution, which was constructed so as to satisfy all sides and was finally adopted unanimously.

We extend our heartiest congratulations to the professional men of our community and recommend them to the rest of our organizations as an example to be followed; for they should all express their opinion on so important and vital a matter as civil institutions, especially since they are now living in America.

Saloniki-Greek Press, Oct. 17, 1935.

POLITICAL STRUGGLE IN GREECE

(Editorial)

Now, more than ever before, the Hellenism of America steadfastly maintains a lively interest in the affairs and events of the motherland, when matters are going from bad to worse. The sudden upheaval in Greece very justifiably disturbs every Greek in America because the change does not better the situation in Greece, but points to events of catastrophic nature. Anxiety is increased by new reports received from Greece, reports which military censorships have allowed to go through. Indications are that the concept of the "state" as the world conceived it during the last century has acquired a new interpretation during the last ten years.

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In our own analysis of the Greek situation, we have not overlooked, certain significant facts which have led to the present critical period. In practically

WPA (ILL.) PROJ. 30275

Saloniki-Greek Press, Oct. 17, 1935.

every nation of the world, a death struggle is taking place between two opposing trends of social and political thought. One of these trends is based upon the subservience of the individual to the state.....The other allows the individual to live in freedom, in harmony with his fellow men, and to be served by the State.

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The aspects of this continuous struggle change according to the type of arena in which it is fought. In Europe the struggle assumes the characteristics of the foremost leaders of each faction. Many European nations are trying to keep in the middle of the road. In others it has assumed extremes in the form of dictatorships or semidictatorships--forms of government very popular since the war.

In our own country such a struggle has been going on during the last twenty-five years. All through this time the two opposing policies have assumed many guises. Always the struggle has been based upon the relationship between the

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state and the individual.

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Greek News, Sept. 11, 1935

NATIONALISTIC GROUPING



The Chicago Democratic Union, in expanding its activities outside the limits of Chicago, had initiated, last Sunday, another branch in South Bend, Indiana. Our fellow countrymen of the small but very patriotic community of South Bend, animated by democratic sentiments, organized a political gathering, in which Mr. S. Strategos presided and, by a very enthusiastic speech introduced the president of the Democratic Association, Mr. John Mantas. Then Mr. C. Karaflos, Mr. John Vasilopoulos, secretary of the organization and Mr. S. Kotakis, journalist, were introduced, who explained the object of the organization and the need that the Greeks have for democratic views, and sentiment.

The result was the launching of a branch in South Bend with more than a hundred enthusiastic members. An executive committee was elected composed of Messrs. S. Strategos, president; A. Polydora, treasurer; and Jaccoviden, secretary.

A resolution was voted upon, regarding preservation of the Democratic institutions in Greece. Telegrams to the Greek Government, and newspapers

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in Greece were sent asking them to support the above resolution.



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Greek News, Sept. 11, 1935



Editorial--ARE THERE GREEK ROYALISTS IN AMERICA?

It may seem strange to ask the question appearing at the head of today's article; many would answer, certainly there are Greek royalists in America.

However, we doubt that it is possible for people to live in America and still believe in Monarchy, for the simple reason that these people cannot be of this epoch nor can they have a conception of contemporary life and conditions.

There are worshipers of King Constantine here and those who hate Venizelos; there are people yet believing that the military movements and political irregularities in Greece are due to Democracy; there are people that still really believe that the institution of Monarchy is impossible. If we go to the bottom of things and investigate, we will find that the so-called Royalists have a different motive that sets them into motion as Royalists than the motive which prompts them to have faith in the institution of Monarchy.

If we examine this argument we will find that it is groundless, altogether, and that it refutes itself. Democracy is not a system of government only, but an ideology. . . . and he who believes in the Democracy of America can-



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not believe in a Monarchy for Greece. You may as well believe in Orthodoxy when in Greece; Mussulmanism (Mohammedanism) when in Turkey; and Buddhism when in IndiaIt is ridiculous to claim that the Greek people are not yet prepared for Democracy; it would be an insult to our race if we were, even for a moment, considered as inferior to others that have adopted the Democratic form of government.

As to those who argue that you can have Democracy, with a King in the place of a president, and that there is no difference, whether a supreme archon is to follow by succession rather than by the choice of the people, we can simply tell them that if the President and the King are the same thing, then why have a King? (Translators note: Examples are cited from historical data of Greece against Kings and their cliques).

It is ridiculous to want to make a comparison between a real Democracy and a Royalist Democracy, so lightly, and conclude that there is no difference whatever.

The contentions of the Greek royalists in America are totally without a ground. The Royalists should open their eyes and try to synchronize them-

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selves with things as they are; understand that they live in the twentieth century in a country where the spirit of Democracy guides everything, and realize that Kings and institutions of Monarchy are historic events of the past, of an epoch that has gone never to return.

A GREEK STATESMAN VISITS CHICAGO.

WPA (LL) PROJ. 30275

This number of the Greek News, by a happy coincidence, is issued simultaneously with the arrival of M. Papanastasio in our community, and we avail ourselves of the opportunity to emphasize again what we have already ardently insisted upon, that Hellenism in America must be visited frequently by the politicians of Greece, and its life must be seen by them at close range to get its viewpoint, for not only does America have the most Grecian colonies in the world, but it is generally admitted that this colony is a great economic factor for Greece, the significance of which is recognized by the Greek State. The Greek State, however, has never taken steps to investigate the matter closely and study it diligently, which it ought to do if for no other reason than to maintain this source of wealth.

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Unfortunately the arrival of Mr. Papanastasio under the present circumstances is unfavorable for such a study because of the economic crisis which prevails in America today and the abnormal political situation in Greece, on account of which he must hasten his departure. It is therefore impossible for him to go deeply into this matter and study the condition of Greeks in America and their national needs.

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LECTURE BY MR. A. PAPANASTASIOU

The political lecture given by Mr. Al. Papanastasiou under the auspices of the Democratic Union of Chicago we regard as one of the remarkable events of our community both as far as crowds are concerned and also for its illuminating analysis. People were literally thirsting to learn from the mouth of an official the political situation in their country, and they went in masse to hear what is really going on in Greece.

The Cameo Room of the Morrison Hotel was filled early. The orchestra of Mr. Varzos, playing a beautiful Greek program, entertained the audience until the speaker arrived, who was greeted with enthusiastic applause.

Mr. John Mantas opened the program, speaking with his native Icarian accent, and he said a few stirring words to this effect.

"I have many things to say, but not being an orator, I beg that you will try patiently to understand what will perhaps be imperfectly expressed.

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I wish to tell Mr. Papanastasiou, however, that which we all feel, namely, that the Greek Government has never taken care of the needs of Hellenism in America, in spite of the fact that American Hellenism has never ceased to take an interest in everything that happens in Greece. There may be some whose actions are all the result of cool calculation, but the majority of our people are full of patriotic spirit, and as soon as the revolutionary movement began in Greece, all we democratic Greeks united to help our fellow-democrats and the Greek democracy. We, living in a democratic country, know very well the benefits of democracy, and we want our country also to be governed by the system which makes people prosper.

That is why we are forming the Democratic Union, namely to organize the democratic Greeks of America and so to let American Hellenism express its democratic opinions.

Greek News, Aug. 17, 1935.

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Mr. Papanastasion was introduced by the presiding officer, Mr. Constantine Alexopoulos.

Mr. Papanastasiou, in developing his topic analyzed the institution of monarchy in contrast to the institution of democracy from the historical, philosophical, and governmental points of view, and he proved indisputably, by arguments and by illustration, that the institution of monarchy is obsolete. In proof of his thesis he pointed to the rejection of this institution by all the nations established after the war except Albania. Thereafter Mr. Papanastasion thoroughly discussed the monarchy of Greece, following to history since the establishment of the Greek State. He depicted with an array of historical facts the oppressive rule of King Otho the successive attempts to overthrow him, the lack of political liberty for that very purpose and the conviction of Kolokotronis who was condemned to death for his protest against King Otho's tyranny. Mr. Papanastasion then ~~continued~~ the history of the Greek dynasties, or properly speaking of the constitutional monarchy. In conclusion he compared the monarchy benefits of the democratic forms of government.

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Saloniki-Greek Press, July 25, 1935.

DINNER IN HONOR OF MR. PAPANASTASIOU A
BRILLIANT COMMUNITY TRIBUTE

The cherished hope of the Hellenes of Chicago to make public their wholehearted admiration for one of the finest of the leaders of Greece was realized by them last Friday night. On that evening a dinner was given in honor of Mr. Alexander Papanastasiou, former labor leader of international note. Petty jealousies, rivalries, disputes, and political differences were forgotten by all. Co-operation helped make this dinner something to be long remembered.

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The head of the committee in charge was George Chiagouris....The Morrison Hotel was used as headquarters. Aside from Chiagouris, who handled the details of the menu and the speakers' program, Mr. George Becharas also did much to insure the success of the dinner by distributing and selling tickets. He was aided by A. Peponis and John Athas.....

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Saloniki-Greek Press, July 25, 1935.

Recalling the various events in the history of the Hellenes, of Chicago, and bringing to mind their other brilliant dinners and dances, we have reached the undeniable conclusion that last Friday's dinner, given in the Palmer House was, by far the most outstanding social affair they have sponsored. The attendance was record-breaking. Greeks from every walk of life, of every political group, and of every type of environment were present. Although formality made them say they were going to an honorary dinner, actually they came to see and hear a great Greek patriot.

Eight o'clock found all the guests seated, anxiously awaiting their first glimpse of the famous man. As soon as the tall dignified man made his entrance, the guests wildly cheered and applauded. The orchestra of Nick Varzos played the Greek national anthem, which was sung by all, giving them a great patriotic thrill.

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Saloniki-Greek Press, July 25, 1935.

The service was perfect, dinner being served as only the Palmer House can serve it. During the entire meal the orchestra played lovely Greek airs, making the setting purely Hellenic or Athenian.

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One of the men who worked very hard to insure the success of the dinner was Andrew Karzas. He acted as toastmaster of the dinner, and so sat at the right of the guest of honor. When dinner was over he started the speakers' program by welcoming the honored guest, calling him the "Father of Democracy". He then asked Dr. Constantine Theodore to be master of ceremonies.

Dr. Theodore began by saying that he was speaking in behalf of the entire Greek community of Chicago. Then, addressing himself to Mr. Papanastasiou he said:

"You are the man who has made humanity realize a part of its dream for

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freedom and happiness, and by doing so have stepped into the history of the Greek nation. You are the one who has summoned the goddess of democracy and restored her to her birthplace. We who have joyfully watched this take place greet you in the name of liberty."

His speech ended with this lyric strain: "All shall soon see that only through the ascendancy of democratic ideals can Greece regain her former glory."

The next speaker was Constantine Paleologas Mammon. First, he briefly reviewed the career of the guest of honor; then he defended the principles of democracy as outlined by him.....

Mr. Mammon was followed by the young son of Mr. Chiagouris, who has just finished law school. He first welcomed the guest in English, and then, in flawless Greek welcomed him again in behalf of the Greek-American youth of Chicago.

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One of the points he emphasized was that something be done by the Greek Department of Education for the Greek youth in America. "All of you are eagerly waiting to hear the words of our honored and beloved guest," he said; and so the young man turned and asked Mr. Papanastasiou to speak.

He arose with the air of an experienced public speaker and began his talk, which lasted more than an hour. We are sorry not to be able to reproduce the entire speech; unfortunately, we are not acquainted with Greek short hand; so only the high lights of the speech are herein noted.

"My Dear Fellow Countrymen and Countrywomen!....."This dinner will be one of my most pleasant and encouraging memories of American Greeks. Despite the fact that in the land where Plato was born it is considered useless to strive to achieve an ideal which seems hopeless, I gladly accept the title of dreamer. My entire life has been devoted to create equality

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and understanding among the various classes. I sincerely feel I must fight for the existence of a system which insures the lowliest individual the right to be a free man.

"I distinctly recall the period which followed the War of 1897, when young men deserted their home towns to emigrate to America to make their fortunes. Watching them go, we were filled with qualms about their safety and existence, for they were all very young and uneducated. How could they succeed in a foreign, highly competitive land? We unconsciously compared the Greek emigrants to America with the Italian laborers who came to Greece to work on the construction of the Isthmus of Corinth. We all recoiled from the working and housing conditions endured by the workers and from their terribly low wages.

"It did not take long for us to experience, however, benefits derived from the Greeks who had emigrated to America. The agricultural peasant class of Greece was powerless in the hands of cheating moneylenders,

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usurers, and landlords.....Alone, they could never have paid off their debtors and prevented their families from dying of starvation. It was the money sent to the home town by a hard-working son or father in America that made all this possible. It is not difficult to imagine the fate of thousands of poor families in Greece if one of its male members had not courageously set out to lay tracks and open restaurants in the United States. If the drachma [a Greek coin] was kept from reaching a new low, it was due to the effect of the currency exchange between Greece and America. The contributions to Greece were so generous that there is not one small town which cannot boast of its road, church, school, hospital, or asylum which has been built by a typical society of Greeks in America. Sisters have been dowered, houses have been bought for old parents, entire families have been transplanted to America, and hospitalization and surgery has been provided for even the most distant relatives by the contributions of the sacrificing men [Greek immigrants] in this land. America has helped make Greece and we want to make Greece democratic and prosperous like America.

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"A large part of the benefits came directly from the large population of Greeks in Chicago."

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Saloniki-Greek Press, July 18, 1935.

PAPANASTASIOU VISITS AMERICA

(Editorial)

With the exception of but one other time, the Hellenism of America has never expressed more strickingly the love which still binds it to Greece than it did yesterday when Alexander Papanastasiou was met at his train. Great and glorious Greece, whose ancient citizens are still considered the finest exponents of thought and science, cannot claim many great men during the past hundred years. She cannot point out strong and dynamic leaders who will leave evidence of their existence in the history of the world; she has few international figures. Four hundred years of slavery destroyed every idealistic and creative urge in the people. The productive capacity of the land itself was lessened rather than increased. Cicero once said, "Wisdom was enthroned in the very hovels of the Greek people." All that was destroyed by the Turks during their tyrannical reign.

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Saloniki-Greek Press, July 18, 1935.

The lamp of knowledge, which had belonged to the Greeks for thousands of years, was dimmed when Constantinople was made an eastern city. While Greece was intellectually deteriorating, the Western Hemisphere was rapidly learning, socially and ideologically. Following the liberation of the Greek nation, the Greek intellectuals turned to the western world for illumination. At first, only the children of wealthy parents could go to Europe for study. Before long, however, the middle classes began to realize the importance of intellectual training and made every effort to study abroad. By the beginning of the twentieth century the majority of Greek intellectuals had been educated in Europe. Up till then, most of these students had had very practical reasons for going to Paris or Berlin. They merely wanted to get better positions in their fields of activity. From 1905 to 1910 we see a noteworthy number of Greeks going to Europe on government scholarships for the express purpose of studying the various governments and the political policies of that turbulent continent. All who lived in Greece during that period probably recall the plethora of intelligentsia who having studied in Europe, returned armed with the knowledge of the new social cosmogony which was then spreading over Europe. A spirit of

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liberty was growing and horizons were widening, preparatory to a new, synchronized social rebirth.

These men were the brightest Greek minds of their time, and for that reason won the support and admiration of the people who, due to the foolish governing policies to which they had been subjected, were seeking new men to lead them. One of those men who saw the rapid widening of the new horizon and who sensed its tremendous possibilities was Alexander Papanastasiou. He was one of that group of sociologists....The map of Europe and the rest of the world underwent many changes during these times. Governments and political organizations were basically changed, and some were completely uprooted. Kings and tyrannical dictators made their appearance upon the scene. Apostles and heralds of the social change went over to the side of the enemy and "blackjacked" the freedom of their countries.

Alexander Papanastasiou was the only man in Greece to remain true to his political and moral beliefs.....Active in the political life of his country, he reached

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high peaks of renown; for, despite the many upheavals and radical changes he maintained his spiritual and moral precepts, and remained true to his political faith. He knew his beliefs were founded on truth and justice. This is the brief outline of the life of Mr. A. Papanastasiou, who is internationally acknowledged as a great leader; and who is now the defender of democracy in Greece. Educated as are few other Greeks, a modern patriot, calm in spirit, and above petty political jealousies--he has earned the respect and love of every Greek in the world. To an even greater extent has he earned the love of the Greeks in America who have acquired a social consciousness about liberty and equality because they live under a government run according to the rules of the Constitution as outlined by Jefferson. Jefferson has always been the idol and inspiration of our celebrated visitor and, therefore, has indirectly helped to write the Constitution of our own Greek democracy--fought for and won by Alexander Papanastasiou.

The Greeks of Chicago are proud to welcome a great democrat.

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Saloniki-Greek Press, July 18, 1935.

ARRIVAL OF A. PAPANASTASIOU

The long-awaited day finally arrived. It will be one of the unforgettable high lights in the annals of the Greek Community of Chicago. Activity in our community began in the early morning hours. At the offices of the reception committee the members were receiving final instructions about the part they were to play in the reception of Mr. Alexander Papanastasiou. He is the leader of the Farmer Labor Party of Greece and organizer of the Neo-Hellenic Democracy.

Halsted Street and its Greek stores were overrun with Greeks of every locality and political belief who were waiting to go to the Union Station to meet the celebrated visitor. The International [restaurant], owned by Mr. A. Spyropoulos, was headquarters for the Arcadians who are proud of belonging to the same locality as the famous guest.

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Various Greek notables and dignitaries kept arriving on the scene. At their head was John Mantas, president of the Greek Democratic Organization of Chicago. Others on the reception committee were: G. Karaflos; William Trakas, chemist; James Perry, lawyer; A. Despotes and S. Soter, physicians; Spyros Kotakis, journalist; and Andrew Karzas.

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The above group went to Elkhart Indiana to board the train before its arrival in Chicago. The station at South Bend was filled with Greeks from that community, who added their greetings to those of the receiving group. Mr. Papanastasiou was presented with many bouquets.

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The Chicago Greeks began to gather at the Union Station at one o'clock, despite the fact that the train would not arrive until 2:30 P. M. The reception committee nearly "melted" as they hurried to get everything in

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order for a dignified and imposing reception. Reporters from the American press were amazed at the Greek patriotism displayed.

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When the train finally arrived, the relatives of Mr. Papanastasiou were led to the coach that they might meet again their distinguished relative. Then Mr. Papanastasiou made his appearance before the large crowd.....He was conducted to a waiting automobile as hundreds tried to shake hands with him... His newly-married son, Costa, and the bride were with him.

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George Becharas and John Athas helped the reporters to get stories and pictures. Then with some of his old friends, such as, G. Chiagouris, John Raklios, Andrew Vlahos, A. Pepowis, and M. Hatsos, the guest entered the automobile. There Dr. N. Salopoulos was stationed on a dais so that he could

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Saloniki-Greek Press, July 18, 1935.

welcome Mr. Papanastasiou in the name of the Greek Community of Chicago. The gray-haired, dignified physician spoke in a voice choked with emotion as he welcomed his friend to Chicago. The crowd enthusiastically applauded the speech of Dr. Salopoulos, for he is the best-loved Greek in this city. Then the celebrated guest ascended the rude platform and thanked the Hellenes of Chicago for their touching tribute to him and to the policies he represents.

He appealed to the **Greeks** to destroy all antagonisms and political ideas which serve to divide them, **and** to present a "united front" in order that they might succeed.....

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At the close of his speech he journeyed to the Blackstone Hotel where another reception committee awaited him.

It is announced that Mr. A. Papanastasiou will receive any individuals or

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groups who desire to meet him in his suite, provided they call Mr. Elias Tsanetis and make an appointment first. He has already accepted many invitations for dinners to be given in his honor by the various Greek societies. He will be the guest speaker on next Friday at the dinner given for him by the Greek Men's Professional Club at the Bismarck Hotel.

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Saloniki-Greek Press, May 30, 1935.

[RESTORATION OF MONARCHY INVITES DICTATORSHIP]

(Editorial)

Greeks in America, or American Greeks, as they are called in Greece, are displaying a new interest in the political conditions of their motherland since there is now so much speculative talk about the possible return of the monarchy. Most of them, having grown up in America, cannot see for the life of them the rationality of calling back a former king to rule over the land--the land which first promulgated the principles of democracy. It is irrational and dangerous to restore the monarchy; but in postwar years nothing is improbable. Worse things than the restoration of a monarchy have taken place in the world during the last few years.

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The Greek nation is, perhaps, equally divided on the proposition of restoring the king.....This was not true five or ten years ago. Now, with economic

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Saloniki-Greek Press, May 30, 1935.

conditions not a whit better, and in the face of prevailing political strife, half of the people of Greece see in the restoration of the monarchy an orderly solution of all their problems.

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That the restoration of the monarchy under present conditions will of necessity bring about immediately or in the course of time the establishment of a dictatorial monarchy, such as exists in Bulgaria and Jugoslavia, cannot have entered the mind of the average pro-Royalist in Greece.

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GREEK

Saloniki-Greek Press, May 23, 1935.

UTOPIA
by
G. Halepas

It is probable that I shall be thought of as a defeatist or as a hopeless pessimist by some of the regular readers of the articles on our community problems. Sometimes the moral has been set forth in the guise of a story or weaknesses have been pointed out by means of an imaginary discussion. No matter what methods I have used, my aim has been to improve the standards of thought and the future lot of my fellow countrymen.

Therefore, I am forced to say, because this is what I believe, that, even if we had the finest of Greek schools, in which Greek children were educated, not merely instructed; even if we had not had ecclesiastical anarchy since the first emigration of Greeks to America; even if we had a religious organization as powerful as the Catholics--who have schools and universities

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all over America,it would still be impossible for us to give our children the "Hellenic spirit" emphasized by Professor Smith. To accomplish this, many other things would have to take place.....

Our efforts and labors to retain the spirit of Greece in the hearts of the younger generations should have been valiantly supported by the Greek nation. Our motherland should have taken some interest in the young Greeks of America, and should have done so from the day on which the first Greek arrived in this country. Everyone knows that the political and economic leaders of Greece credit the prosperity of the country to the Greeks abroad.

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What did the Greek nation do to safeguard the interests or nationality of the Greeks in foreign lands? What did Greece do to keep the source of her benefits from obliteration and eventual death? Nothing!

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Saloniki-Greek Press, May 23, 1935.

All the pedagogues and psychologists in the world agree that children between the ages of five and eleven years are most receptive and responsive to training and environment.....By the time the eleventh year is reached the child has acquired certain ideas and impressions which are integral parts of his character. Therefore, if a child is to be imbued with the Greek spirit it must be done in these early formative years--or all efforts are wasted.

What family, here in America, has amused its children by repeating the tales of Greek heroism and patriotism? What parents have emphasized the contributions of Greek thought and culture to the world of today?.....When has Greece sponsored any program that would teach Greek children love for their language, customs, and religion? When has she striven to tell these foreign-born children of hers of the "Glory that was Greece"? What has she done to imbue their minds with pride so that when their friends call them "Greeks" with unsavory implications they will have a ready retort in defense?

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Thus, and only thus, can we manage to keep our youth within the confines of the Greek language, people, and religion. A little action, instead of the continuous useless talk, would have created a community which some people believe could only exist in a Utopia. If something had been done by Greece years ago, we who have been here forty years would not have already lost most of our Hellenism. We, who were born in Greece, have lost our Greek spirit in a land that is free and suppresses no people or religion. Our forefathers maintained and cultivated their heritage during five hundred years of the most terrifying oppression, slavery, and tyranny.

There is a tremendous difference between us, for they made history while we shall die leaving no trace of our existence. Our situation is a serious one, from the point of view of progress and the future.

Our problem could be solved without removal to a Utopia to do it. Some of the fault is ours--but how much more rests upon the shoulders of Greece, herself!

Saloniki-Greek Press, Mar. 14, 1935.

[GREEK UPRISING SHORT-LIVED]

(Editorial)

Short-lived, and if we are to believe the final announcement of the Greek Government in regard to the casualties with insignificant losses in men, the revolt against the Greek government has been suppressed, terminating in a complete surrender of the mutineers. To most people--even to those with a modest knowledge of Greek affairs--this late political upheaval in Greece came as a complete surprise. There were many reasons and a multitude of grievances to justify a mutiny of small proportions. Few, however, could concede that there were causes great enough to warrant a revolt of major proportions.

Greece was saved from an actual civil war by this victory of the government forces; for had the rebels displayed sterner tenacity, the result would

Saloniki-Greek Press, Mar. 14, 1935.

have been disastrous. A country as poor as Greece could not have stood the strain of prolonged internal strife. Without making any hasty decisions, there is no doubt in our minds that, as the days roll by, a new concept as to the real causes which brought about this ill-fated revolt will be formed. We are happy that it ended as it did, thus averting a great and irreparable catastrophe.

What the future holds in store cannot be predicted. The immediate result of the victory of the government, although not a blessing in itself, is much more salutary than had the outcome been otherwise. For, after all, we, the Greeks of America, ask nothing more for the country which gave us birth than that peace and good will may reign in the hearts and minds of our brothers in Greece.

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GREEK

Saloniki-Greek Press, Nov. 22, 1934.

ADVERTISE GREEK LIQUORS

The inspiration which imbued the Pan-Arcadian Society to begin a campaign for the advertisement of Greek imports should pervade every Greek community in America. It is not at all difficult for each Greek businessman to tell his friends and business associates about the worth of Greek products. In other words, we can become what is popularly known as "boosters". What we say in praise of Greek products is by no means just patriotic oratory. Any expert will testify to the superiority of Greek cognac and brandy over the French.

Greek merchants are to be commended because they handle and encourage the sale of imported products, even at loss to themselves. They are rendering inestimable service to the fatherland. However, they can not do very much alone....Even if every Greek in America were to drink nothing but cognac, it would still be impossible for the sale of cognac in America to be of any real benefit to Greece. What, then, can be done? Exactly what the Pan-Arcadian Society has suggested. We must create propaganda for Greek imports and become

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Saloniki-Greek Press, Nov. 22, 1934.

high-pressure salesmen to the American people.

That is the only way in which the economic condition of Greece and, at the same time, that of our relatives in Greece, can be materially benefited. It is the first time we have been asked to do something for the old country which will not hurt our pocketbooks. But this campaign will be of more direct benefit than anything which our money can do.

WPA (111.) PROJ. 30275

Saloniki-Greek Press, Oct. 25, 1934.

DELIGIANNIS BROTHERS HONOR METAXA

More than five hundred people had the opportunity of meeting A. Metaxa, general manager of the Metaxa Exporting Company of Greece, who has been visiting the liquor and wine convention held at the Sherman Hotel. This opportunity was given them by the Deligiannis brothers of Chicago, who gave a dinner in his honor at the Edgewater Beach Hotel last Sunday night. Many social leaders and notables were seated at the table of the guest of honor.

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When the director of the orchestra announced the presence of the General Consul of Greece, and Mr. Metaxa of the exporting firm, all the American people in the room applauded vigorously.

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WPA (ILL.) PROJ. 30275

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CHICAGO GREEK DAILY, Oct. 14, 1934

Banquet in Honor of New Consul General of Greece, Mr. J. Yannes.

Last Friday, the executive council of the Greek communities of Chicago, gave a banquet in honor of Mr. J. Yannes, Consul General in Chicago, on his arrival. It was given at the International Restaurant of Mr. A. Spyropoulos. There were present besides representatives of Chicago communities, the Most Rev. Kallistos of San Francisco, the rectors of the churches in Chicago and Mr. John Dritsas, legal advisor for the consul.

Speeches were delivered by the Most Rev. Kallistos, also by George Karaflos, president of the Association of the Greek Communities in Chicago. Finally the Consul General, who expressed his gratification to the communities and stated that he will do all in his power to help promote their interests and patriotic activities.

Chicago Greek Daily, Oct. 7, 1934.

[ARRIVAL OF NEW GREEK CONSUL]



The arrival of the new Consul General of Greece in our community must be of great consequence to us, inasmuch as we believe and have as a principle, the idea that besides their service connected with the consulate, the consuls have another more general mission the limits of which is very hard to define, but which could be expressed concisely by the phrase, "National Mission", and we do not hesitate in considering this mission the more important. The Consul, in a country so far removed from Greece, is the representative of the fatherland, the living figure of it, to which we must look with a feeling of devotion and reverence. We must look on him as the person in whom all our patriotic ideals are invested. I would like to add, that if these ideals were to begin to wither away and vanish, the Consul would be the fountain from which to reconstruct them.

Fortunately, Hellenism in America to this time, preserves alive its patriotic feelings, so there is no need of a Consul from Greece for such a task. His mission, mainly, is to have these sentiments concentrated around himself as the center around which all national life and activity of the Greeks of America can resolve.....With such a presupposition, we believe that we interpret the sentiments of all our fellow countrymen, when we wish Mr. Yannes: "Welcome."



Chicago Greek Daily, Oct. 7, 1934

MANIATAI -- THE GENUINE DESCENDANTS OF THE ANCIENT SPARTANS

From the Verga of Calamata, a historic wall, before which many Turks were be-headed, during the struggles of 1821, by the sickles of the Maniati woman, who as worthy descendants of the Spartan woman, knew how to use them very skill-fully, not only in the harvest field, but in the field of War as well. In Tainaron, no beautiful gardens can be found as there are in the Messinian fields, nor is there the enviable transportation as found in other localities that are equally mountainous and less historic.

This deplorable fact, pertaining to transportation, has been justly and re-peatedly dinned into the ears of those who do not want to hear. But differ-ent administrations in power have always shoved Mani aside, as a locality not worthy of attention, forgetting its history and its indomitable struggles for freedom. It was a section which, according to Tricoupis,--(Translator's note. A greek statesman and Premier) was justly considered as the starting point and basis of Peloponnesos, because on the bravery of the Manniates, and their territorial advantages, the success of the struggle of all the Greeks was based. . . .



Chicago Greek Daily, Oct. 7, 1934

From Calamata to Tainaron, the inaccessible mountain chain all along the line of Taygetos, is accompanied by a parallel line of evergreen pine-trees, that like magnificent sentinels, adorn its glory, and by the humerous little inlets, bays, and capes of the Messinian gulf. Some villiages and towns cling to elevations like wasp nests, while others more modern, are located on level ground, or in the rocky and cataclysmic coasts.

However, if Mani is mountainous, barren, and inaccessible, it has produced throughout the centuries unconquerable heroes and heroines. It was by this incomparable living material, that never ceased to offer itself as a sacrifice in the different struggles for the fatherland, that Mani was always victorious and could remain at liberty even during the tragic period of Turkish domination when it enjoyed special privileges and self-government to an extent that amounted to absolute freedom.

Mani, although it is covered by rocks and mountains, has 360 villages and is populated by 45,000 people, who engaged themselves with Demetra rather than Vachos. They are not acquainted either with extreme poverty nor with large riches. Their bodily exercises make them dexterous and the simple



Chicago Greek Daily, Oct. 7, 1934

fare causes them to be robust. Economy is their riches but Economical as they are in time and money, they have neither notary publics, nor judges. All their obligations are assumed verbally and are inviolate. An insult to chastity has to be paid by blood, while all others, even murder, might be forgiven. Hospitality is a beloved virtue with Maniates. Strangers, however, must enjoy their confidence, or have letters of recommendation for they may introduce new foreign habits and customs, leading to corruption. The priests preach freedom, not only from the pulpit, but also on the field of battle.

I have listened to the following dialogue between a priest, a teacher, and a pupil.

Teacher: "What are you?"

Pupil: "A free man, because I dispose of my thought and will freely."

Teacher: "On what do you build the foundation of your freedom?"

Chicago Greek Daily, Oct. 7, 1934



Pupil: "On the memory of my ancestors, the Spartans."

Teacher: "What are your duties?"

Pupil: "First, to respect the aged and help them as much as I can; second, to love and support my parents to the best of my ability; third, to hasten slowly in the assuming of obligations and having undertaken them, to execute them without fail; fourth, to honor the married so that I may be respected later, and to consider woman as a treasure, inviolable, and maidens sacred; fifth, to preserve my freedom as I have received it from my ancestors and defend it with my very life."

This is the ideal pentologue of the youth of Mani, up to date, and one that always will constitute the basis of every civilized school.

The war mania, and the irreconcilable hatred of Maniates toward their enemies are so well known through their determined and fiery struggles that they are respected facts.

Sar. Xanthuleas.

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GREEK

Saloniki-Greek Press, Aug. 9, 1934.

GREEK POLITICS

The two opposing political parties in Greece seem to be trying to reach some sort of agreement so that the threatening evils of dictatorship and tyranny may not win as a result of national unrest. The contentions which divide the two parties are purely of a parliamentary nature. There is no dispute over major national issues. Beside this, both of these groups are officially opposed to Socialism and Fascism. This should be enough to prevent any movement toward dictatorship from developing in Greece, as it has done in other European countries.

Unfortunately, however, Greece has a certain percentage of leaders who dream of a day when Greece shall have a totalitarian form of government. Pangalos formed a dictatorship that lasted fourteen months; and the Minister of War, Kondilis, publicly expresses his desire for a dictatorship. The only difference is that he, himself, wants to be the dictator. The threats of Kondilis are, perhaps, the greatest cause of the decrease of hostilities

WPA (LL) PROJ. 30275

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GREEK

Saloniki-Greek Press, Aug. 9, 1934.

between the two major political parties of Greece.....

Mr. Kondilis must, of course, have some friends and supporters; but they are not many, and there is little hope that their number will greatly increase in the future. His influence lies with the army, which respects him for the courage he has demonstrated. Greece, however, is one nation which has never been in the power of the army, except during one or two brief periods. Anyone who believes he can dictatorially rule Greece through the support of the army is displaying great ignorance of Greek psychology, which is opposed to an army-supported government.

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GREEK

Saloniki-Greek Press, June 28, 1934.

DINNER [FOR GREEK AMBASSADOR]

Monday night was a brilliant one at the Greek pavilion. It was the scene of a dinner in honor of our ambassador, given by the Greek Men's Professional Club of Chicago. The dinner began at eight in the evening, and was attended by more than two hundred Greeks and Americans. One of the notables present was Professor Morley of Northwestern University. The guest of honor was seated with other celebrities and the former presidents of the Club and their wives.

The menu was fit for a gourmet. All the food was cooked under the supervision of Mr. Stamatopoulos, the famous chef brought from Greece by Mr. Mantas for the express purpose of being in charge of the food served in the pavilion. Dr. Despotes was the chairman of the evening, and he performed his duties very gracefully. During the dinner Mr. Dritsas, Greek Ambassador, Mr. Morley, and Mr. A. Pantelis delivered short addresses.

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GREEK

Saloniki-Greek Press, June 28, 1934.

Music was furnished by the orchestra of Mr. Grechis, and, after the dinner, a series of classical dances by the ballet of Mr. N. Tsoukalas, were presented.

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GREEK

Saloniki-Greek Press, June 14, 1934.

KASTRITONS BUILD CHURCH IN GREECE

The thirty-two year old St. George Kastriton Society, has a balance of thirty-seven thousand dollars in its treasury. At its meeting last Sunday it was decided to build a church in honor of St. Nicholas in the village of Kastrion. The estimated cost of the church is ten thousand dollars.

A committee of five representatives in that village have been given instructions to start immediate negotiations for land and materials.

WPA (ILL.) PROJ. 30275

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GREEK

Saloniki-Greek Press, Apr. 19, 1934.

THE ITALIAN BARBARIC ASSAULT

[Editorial]

During the last three days the entire Hellenism of the world has been aroused to anger and resentment. This resentment has been caused by the terrible occurrences at Rodos, the island home of the heroic, long-suffering Dodecanese. In the history of Greece, events of such a nature are not rare, for it seems to be her fate to be forced to submit to periodical assaults. However, this last action of the Italians against unarmed citizens, is enough to make any human being furious. If they had been facing armed resistance, even if it were justified, the Italians could justify their barbarous and brutal conduct. But when they knew that the citizens had not one deadly weapon in their possession--because the Italians themselves had previously disarmed them--the act becomes a criminal, barbarous, and savage one.

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GREEK

Saloniki-Greek Press, Apr. 19, 1934.

The Italian leaders announced that ten people had been killed. Each one can comprehend the magnitude of the crime purposely perpetrated by the famous Carabinieri. Each one of us can, in our mind's eye, see the death struggles of the martyred heroes of the island of Rodos. The announcement also makes reference to the flight of the people to the mountain crags. They fled to these that they might not be slaughtered like cattle by the enemy. There, in old times, they could have hidden in the caves and fought the invader by means of guerrilla warfare. But the progress of the twentieth century had furnished the Italians aeroplanes, which they used to bomb these new heroes of Greece.

Of all the tragedies which have befallen the Dodecanese during their three-thousand-year's history, this Italian outrage is the most vile. The struggle of two thousand years ago between the two races, has been reborn, with all its old hatreds and fanaticisms, as strong as in the time of Philopoimon [a general of the Greek army]. Then, the invaders overpowered and enslaved

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GREEK

Saloniki-Greek Press, Apr. 19, 1934.

the Greeks, and created a new empire, the Byzantine. But in all the hundreds of years of oppression and enslavement that have since passed, the Greek race, language, and customs have not been obliterated. These islands, which have been held by Italy only by sheer force and power, have retained their pure Hellenism, despite myriad obstacles and punishments. During the last twenty years of the Italian subjugation these people have demonstrated their love for Greece by refusing to obey any of the Italian orders intended to aid in the obliteration of their nationality. They cried out to the world for justice, but their cry was heard by no one. The position of our unfortunate brothers, especially during the last few years--since the great Mussolini took the reins of government--has become intolerable. The Italian conquerors force all the Greek schools to teach in the Italian language, in an effort to prevent the Greek spirit from finding nurture in the young generation. Mussolini wants to make them Italians! He must not be allowed to do such a terrible thing!

We, the Greek people, whether living in America or Greece, must unite and

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GREEK

Saloniki-Greek Press, Apr. 19, 1934.

fight for the rights and freedom of our islands. The Greeks of the Dodecanese Islands, infuriated by the massacre in Rodos, are rapidly becoming ready to fight. The rest of us should lay aside all church, club and social matters, and strive--as one--for the freedom of our Islands. We must keep our Greek brothers from becoming Italianized. The Greek clergy and people in America, free as **they are** to think and act, should loudly proclaim their decision to **help the Greek Dodecanese Islands attain liberation.**

ARM (L-7) PROJ. 30775

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GREEK

Greek Press, Mar. 15, 1934.

GREEK PRODUCTS FOR AMERICA

(Editorial)

An examination of the condition of the present-day Greeks and that of those who first came to America thirty years ago will reveal the great economic and social progress of the Greeks in this country. Of course, some of this progress must be credited to the natural growth of America and the opportunities the country afforded; but the greater part of it is directly due to the Greeks own hard and untiring labor and struggles. The Greek, even when enslaved in body, never loses his individualism, and never ceases to think as a free man. These characteristics, which have always distinguished him, provided him with the weapons necessary to fight for existence in a foreign country. They provided him with the spiritual strength which is so necessary for success. And it was these very same qualities that gave him the courage to enter into business in this country to such a great extent that now he practically

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GREEK

Greek Press, Mar. 15, 1934.

monopolizes certain branches of it.. . . .

Greeks succeeded in weathering the worst of the depression a great deal better than most other groups . Today the number of Greek stores is as great, if not greater than the number in 1929, when America reached the zenith of its prosperity. During this entire period the Greek entrepreneur did not lose any of his courage, and today he can be justly proud that he is still running a successful business. In addition, the Greeks have not as yet begun to lose their hold upon their national ideologies; they continue--despite the ever-increasing pressure of their environment--to remain ideologically the same Greeks they have been throughout the ages. And this is not all. The benefits Greece has derived from her emigrated sons proved to be her savior at various times. The hundreds of thousands of dollars the Greeks in America sent home proved to be the greatest cure for the many ills of the country.

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GREEK

Greek Press, Mar. 15, 1934.

Now that the Greeks in America have settled, made homes, and are rearing families, the number of letters from Greece asking for money will naturally be decreased. However, there are other ways in which we can still help our patriots back home. If the power of all the Greeks in America is properly organized it can be a most influential factor in benefiting Greek commerce. For many years, all the imported Greek products were destined for the ultimate consumption of Greeks. Many other products which were bought primarily by our race, are being imported from Spain or Italy. This is due in part to the small amount of products exported by Greece. However, the main reason is the fact that Greek exports do not have the quality, dependability, and attractive packaging that the products from other nations have. An example of this is the superiority of the Spanish olive oil over the Greek oil which is sent to America.

Today, a new opportunity has opened the doors to success for both Greeks and American-Greeks. Now, Greek businessmen will be able to purchase and sell

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G-RENNK

Greek Press, Mar. 15, 1934.

imported Greek liquors, especially the famous Greek cognac. If the thousands of Greeks who sell liquors will "push" the Greek brandies, wines, and whiskies, they will succeed in making them well known to the American people; and thus a demand for these Greek liquors will be created. Such a demand would greatly benefit Greek industry; and to be instrumental in bringing about such a demand would be a highly patriotic deed. The Greeks have a chance of a lifetime to help their fatherland and make money themselves. Of course, the quality of the Greek exports will have to be improved if they are to compete successfully with other exported commodities.

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GREEK

Proodos (Progress), July 27, 1932.

CHICAGO'S SOCIAL COLUMN--DEPARTURES AND ARRIVALS

These compatriots of ours left a few days ago for the dear old country: Mrs. Demetras S. Campas, Mrs. Billa C. Tziovane and her beautiful daughter Suzanne, Mr. and Mrs. Spyros Koukoulomatis, and Mr. and Mrs. Eugene Naslides.

Dr. Christopher Mubayas, a prominent Greek dentist of Detroit, has arrived in Chicago to visit some of his relations and friends.

Dr. Mubayas formerly resided here. He expects to spend more than a week in Chicago.

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GREEK

The Greek Press, Mar. 17, 1932.

DONATION

Our well-known Riziotan, M. Kollaras, in a grand gesture of generosity, donated \$1,500 to the Riziotan Society. This money is to be used for various necessary improvements in the hometown of Rizos, Tegeas. The society thanks Mr. Kollaras for this huge donation.

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Chicago Greek Daily, Dec. 1, 1931.

GREEK



[GREEK CHAMPION WINS]

p. 6- The boxing champion of the Balkans and Egypt, Kostas Bassis, who won last Monday over Clyde Hull, credited with three hundred bouts, will box with a more powerful fighter, whose name is not yet known, next Monday, Dec. 7, at the White City. The promotor is Mr. Michael Malloy.

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GREEK



Saloniki, Nov. 14, 1931

BANQUET IN HONOR OF "MISS EUROPE"

p. 5.- Miss Alice Diplarakou, "Miss Europe" of 1930, was honored last Sunday in a banquet given by Mrs. Soter, wife of Dr. Soter.

The banquet was distinguished for its exceptional guests. Beauty, charm, talent, and intelligence were the attributes belonging to the participating personages. Only a Greek poet could describe the rhythm of the Greek dances performed by those alluring descendants of Aphrodite. They certainly knew how to perform the delicate and rhythmic turns of their graceful bodies. Anyway, it was a Greek affair and no barbarian eye was there to spoil the enchanting aspect of the banquet.

Greek songs were sung by Miss Katherine Miller, President of the Greek Women's University Club of Chicago. This black-eyed beauty not only knows how to sing, but also how to ensnare, with her scintillating eyes, both males and females.



Saloniki, Nov. 14, 1931

Present at the banquet were: Miss Diolarakou and her mother; the Misses Miller, Tzianas, Pernokis, Perivolaris, Lavrogianis, Tangas, Petrakis, the Harvalis sisters, Mrs. Massias, with her two daughters, Olga and Chrisoula, Mr. and Mrs. Anarion, Mrs. Methenitis, Dr. Basil Trakas, the Attorneys Parry, Porikos, Gekas and Panoutsos, Dr. Thomas, and Messrs. Argyropoulos and Arachovites.

III H

Chicago Greek Daily, Sept. 26, 1931.

ANECDOTES

P.4--When the Argileonis, the Spartan mother of Brasidas, heard about the death of her son in Amphipolis, she asked some of the residents of that town who had just returned from war whether her boy had died as a worthy son of Sparta. They exaggerated the facts and told her:

"He died a hero, and Sparta has not his like any more."

"Do not say such things," Argileonis rejoined. "Brasidas was good and kind, but Sparta has many who are better."



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Saloniki, Aug. 29, 1931, p. 7

GREEK

CURIOUS HISTORICAL FACTS.

Of the many curious customs of the ancient Spartans we note the following.

Forbearance, for the Spartan of that period, was considered a crime. Any person showing forbearance toward injustice done to him, was called before a magistrate, severely reprimanded and fined, as Plutarch states.

Among other curious things was the tolerance shown towards stealing of food. That was not considered a crime, unless the person stealing was caught in the act. Then he was carried in a procession and severely flogged. The authorities of ancient Sparta tolerated stealing, as is stated by authentic historians, as when on a war expedition soldiers were permitted to steal alien food in order to feed themselves.

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Saloniki, Aug. 1, 1931, p. 4

GREEK



THE CREATION OF WOMAN.

As generally is the case, "The Greeks have a word for it" and we find a Greek story of how God created woman as his last creation.

I can not vouch for the authenticity of the story's origin nevertheless, as the custom is, when you are in doubt, or in ignorance of anything, we paraphrase it as, "It is Greek to me." I will attribute the origin of the story to Greek Mythology.

God (of course God was Greek) after creating all of the things of the universe, the law of necessity appeared before him and suggested that he should give form to that which we now call woman.

As all of the elements of creation were exhausted and as all characteristics were bestowed upon the things already created after careful thought God decided to take parts here and characteristics there, from the already created things, to form a woman.



Saloniki, Aug. 1, 1931.

GREEK

The story goes that he took the roundness of the moon, the winding of the snake, the tears of the crocodile; the instability and changeability of the wind, the timidity of the hare, the self-conceit of the peacock, the lightness of the wing, the hardness of the diamond, the sweetness of honey, the ferociousness of the tiger, the burning flame of fire, the coldness of the snow, the prating of the magpie, the cooing of the dove, and the cunningness of the fox. He put everything in a trough, mixed them thoroughly and out of this mass he molded the masterpiece of nature; blew life in to the nostrils, named it woman, and gave her to the male, to illumine his mind and soul.

It is said that the creator made an error in blending all the above characteristics in one creature, and that the world pays very dearly for that error. Of course, as Flamarion says, "Woman is a necessary evil," the creator therefore made no error.

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GREEK



Saloniki, July 25, 1931.

THE ARRIVAL OF THE GREEK-AMERICAN YOUTHS IN GREECE.

On July 6 the liner, Edison, arrived in Athens carrying over five hundred passengers among them being seventy five Greek-American youths of both sexes, ranging from six to eighteen years of age.

Many of the youths came intending to enter various schools to perfect their study of the Greek language and then to return to America.

These youths, who are members of the educational society, Athena, of the United States and Canada, took the opportunity of the annual excursion, sponsored by their society, to visit Greece under the supervision of Mr. Iatridis, President of the Athena society.

The youths after a short stay in Athens will depart for a sight-seeing tour of the counties.



THE DEMOCRATIC IDEA IN ANCIENT GREECE.

At the present stage of evolution of the human race, when the majority of nations, have accepted though not entirely the democratic doctrines, which have gained ground that was formerly unapproachable it is advisable to take a retrospective view of democracy and see how it blossomed and evolved in the intellectual life of ancient Greece, see what influence and effect it had during the golden century of Pericles, Aspasia, the sophists, and the rhetoricians.

During the democratic era of ancient Greece it was a necessary prerequisite for any one aspiring to a high political office, to possess or acquire oratorical skill. The necessity of eloquence in speech became felt by the majority of the people, and every one, great and small, began to cultivate the technique of oratory in order to defend himself at the bar of justice.

This accounts for the talkativeness of the modern Greeks, who forget to eat, when engaged in a political debate. The citizen of ancient Greece had to present his case as briefly as possible, but in brilliant phraseology, omitting that which was irrelevant and immaterial.

GREEK



Saloniki, July 23, 1931.

The democratic rulers of the people began to consider the possibility of establishing schools for the study of rhetoric so that those naturally inclined, would excel, and those who were not, would be able to use the Logos to much better advantage.

Among the first to teach the Judicial Logos were Empedocles, Gorgias, Korax, Zeno and others.

Simultaneously, but independently of the associated ideas of the rhetoricians, Anatolian Greece began to teach rhetoric with the first great rhetorician, Protagoras as instructor. Protagoras' teachings were followed by Thrasyarchos, Prodikos, Ippias, Ileios and others.

So great was the skill of these orators that while traveling all over Greece to teach the art of Logos, everywhere they delivered impromptu speeches on any subject asked for, to the delight of the masses, who hastened to become their pupils.



Saloniki, July 23, 1931.

The lucrative returns of the art of rhetoric were assured. These teachers were highly esteemed and glorified every where. Of course compensation for intellectual culture was just as great in other branches as it was in rhetoric. Pindar and Simonides were well compensated for their verses, but later on, due to a plethora of intellectual talent, historians tell us, the great Gorgias, distinguished dialectician and sophist, was earning only enough to live in the simplest style.

The progressive democratic form of government and this upheaval of oratory were the causes urging the new generation of that period to seek other branches of enlightenment. Youth, spurred by democratic ideas, aspired to higher and more generalized culture. Until then, the ideal goal of a youth in the high levels of society, was wrestling, and victories in the Panhellenic games. For that reason the greater part of the day was devoted to gymnastics. Very little time was left for music and poetry. Mathematics and philosophy were the pursuit of a small and select circle. Even distinguished men of the Polity did not possess much knowledge of these two branches of education. An exception to this rule we find in Pericles, who was educated in physical science by Anaxagoras, and followed the ethics of Protagoras.



Saloniki, July 23, 1931.

Now, when rhetoric became a necessity and the new generation demanded higher culture and education, because oratory alone was not sufficient to the aspirations of the democratic youths, Protagoras introduced politico-ethics to his pupils. He strove to give them solemnity of politico-morale that they would be useful servants of democracy for the welfare of the State.

Ippias expanded the circle of his teachings by adding mathematics and astronomy, while Gorgias and Thrasy machos continued to teach rhetoric. It is understood that physical culture was not abandoned; only now they discovered the right relationship between mental and physical culture, and established the harmonious equilibrium of these two powers.

This reformatory movement, which was destined to create practical politico-democratic servants of the State, in spite of the efforts of many, excluded women, due to prevalent social superstitions. Nevertheless, a few women were able to lift themselves above the bounds of the established rules of society and excelled in this reformatory movement.

GREEK



Saloniki, July 23, 1931.

The popular conception of these educated women, who liberated themselves from the fitters of custom, classified them in the category of Hetaerae. Glorified among those so called Hetaerae was Aspasia from Metylos, who came to Athens in 440 B. C. So great was the mental culture of this Hetaera that Pericles himself fell a victim to her wisdom. After divorcing his wife, he installed her in his house and she became the social center of Athens' elite.

This was the beginning of the intellectual culture and freedom of woman. Aspasia was the forerunner of woman's liberation.

In conclusion, the democratic form of government of today and the educational liberation of women owe their origin to ancient Greece.

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Saloniki, July 4, 1931, p. 8



PUGILISM.

If we wish to get some medicine we go to the proper place, the drug store; if we wish to acquire culture and education, we go to school; and, of course, if wish to possess historical information we turn our endeavors towards ancient Greece.

Pugilism is an ancient game. But it is not as ancient as are Running and Wrestling. The game of Boxing first began at the 23rd Olympiad, that is, the year 688 B.C. when Onomastos was the victor.

In honor of Patroclos, after his burial Achilles ordered boxing games to be held. Epeios was the victor. Plato, in his writings proclaimed Epeios as the originator of the game. At the island of Corfu (Phaeacon) King Alkinos, in honor of Odysseus, participated in a boxing game.

Saloniki, July 4, 1931.



GREEK

In this contest, the son of the King was the victor. Mythology tells us that Apollon was the patron god of Boxing. Other sources tell us that Polydeukes was its originator, still others claim that the Lacedemons were the first to introduce Boxing in athletics.

The boxers of ancient Greece used to cover their hands with leather straps, and on certain occasions a metallic sheet of lead was inserted, for a knockout, I presume.

Later on, they discarded those leather-straps that bandaged the hands and leather gloves were used instead. These prepared boxing gloves were made to cover the wrist, the thumb, and lower half of the fingers.



GREEK

Saloniki, July 4, 1931.

Before the game took place the gloves were examined by umpires to see that they were simple and of the same quality. Hogs hide and solid substances were prohibited in the construction of the gloves. Clinching was not permitted. The heads of the fighters, writers tell us, at the end of the game were unrecognizable from the blows they inflicted on each other. The defeated one would depart from the stadium in a miserable physical condition, scarcely moving his feet, spitting blood, and his head inclined. Head masks, or protectors, were used in training exercises, but they were taken off at the match. Those masks at the beginning were made of leather, but later on were made out of copper.

The skill and dexterity of the fighters became so developed that some of the contestants were proclaimed victorious by their adversaries, who could not inflict any wounds upon the victor.. It is said that Ippomahos at the Olympics, won three victories without receiving a single blow.

Saloniki, July 4, 1931.



His dexterity prevented his being hit. Kleoxenos from Alexandria won victories in the four Pan-hellenic games without a single wound. The victors possessed not only physical and mental vigor but, also, perseverance, patience and endurance. Many deaths took place at the boxing games, due to the persistence of those who would not acknowledge defeat before the final death blow was delivered.

Noted pugilism in ancient Greece were many but time and space compel us to mention only a few.

Glaucan from Karystos, with his father, was plowing the field one day when the plowshare fell out of place. Instead of using a sledge hammer to replace it, the youngster used his fist. The father of the youth, on witnessing the incident, took him to Olympia and enrolled him in the boxing games. During the combat the untrained youth was severely beaten by his skillful adversary. The father, who was watching the fight, said to him, "O son, the plowshare blow."

Saloniki, July 4, 1931.



GREEK

Glaucon, comprehending his father's request brought down a terrific right that sent his skillful adversary rolling to the gates of Cerberus.

Another boxer of note was Diagoras of Rhodos. He was victor in all the boxing combats, and Pindaros says that this giant was over $10\frac{1}{2}$ feet tall.

N. Alexopoulos,
School Principal

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GREEK

Miscellaneous Material (Manuscript)

In Possession of Mr. A. A. Pantelis, 221 N. La Salle St.,
Chicago, Ill., June 28, 1931.

PROGRAMME OF THE PRESENTATION OF THE FLAG OF THE GREEK
REPUBLIC TO STATE OF ILLINOIS

ILL. WATSEN CO. BAND, C. F. MOZZARI, CONDUCTOR, 2 P.M.

Numbers by Band

March - Chicago Tribune - Hambers

Overture - Pique Dance - Shuppe

American Patrol - Wecham

Sextette from Lucia - Donezetti

The Blue and Gray Patrol - Dalbey

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GREEK

June 28, 1931.

Miscellaneous Material (Manuscript)

at 2:30 P.M.

- #1 Massing of Colors
- #2 Salute to Colors
- #3 Invocation by Pastor Thomas (Pastor, Presbyterian Church)
- #4 Ode to the Flag - By children of Moline, Ill.
- #5 Star Spangled Banner
- #6 Presentation of Flag - A. A. Pantelis
- #7 Acceptance of Flag by the Governor
- #8 Greek National Anthem
Illinois
- #9 Benediction (Rev. Thomas, Governor's Pastor)
- #10 March - Stars and Stripes

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GREEK

June 28, 1931.

Miscellaneous Material (Manuscript)

Immediately following band numbers

Tomb: Before the ceremony of the presentation of the flag is completed a committee escorted by motorcycle police will proceed to the hotel and under honorary guard will bring Archbishop Athenagoras to the tomb, where he will be received by the Governor and conducted to his chair reserved for the purpose.

11 Memorial Services (Archbishop Athenagoras).

12 Sons of Pericles will place wreath on tomb, and pay homage.

5:00 P.M. Banquet at Hotel Abraham Lincoln.

P. S. At 12:00 P.M. will meet you at the Illinois Central Depot with Bugle and Drums of our Sangamon Post, American Legion. We will parade to the arsenal where we will disband and each of us will go to

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June 28, 1931.

Miscellaneous Material (Manuscript)

the St. Paul's Episcopal Church, where his eminence will have a short service, not lasting more than one hour, preferably 45 minutes.

He shall be received by ten Episcopal priests and possibly the Bishop while he is in town.

After the services the officials will proceed to the Arsenal (officials of the Order of Ahepa and those of the American Legion) where cars will be waiting to take the official body and parade to begin.

Parade begins promptly at 2:00 P.M. No one shall march on foot, and it is the desire of governor against parading on foot, due to extreme heat, as fear of heat casualties are entertained. For those that cannot be accommodated with auto, arrangements have been made, by paying a minimum

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GREEK

June 28, 1931.

Miscellaneous Material (Manuscript)

fee, street cars and buses will be at their disposal to take them out to the Lincoln Tomb.

About a year ago the flag of the State of Illinois was given to the members of Hellenic Post #343 of Chicago, The American Legion, Department of Illinois, to be by them delivered to Athens Post, The American Legion, Department of Greece, to be placed by them in The American Legion Club House erected in the city of Athens.

We have come here today to reciprocate for the generous gesture of your Excellency in forwarding that flag to Greece. We have come here to present to you and to the people of the State of Illinois the flag of the Greek Republic. It is reported that 48 flags of the Greek Republic have been sent to America in reciprocation for the flags of the various states

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GREEK

June 28, 1931.

Miscellaneous Material (Manuscript)

sent to Athens Post. Though this flag is only one of the 48 we of Illinois feel that we have a peculiar privilege to feel more proud than the people of the other 48 states, because the flag sent to this state is being presented on the ground hallowed by the earthly remains of Abraham Lincoln, at the very foot of his monument.

We also have a right to feel a greater pleasure because our presentation is being made to you, Mr. Governor the one man who has done most to foster and intensify the spirit of Lincoln in this state.

Of all American statesmen, Lincoln's early career compares with the early struggles of Demosthenes, and his achievements are similar to those of the great Greek statesman Pericles. Through your efforts

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GREEK

June 28, 1931.

Miscellaneous Material (Manuscript)

and the encouragement you have given others, the spirit of Lincoln is therefore appreciated more at this time than at any other time since his death.

We Americans of Greek birth or descent can readily understand and appreciate Lincoln, because during his early life he was confronted by the same obstacles and the same difficulties with which our people were confronted when first arriving in the United States.

Lincoln's success has been an inspiration to all mankind, and his work has a peculiar appeal to the hearts of the Greek people because his labors closely resemble the work of the founders of the first Democratic form of government on the face of the earth, the Greeks.

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June 28, 1931.

Miscellaneous Material (Manuscript)

We appear here today not as Greeks but as Americans, fully appreciating the privileges which American citizenship bestows on us, and Hellenic Post #343 has been selected as the medium through which this gift is to be made because of their unselfish motives which actuated them to enlist in the cause of Democracy in the late war, and because of their unswerving loyalty to the principles of the United States.

It is an easy task for natives of Greece to become good American citizens, because when they are asked to pledge allegiance to America and its Constitution they are not asked to pledge allegiance to kings, and rulers and monarchs, they are asked only to dedicate their lives to ideals of liberty and justice and in pledging allegiance to those ideals and principles we find them to be the ideals and the principles of our ancestors and the principles and ideals towards which the land of our birth is striving.

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June 28, 1931.

Miscellaneous Material (Manuscript)

The flag of the Greek Republic is selected as a gift to the people of the State of Illinois not only because the flag of Illinois has been sent to Athens Post, but because it is the emblem which represents the ideals, the hopes and the aspirations of the people of Greece.

The people of the Republic of Greece may feel proud of the fact that their flag will stand alongside the Stars and Stripes, the one flag which spells guaranty of liberty and justice and equality. It is the one flag which was never carried into the field of battle to conquer or to oppress and on every occasion when it has been raised in battle, it has been raised always on the side of right and truth. The two flags together stand for honor and for the rights of mankind and for the right of free and self-government.

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June 28, 1931.

Miscellaneous Material (Manuscript)

The flag of white and blue represents a nation and a people who have not only given to the world the principles of free and independent government, but a people who have fought to preserve the institutions of free and independent government.

The Stars and Stripes represents a nation which has given a new birth to free institutions and has been the champion of the rights of mankind.

It is with great personal satisfaction to me as a native of Greece and an American by choice, that I, in behalf of His Excellency, Prime Minister Eleftherios Venizelos of Greece, and the Government of the Republic of Greece, place in your hands the flag of the Greek Republic and with it the best wishes of everyone of its people.

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GREEK

Miscellaneous Material (Manuscript)
In Possession of Mr. A. A. Pantelis, 221 N. La Salle St.,
Chicago, Ill., June 28, 1931.

PRESENTATION OF THE FLAG OF THE GREEK REPUBLIC
TO STATE OF ILLINOIS

On Sunday, June 28, The Hellenic Post of The American Legion will leave for Springfield to present to Governor Louis L. Emmerson the flag of the Republic of Greece.

The Post will be accompanied by the delegates from the Order of Ahepa, the Sons of Pericles, the Gapa, and from the various Greek churches of Chicago.

At Springfield the delegation will be met by the Drum and Bugle Corps of Sangamon Post of The American Legion.

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Miscellaneous Material (Manuscript)

The Most Reverend Athenagoras, Archbishop of the Greek Orthodox Church of North and South America will hold memorial services at Lincoln's Tomb immediately after the presentation of the flag. At the conclusion of the memorial services the Sons of Pericles will place a wreath on Lincoln's Tomb.

The train will leave the Illinois Central Depot at Chicago at Michigan Avenue and 12th Street, at 7:45 Central Standard Time, 8:45 Chicago Time. Round trip fare is four dollars. Reservations can be made for the special train, June 28, to Springfield, care of the following:

Arthur Peponis, 1521 N. Clark St., Superior 1853; James Panagakos, 732 W. Randolph St., Monroe 5105; D. A. Casiopoulos, 11 S. La Salle St., Randolph 2054; Mouzakiotis Brothers, 627 S. Halsted St., Monroe 2290; George Spannon, 1 S. La Salle St., State 2704; A. A. Pantelis, 221 N. La Salle St., Central 3480.

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GREEK

June 28, 1931.

Miscellaneous Material (Manuscript)

There will be only one train leaving the Illinois Central on the morning of Sunday, June 28, reaching the destination on time for the ceremony. All those desiring to attend the ceremony are requested to be at the Illinois Central main station at 12th St., and Michigan Ave., at 7:45 Central Standard Time, 8:45 Daylight Saving Time.

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GREEK

Miscellaneous Material (Manuscript) In Possession
of Mr. A. A. Pantelis, 221 N. La Salle St.
Chicago, Illinois, June 28, 1931.

PRESENTATION OF FLAG OF GREECE AT LINCOLN TOMB
HELLENIC POST, AMERICAN LEGION, SUNDAY, JUNE 28, 1931

Some months ago, it was my privelege to extend to the Republic of Greece, the best wishes of the State of Illinois, upon the occasion of the presentation of our State flag to the Premier of Greece, to be placed in the Athens memorial to the soldiers of the World War.

The gift of that flag, and the heartfelt messages which accompanied it, was a symbol of the warm fellowship that we of Illinois feel for the men and women, not alone of your native land, but of the other nations of the old world.

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GREEK

Miscellaneous Material, June 28, 1931.

Today, we are gathered here to receive for the State of Illinois the Greek flag, which will be housed in the State museum as a continual reminder that the men and women of Greece share with us in a mutual bond of understanding, good will and lasting affection.

This exchange of flags signifies to me a growing appreciation of the fact that no nation can live for itself alone; nor progress at the expense of others. We may be proud that the United States has never cared to turn its great natural resources into destructive agencies to gain greatness through the downfall of those less favorably situated. On the contrary, we have shared our discoveries with our sister nations, extended a helping hand in protection of the weak; and answered the call of human suffering - whether it come from the orphaned children of war-stricken Europe; the quake-torn zones of Japan; or the starving hordes of China's famine districts.

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GREEK

Miscellaneous Material, June 28, 1931.

Through our President, Herbert Hoover, we were privileged again this past week to extend to the nations of Europe, trembling on the brink of complete disaster, a helping hand, which may point the way to their recovery from the economic problems which confront them. That action expresses more strongly than words, the great good will of the United States, for its sister countries and opens the way to a new vision of international relations.

Within our communities, and between our States, we have in the past decade, witnessed a new bond of friendliness. Barriers of class and section have been swept away, and we have come to the realization that those problems which affect one class must ultimately affect all classes; and that no section of the nation can long remain sick, without extending the disease to all other sections.

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GREEK

Miscellaneous Material, June 28, 1931.

President Hoover, in recognizing that the ills of one great nation must before long make themselves felt in every other nation, and his action in meeting the present European crisis, is an indication of new leadership and new thought in the family of nations.

Out of it must come better conditions for all, and higher appreciation of the well wishes of our nation toward those less fortunately situated. That the history, the customs and the political activities of one nation affect the life of other nations, even hundreds of years later, is nowhere more clearly shown than in the influence which your native Greece, exerts on the civilized world. We owe it a deep debt of gratitude for its contribution to the cause of happy living, even though a large share of that gift dates back almost to the beginning of the world's written history.

Greece, in its architecture, its masterpieces of sculpturing, its philosophy, its literature and its sciences, has given to the world a creative

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GREEK

Miscellaneous Material, June 28, 1931.

gift that will continue to cast its influence on the countless years to come.

And, standing high in this contribution to the cause of human welfare, is the steadfast loyalty and keen appreciation of individual service, that is exemplified by the history of Greece.

More than 2,000 years ago, the young man of Athens, standing ready to assume the privileges and obligations of citizenship, raised his right hand, and swore to leave "his city not less, but greater and more beautiful than he found it."

Today, we are gathered in the shadow of the tomb of Abraham Lincoln, who, like the young man of Athens, swore to leave his nation not less but greater than when it was entrusted to him.

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GREEK

Miscellaneous Material, June 23, 1931.

He met his obligation, and a martyr's grave, but each day he stands forth even greater - - a symbol of sacrifice, of service, of love and of understanding. And each year in increasing thousands, proud men from the far corners of the nation and the world, kneel at his bier, place a wreath, shed a tear, and take new resolve over his last resting place to perpetuate those great principles of human love, which so marked his life.

Bonded together as a nation, because of mutual love of liberty, and the sacrifices which were necessary to attain it, the original thirteen United States naturally attracted the hardy and courageous spirits of the old world to the shores of the new nation. They came from Greece, Italy, Austria, Germany, France, England, Scotland, Ireland, Norway, Sweden and Denmark - - from all the lands of the world. They were fused in a new mold and from that mold in endless procession came the citizenship which we know today.

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GREEK

Miscellaneous Material, June 28, 1931.

More than 2,000 years ago, Greece became the first democracy; and, in the attainment of the highest honors of citizenship, birth counted for little more than nothing. Men were elevated to high positions, and achieved fame and fortune - - not because of the conditions of their birth, but because of their degree of service in the nation's cause.

Years rolled by, and the democracy of Greece was trampled on by the Romans. Kings and Emperors rose and fell, nations carried on intrigue, and alliances were made and broken; but through a long course of years, classes remained classes, and rulership vested in those born of ruling families.

Such conditions have vanished from the earth; and here in America is new mold, birth again counts almost less than nothing in the attainment of the highest awards of citizenship. Preferment depends on service,

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GREEK

Miscellaneous Material, June 28, 1931.

and service depends on our preparedness to meet the needs of the day. We get out of our citizenship only what we put into it. America needs those who are competent and willing to serve. The door is open to all.

Illinois is fortunate in the sons of Greece which it has attracted to its doors. Seldom has one been found wanting in answering the call of service.

When the nation sounded the cry of danger in the World War, thousands of Greek parentage answered. Some were left on the field of battle. Others more fortunate returned and are gathered here today. In memory of those who did not return, let us join in accepting the flag of Greece, to be placed in the halls of State, a continual bond between the legionnaires of Illinois and the World War forces of your native Greece - - two great forces which fought shoulder to shoulder, not for personal gain, but in behalf of a better understanding between nations.

Saloniki, June 27, 1931, p. 6

THE ATHLETIC GAMES OF THE ANCIENTS.



The local, national and international athletic games of today typify a Greek custom.

It is a natural instinct in mankind, whenever there is a gathering either ceremonial, or testimonial, to seek ostentation and merriment.

The ancient writers referred to many gatherings which were the prototypes of the later Olympic games.

Homer tells us that when Odysseus sailed into Corfu, King Alkinos ordered, in honor of the roaming navigator, a celebration to be held including dances and athletic games. Likewise the Argonauts, while sailing at Kolhis, met a storm, landed at Lymnos, and offered sacrifices and held athletic games.

GREEK



Saloniki, June 27, 1931.

It is also known that the ancient Greeks held such games at the death of a notable. As for instance, very extensive games were held, fulfilling the wish of Achilles when he died. These games also were held at the death of Oedipus, Patroclos and others. Homer extensively tell us that the Greeks after offering sacrifices to their gods always held games.

Athletic games were the topic of the day even when the Greeks held their Amphictyonic councils (a league of Greek people meeting for common interest, semi-annually Delphi and Thermopylas.) The present League of Nations is based upon the Greek Amphictyonic councils.

GREEK

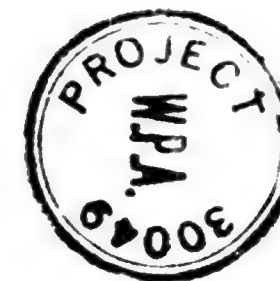
Saloniki, June 27, 1931.

WPA (ILL) FILE 302/3

As is known, all the cities (most of them being in themselves kingdoms of ancient Greece) held annual or semi-annual athletic games, in which the people of surrounding territories participated. Thus the local games eventually became Pan-Hellenic, as the Olympic, Isthmian and Nemean games.

The present day awards (money or trophies) to the victors of games, also springs up from the ancient Greek programs. The acclamation of the spectators was what swayed the decision in awarding trophies to the victors. Contrary to the now prevalent conception (that money was not given as an award) the awards comprised valuable objects, or money, and that is the reason the games were called "money athletic games. Solon, fixed five hundred drachmas for the Olympian victors, and 100 drachmas for the Isthmian. The victors of the other games were accordingly compensated as Diogenes the Laertios, tells us.

GREEK



Saloniki, June 27, 1931.

These "money" games took place at the early periods of the Pan-Hellenics.

The apparel of the athlete also typifies a Greek custom. The contestants of the four Pan-Hellenic games were not entirely nude, for they had a loin cloth. But the wearing of the loin cloth did not prevail long. The Lacedemons were the first to discard it and in 720 B.C. it was no longer used in any part of Greece, a short, sleeveless tunic being preferred.

III H

GREEK



Saloniki, June 27, 1931

THE HELLENIC DELEGATION OF Y.M.C.A REACHES
NEW YORK ON THE FOURTH OF JULY

p. 2.- From Athens comes word that the Hellenic delegation for the Young Men's Christian Association is sailing from Greece for Cherbourg, France, where they will board the "President Harding", arriving in New York, July 4th.

The party will spend three weeks at the Association's summer camps near Boston, Rochester, Pittsfield, and Manchester. They will then leave for Toronto to be present at the Third International Assembly of the "Y" boy workers held from July 27th to Aug. 2nd. From Toronto, the party will visit the Cleveland World Convention of the Y.M.C.A. from Aug. 4th to Aug. 9th.

Upon their arrival in New York they will be joined by the Greek Archbishop, who will indicate his hearty support.



Saloniki, June 27, 1931

The Greek delegation consists of the following personnel, Herbert P. Lansdale, Jr., Athens, member of the Board; Mr. Ractivan, of Syra, for Director; and Messrs. Polytimos, Mavreas, Adossides, Milonas, Vakis, Kakouras, and Kouvalas.

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GREEK



Saloniki, June 27, 1931, p. 7

SENSATIONAL RECEPTION FOR THE CRETANS IN GREECE

Three hundred Cretans from the United States have arrived at Peraeus, Greece, for a visit to their native Crete.

The Cretan societies of Athens and Peraeus organized a warm reception for the visiting friends. Thousands of cretans from both cities, crowded the quay of Peraeus, while hundreds in row-boats dotted the waters of the shore.

As the majestic "Patria" calmly entered the shore, frenzied cheers from the multitude filled the air, acclamation and applause was manifested everywhere. The visitors on the approaching "Patria" returned the cheering with cannonades of hurrahs, spasmodically shaking hands, handkerchiefs and hats.

When the boat anchored, the anthems of United States and Greece were played by the boat musicians and the Cretan tourists sang native songs.

III H

GREEK



Saloniki, June 27, 1931.

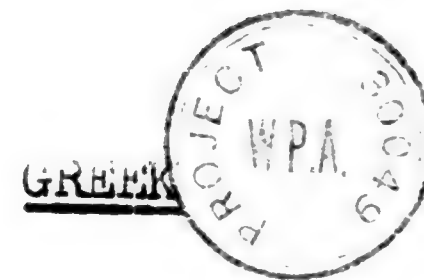
The civic authorities of Peraeus, headed by the Mayor and committees of Cretan Societies boarded the boat, greeted the visitors and gave them the key to the city. The Greek-American tourists were fascinated by this warm reception.

Other prominent figures, who boarded the boat to welcome the tourists, were Mr. Dambergis, President of the Centennial Anniversary; General Korakas; Mr. Stephanides, Private Secretary to the Prime Minister, and many others.

A short time later the Prime Minister of the land, with his wife, boarded the ship and had luncheon with the Greek Americans.

At 10 P.M. a magnificent dinner was given in honor of the visitors, at the Civic Theatre, in which many prominent personages participated. Tomorrow, the boat will sail for their native Crete.

III H



Saloniki, June 27, 1931.

We congratulate the wise old Greeks across the water, for they know that cordial and warm receptions to us Greek-Americans, indicate closer cooperation, friendship, and also more American dollars to be spent.

III H

GREEK

Chicago Greek Daily, June 22, 1931.

WPA (ILL.) PROJ. 30278

CONSULATE GENERAL OF GREECE IN CHICAGO

p. 3- The Consulate General of Greece in Chicago warns all concerned that the Secretary of Transportation and Communication urges our countrymen not to send paper money inclosed in letters to their relatives because the money is likely to be stolen by dishonest people, especially by persons in the lower ranks of the postal service whom it is difficult to control and hold responsible for theft.

To avoid complaint on the part of those concerned and criticism of our postal service, it is urged that money be sent only by the internationally adopted form, namely, by post-office orders, which are issued for all Greek ports by all branches of the United States Post Office.

III H
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GREEK



Saloniki, June 20, 1931, p. 1

THE GREEK FLAG WILL BE DELIVERED TO GOV. EMERSON,
JUNE 28th

On June 28th the Greek flag will be officially delivered to the Governor of the State of Illinois.

The flag was dispatched by the Greek Nation, in a polite gesture of exchange, for the sending of the United States' flag to Greece, on the centennial anniversary of Greek independence.

For greater formality in delivery of the flag, the Greek chapter of the American Legion wishing that many Greeks should participate in the ceremony, succeeded in getting a railroad reduction for round trips to Springfield, making the Illinois Central round trip ticket four dollars for the occasion.

According to the checked reports coming to the office of the American Legion, hundreds of Greeks from cities of Illinois, Indiana and Missouri are coming to Springfield to participate in the ceremony of the flag's presentation.

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GREEK



Saloniki, June 13, 1931, p. 1

MONSTROUS HISTORICAL INACCURACIES.

In justice to Greek history, in justice to the masterpieces of the creative Greek mind, and for the enlightenment of those pseudo-authorities in historical lore, we write this article, hoping that the monstrous inaccuracies blazoned in the New York Newspaper, will be corrected.

The great publication, The New York Times, last Monday, published a telegram sent by its correspondent of Athens. It said:

"The mechanical genius of the ancient Romans and that of the modern Americans, in unison, made its manifestation at the official inauguration of the new hydraulic works of Marathon, which, with the Andrian aqueduct, that was built 1800 years ago, will, in the future supply Athens, Peraeus and the suburbs, with the necessary quantity of water.

GREEK



Saloniki, June 13, 1931.

Mr. Venizelus, Prime Minister, opened the fountain, which was specifically made for the ceremony, at the remains of the great Temple of Zeus, underneath the portal of Adrian.

Athens, Peraeus and the suburbs, with their present population of over one million, had obtained, for the last 1,800 years, their water supply from the aqueduct which was built by Emperor Adrian, 115 A.D. when Greece was under Roman sovereignty. In spite of the great admiration to ancient Greece, by America and the whole world, for her architectural masterpieces, America, knew more in regard to water works and hydraulics, than the Greeks. The aqueduct was sufficient to supply water for a population of 200,000, and it is so well built that it is as useful, today as it was in ancient times. Noteworthy of the hydraulic works is the dam of Marathon, which, it is said, is the only dam in the world made entirely of marble.

GREEK



Saloniki, June 13, 1931.

The different kinds of marble came from the famous marble mines of "Penteli" the dam is one thousand feet long."

The Athens correspondent of the New York Times, were he not entirely non-historical, would have been able to know, that the Adrian aqueduct, built 1800 years ago is purely, from top to bottom, a product of Greek craft. The architect, engineer and workers were Greeks, according to the very explicit language of historical data. The only thing connected with the Roman name, is the money. Emperor Adrian appropriated the money for the construction of the dam. If we take into consideration the history of dams, in Europe and America, we find it is shorter than one century, the 1800 year life of the Adrian aqueduct therefore is a miracle of the Greek mechanical mind.

The Times correspondent also tells us that the Adrian dam is the only marble-made aqueduct in the world.

GREEK



Saloniki, June 13, 1931.

This second inaccuracy is just as huge as the first one, the fact is that this eminent correspondent is lacking historical knowledge. The marble-made aqueduct at the shores of Bosphorus, built, over 1000 years ago, which is a masterpiece of mechanical ingenuity and art, is not known to the correspondent of the "Times."

This Byzantine artificial lake for over ten centuries supplied the inhabitants of Constantinople with water. This is for the enlightenment of the times correspondent.

III H

Saloniki, May 9, 1931, p. 1

GREEK



COURAGE.

The Greek race besides its other characteristics is distinguished for its courage. Men and women alike are found to be very courageous. They have not only the physical courage, which distinguished Greeks on the battle front, but spiritual courage.

Courage is a ~~divine~~ gift. It takes courage to be just and give justice, it takes courage to fight temptations, to tell the truth, to do right, to govern and to believe in the true God. It takes courage of body and soul to do anything worthwhile.

Bravery and courage are not synonymous. On the impulse of the moment one may show bravery, but it does not establish the fact that the person is courageous.

Saloniki, May 9, 1931.

GREEK



Every progress, in the annals of history, is based upon courage, courage which includes patience, deliberation stability and right thinking.

It was courage in the case of the greatest philosopher, Socrates who defied the Judges and told them they were foolish to condemn him to die. It was courage that fortified him to resist the pressure of the Judges, and that of the people who could not understand him. He refused to be smuggled away, when one of his pupils bribed the Jail guard and he died with the immortal words "The time is at hand to be separated; I to die, and you to live. Which of the two is better God, only, knows."

Many philosophers, scientist, and God advocating people, were persecuted in the name of religion, bias and superstition all over the world. Those persecuted martyrs of all the nations are exemplified by their courage, and stand today as pillars of the human edifice.



Saloniki, May 9, 1931.

It was courage that made the two Spartans refuse to kneel before the great King of the Persians; "The Great King," as he was called, not knowing the courage of the Greeks, sent two messengers to demand from them a surrender of land and sea. The Greeks, contrary to prevailing rules angered by the humiliating demand to surrender did away with the two messengers.

The infuriated King sent other messengers to remind the Greeks of prevailing rules concerning the immunity of messengers demanded an apology and above all a surrender of arms. The Greeks acknowledging their error in slaying the messengers agreed to send two Spartans to be killed by the Persian King in retaliation.

The two Spartans were brought before the King and ordered to kneel before him in salutation.

Saloniki, May 9, 1931.

GREEK



They refused to kneel or to bow their heads saying, "We came to be killed and not to bow. Greeks bow only before God, not before a human." This episode distinguish these two youths of Sparta, whose men and women are known the world over for the courage they possess.

In ordinary life it is courage, and not bravery, that makes a man say "No" when the odds are against him. Unfortunately, few of us possess courage. We are afraid of this and of that and we become nothing but parrots. We have not the courage to tell the truth, lest we hurt the feelings of somebody. We dress act and live according to established rules of society. We flatter and want to be flattered. Due to lack of courage we are not ourselves but strange creatures. We become serfs and "yes men" owing to lack of courage. We prefer to become unjust rather than lose our popularity. Why? Because it is easier to bow and flatter, than to be high-minded, noble-hearted and determined. It requires power courage and determination to swim up stream, whereas, even an inanimate object can navigate down-stream.

Saloniki, May 9, 1931.



The desire for popularity has reached its zenith. This tendency has become so great that the morals of political men are absent. Consciences have become more elastic.

The same moral cowardice is prevalent amongst high and low levels of society. The hypocrisy and debasement of the high levels are followed by the hypocrisy and debasement of the low levels. If the so called moguls of society have not the courage to openly express their opinions what can be expected of the low elements?

Mental courage is an indispensable factor in maintaining independence of character. Coinciding, with the sayings of A-or B-, in order to be in harmony and accord is mental cowardice, not politeness. Courageous men rule and govern the world.

Saloniki, May 9, 1931.



The courageous man is noblehearted and minded chivalrous to his enemies. History gives many examples of chivalry among generals, in the midst of furious battles.

From what we have already said, it becomes very clear that courage is the corner stone of character. Intellectual giants, or ordinary people, are one and the same if they have no character.

The Spartan mother sending her son to war on handing him his shield said "Come back with it or upon it." You see determined courage, not bravery, in the words of the Spartan woman.



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Chicago Greek Daily, May 2, 1931

1. CONCERNING VISITS OF MINISTERS FROM GREECE

In the preceeding articles we have shown that in sending the Minister of Foreign Affairs, Mr. Mihalakopoulos, to America, the Greek Government will not render any service to itself nor to the Hellenism of America.

On the other hand, sending of the Minister of National Economy should be an advantage for Greece, especially to its general commercial interests. The study of Hellenism in America, from the standpoint of its economic importance for Greece, should prove more fruitful to Greek government policy.

The question of Greek education, befitting the new Greek generation of America, should also be of imperative importance as regards the status of relationship of Hellenism in America to its Mother Country. The Greek communities are struggling along and cannot solve this question by themselves, without the moral succor of Greece.

In the first place, we are not able to create the personnel for our schools here and consequently the teachers must come from Greece, with the necessary qualifications. Secondly, they must be under supervision of a superior, who



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would regulate the educational program for the schools so that they may function uniformly..

In so far, as the Greek education of the children of 500,000 Greeks of America is concerned, it is the Greek government's duty, we believe, to have a suitable minister visit America. That minister is Mr. Papandreas.

The Ecclesiastical question having been settled, there remains a most important matter to be straightened up and that is school organization. This matter presents many difficulties that cannot be settled by the Greek population of America alone.

The Greek government is duty-bound to pay serious attention to this most important question, if it really wants to preserve the Greek race in America; if it seriously concerns itself with the Greeks that are abroad.

A visit by the Greek Minister of Public Education, will not only render great service to the Greeks here, but it will also exercise a great influence in strengthening the national spirit; it will create the conviction that Greece is watching her children abroad with interest, willing to help them in their efforts to preserve their racial identity.



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Furthermore, a minister of Mr. Papandreas' dignity has much to gain from a visit to America. He will be given the opportunity to visit the various American educational institutions, studying their system of education and see from close quarters the progress made; studies and observations that will greatly help him in his efforts to organize the department which he directs.

Since the visit of the Minister of Foreign Affairs is useless, there being no diplomatic matters to settle, we suggest that one of the Ministers of National Economy and Public Education be substituted, because they have important things to observe and study here for the benefit of Greece and the Greeks of America.

Sp. Kotakis.

(Summary)

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Chicago Greek Daily, Apr. 30, 1931.

GREEK



THE MINISTERIAL VISIT

(Editorial, Part 2)

P-1. In our previous article we stated that since the diplomatic relations between the United States and Greece are not in a condition to warrant the arrival of the Greek Minister of Foreign Affairs, the proposed visit of Mr. Michalacopoulos to this country is entirely unnecessary.

On the other hand there are many reasons to warrant visits by other Greek Ministers for the purpose of investigating and studying matters which are of great concern both to the Greek nation and to the Greeks in America.

Some of these matters are: economic and racial problems relating to the preservation of the Greek race in America.

The Greeks of America, ever since the beginning of their emigration, have been as they are today, a great economic factor for Greece. The people of Greece

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are well aware of this fact, and in many Greek circles these remittances made by the Greeks in the United States to the people of Greece are evidently a topic of frequent discussion.

Hellenism in America has been productive soil for Greece. This soil has bountifully yielded rich fruit for Greece without Greece's applying the least effort to its cultivation.

Unfortunately Greece has not yet realized that it is essential to take measures to prolong and increase these frequent remittances from Greeks in America, which have contributed immensely to the stability of the Greek nation.

The only effort made by officials and by private citizens of Greece has been to sanction the collection of contributions for various causes. But the collection of contributions is not the alpha and omega of our economic policy.

It is evident that the remittances made to Greece for various purposes

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by the Greeks in America have considerably diminished, and it is about time for the people of Greece to study this most important and serious problem and to discover ways and means to cultivate this fruitful colony, which is known as the "Hellenism of America". This soil of American Hellenism is not capable of spontaneously bearing fruit forever, and before long it will cease to be an economic factor for Greece. This problem which requires serious study, should be taken up by the Minister of Finance and not by the ministry of foreign affairs.

It is preferable therefore that Greece should send another minister, the Minister of Finance, so that he may properly study the economic problems of the Greeks of America, - a matter of great concern to Greece.

There exists, at present, another important reason for a visit of the Minister of Finance to the United States.

This is the fact that the Government of Greece will be represented at the

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international exposition to be held in Chicago in 1933. This matter which requires serious study, falls under the jurisdiction of the Minister of Finance and will be an important factor in increasing Greek commerce with the United States, and this increase in commerce would indirectly augment the remittances to Greece.

Of what use will Mr. Michalacopoulos' be in these matters, which are entirely foreign to his activities and do not fall under his jurisdiction?

We wish to emphasize the fact that the economic problems of the Greeks in America are a serious matter and require the attention of the proper minister, who in this case is Mr. Vurloumis , not Mr. Michalacopoulos.

To judge by the sentiments of the Greeks in America, Mr. Michalacopoulos is of all people the person least adequate for the study of these problems.



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He is a man of grave temperament, who does not like to mingle with the masses, whereas Mr. Vurloumis is a man of more sympathetic nature, better adapted to deal with the Greeks in America, who in their present environment have developed a type of mind which could not be reconciled to the aloofness of Mr. Michalacopoulos.

American politicians, especially government officials of high rank are simple and democratic, in contrast to our Greek officials, who still abide by ancient customs and endeavor to impose their superiority on people of ordinary rank. On the other hand the Greeks in America, in spite of their feeling of independence and their political liberty, are ready to render all due honor and respect to a minister, regardless of the fact that he too, is a mere mortal.

For the reasons stated above, we believe that the long postponed visit of the Greek Minister of Foreign Affairs to the United States will produce no practical results. Mr. Michalacopoulos, who merely wishes to find an excuse to

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visit America for his own satisfaction, has from all indications been inspired by the "supreme governors" of the Order AHEPA, a Greek fraternal organization existing in the United States, which recently visited Greece, and presumed to express not only the sentiments of the Greeks in America but also those of the United States Government! Perhaps it was these officials who made him believe that the entire population in this country is waiting to welcome him with open arms. How else can we interpret Mr. Michalacopoulos' ardent desire to visit this country and the grief which he has so many times expressed that he is "again forced to postpone his trip to the United States because of other business?"

One of the motives which prompted our present comment on the proposed visit of Mr. Michalacopoulos in the capacity of Greek Minister of Foreign Affairs is, our desire to assure him that there is no apparent reason for his anxiety about his oft-postponed trip- the postponement due to "other business" - because the fact is that the present state of diplomatic relations between the United States Government and Greece does

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not warrant a visit by the Greek Minister of Foreign Affairs. There are however, other matters that would justify the visit of a minister of Greece, but these matters are not under the jurisdiction of Mr. Michalacopoulos; therefore, even if he postpones indefinitely his proposed visit to the United States, no loss will ensue. It is a farce, if we may so express it, for a Minister of Foreign Affairs to contemplate visiting a foreign nation without any apparent reason.

Aside from all this, however, we wish to assure Mr. Michalacopoulos that when at last he relinquishes his important "business duties" and decides to visit us, the Greeks in America and we, above all will feel gratified and honored by his visit because we steadfastly believe that Greek government officials, besides attending to their regular duties, should make it a point to visit the Greek populace of America and to study its problems.

In our next article we shall comment on another Greek minister whose presence in this country, in our opinion, is indispensable.

S. Kotakis